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ENTERTAIN

A
COURSE
William OF *Jesse Gunder*
SERMONS
FOR
All the Sundays
Of the Year.

Fitted to the great Necessities, and for the supplying
the Wants of Preaching in many parts
of this NATION.

Together with
A Discourse of the Divine Institution, Necessity, Sacredness,
and Separation of the Office Ministerial.

By JER. TAYLOR D. D.

The Second Edition Corrected.

Καὶ τὸ ἀίχμαλιν μακάριον ὀφειμένον
Ἀνά μυστῶν.—Pindar. Hyl. 14. α.

—Commune periculum
Omnibus, Una salus.—

LONDON:

Printed for Richard Royston at the Angel in Inn Lane, 1655.

EMILY T. O'Z

1880

COVERS

SERMONS

FOR

All the Sundays

of the Year

By Rev. J. Taylor D.D.

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London

Printed by J. Taylor

1880

London

Printed by J. Taylor

Margaret Burish

XXV

SERMONS

PREACHED AT
GOLDEN-GROVE:
Being for the VVinter half-year,
BEGINNING ON
ADVENT-SUNDAY,
UNTILL
WHIT-SUNDAY.

The Second Edition Corrected.

By *JEREMY TAYLOR*, D.D.

Vae mihi si non Evangelizavero.



L O N D O N,

Printed by R. Norton, for *Richard Royston* at the Angel
in *Ivie-Lane*. MDCLV.

Printed by R. Warner, for Richard Rogers the Printer, in Little-Lane, M.D.C.C.V.



To the Right Honourable and truly Noble,
RICHARD Lord *VAUGHAN*,
Earl of *Carbery*, &c.

MY LORD,



*Have now by the assistance of
God, and the advantages of
your many favours, finished
a Year of Sermons; which
if, like the first year of our
Saviours preaching, it may be
annus acceptabilis, an ac-
ceptable year to God, and
his afflicted hand-maid the Church of England, a
relief to some of her new necessities, and an institu-
tion or assistance to any soul; I shall esteem it among
those honours and blessings, with which God uses to
reward those good intentions, which himself first puts
into our hearts, and then recompenses upon our heads.
My Lord, They were first presented to God in the
ministries of your family: For this is a blessing, for
which your Lordship is to bless God, that your Fa-
mily*

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mily is like Gideons Fleece, irriguous with a dew from heaven, when much of the voicinage is dry : for we have cause to remember, that Isaac complain'd of the Philistims, who fill'd up his wells with stones, and rubbish, and left no beaurage for the Flocks ; and therefore they could give no milke to them that waited upon the Flocks, and the flocks could not be gathered, nor fed, nor defended. It was a designe of ruine, and had in it the greatest hostilitie ; and so it hath been lately ;

—undiq; totis

Usque adeo turbatur agris. En! ipse capellas
Protinus ager ago ; hanc etiam vix Tityre
(duco.

But, My Lord, this is not all : I would faine also complaine that men feele not their greatest evil, and are not sensible of their danger, nor covetous of what they want, nor strive for that which is forbidden them ; but that this complaint would suppose an unnatural evil to rule in the hearts of men ; For who would have in him so little of a Man, as not to be greedy of the Word of God, and of holy Ordinances, even therefore because they are so hard to have, and this evil, although it can have no excuse, yet it hath a great and a certain cause ;
for

The Epistle Dedicatory.

for the Word of God still creates new appetites, as it satisfies the old; and enlarges the capacity, as it fills the first propensities of the Spirit. For all Spirituall blessings are seeds of Immortality, and of infinite felicities, they swell up to the comprehensions of Eternity; and the desires of the soul can never be wearied, but when they are decayed; as the stomach will be craving every day, unlesse it bee sick and abused. But every mans experience tells him now, that because men have not Preaching, they lesse desire it; their long fasting makes them not to love their meat; and so wee have cause to feare, the people will fall to an Atrophy, then to a loathing of holy food, and then Gods anger will follow the Method of our sinne, and send a famine of the Word and Sacraments. This wee have the greatest reason to fear, and this fear can be relieved by nothing but by notices and experience of the greatnesse of the Divine mercies and goodnesse.

Against this danger in future, and evil in present, as you and all good men interpose their prayers, so have I added this little instance of my care and services; being willing to minister in all offices and varieties of imployment; that so I may by all means save some, and confirme others; or at least, that my selfe may be accepted of God in my desiring it.

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And I think I have some reasons to expect a speciall mercy in this, because I finde by the constitution of the Divine Providence, and Ecclesiasticall affairs, that all the great necessities of the Church have been served by the zeal of Preaching in publick, and other holy ministeries in publick or private, as they could be had. By this the Apostles planted the Church, and the Primitive Bishops supported the faith of Martyrs, and the hardinesse of Confessors, and the austerity of the Retired. By this they confounded Hereticks, and evil livers, and taught them the wayes of the Spirit, and them without pertinacy, or without excuse. It was Preaching that restored the splendour of the Church, when Barbarisme, and Warres, and Ignorance either sate in, or broke the Doctors Chair in pieces: For then it was that divers Orders of Religious, and especially of Preachers were erected; God inspiring into whole companies of men a zeal of preaching. And by the same instrument God restored the beauty of the Church, when it was necessary shee should be reformed; it was the assiduous and learned Preaching of those whom God chose for his Ministers in that work, that wrought the Advantages and perswaded those Truths, which are the enamel and beauty of our Churches. And because by the same means all things are preserved, by which they are produc'd, it cannot but bee certaine, that the present

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sent state of the Church requires a greater care and prudence in this Ministerie then ever; especially since by Preaching some endeavour to supplant Preaching, and by intercepting the fruits of the flocks to dishearten the Shepherds from their attendances.

My Lord, your great noblenesse and religious charity hath taken from mee some portions of that glory, which I designed to my self in imitation of St. Paul towards the Corinthian Church; who esteemed it his honour to preach to them without a revenue; and though also like him I have a trade, by which as I can bee more usefull to others, and lesse burthensome to you, yet to you also under God, I owe the quiet and the opportunities and circumstances of that, as if God had so interweaved the support of my affairs with your charity, that hee would have no advantages passe upon mee, but by your interest; and that I should expect no reward of the issues of my Calling, unlesse your Lordship have a share in the blessing.

My Lord, I give God thanks that my lot is fallen so fairly, and that I can serve your Lordship in that Ministry, by which I am bound to serve God, and that my gratitude and my duty are bound up in the same bundle; but now, that which was yours by a right of propriety, I have made publick, that it may still bee more yours, and you derive to your selfe

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selfe a comfort, if you shall see the necessity of others serv'd by that which you heard so diligently, and accepted with so much piety, and I am perswaded have entertain'd with that religion and obedience, which is the duty of all those who know, that Sermons are Arguments against us, unlesse they make us better; and that no Sermon is received as it ought, unlesse it makes us quit a vice, or bee in love with vertue; unlesse wee suffer it in some instance or degree to do the work of God upon our souls.

My Lord, in these Sermons I have medled with no mans interest, that only accepted, which is Eternall; but if any mans vice was to bee reprov'd, I have done it with as much severity as I ought; some cases of Conscience I have here determin'd; but the speciall designe of the whole, is to describe the greater lines of Duty, by speciall arguments: and if any witty Censurer shall say, that I tell him nothing but what he knew before; I shall be contented with it, and rejoyce that he was so well instructed, and wish also that he needed not a Remembrancer: but if either in the first, or in the second; in the institution of some, or the reminding of others, I can do God any service; no man ought to be offended, that Sermons are not like curious inquiries after New-nothings, but pursuances of Old-truths. However, I have already
many

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many fair earnestes that your Lordship will be pleased with this tender of my service, and expression of my great and dearest obligations, which you daily renew or continue upon,

My noblest Lord,

Your Lordships most

affectionate and most

obliged Servant

JEREMY TAYLOR.

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My noble Lord,
I am most
affectionate and most
obliged servant

JAMES TAYLOR.

Titles of the Sermons, their Order, Number,
and TEXTS.

Sermon 1. 2. 3. Dooms-day Book; or, Christs Advent to Judgment. Folio 1. 15. 30.

2 Cor. 5. 10.

For we must all appear before the Judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

Sermon 4. 5. 6. The Return of Prayers; or, The conditions of a Prevailing Prayer. fol. 44. 57. 69.

Joh. 9. 31.

Now we know that God heareth not sinners, but if any man be a worshipper of God and doth his will, him he heareth.

Sermon 7. 8. 9. Of Godly Fear, &c. fol. 83. 95. 114.

Heb. 12. part of the 28th & 29th vers.

Let us have grace whereby we may serve God with reverence and godly fear. For our God is a consuming Fire.

Sermon 10. 11. The Flesh and the Spirit. fol. 125. 139.

Matth. 26. 41. latter part.

The Spirit indeed is willing, but the Flesh is weak.

Sermon 12. 13. 14. Of Lukewarmness and Zeal; or, Spiritual Fervour. fol. 152. 164. 179.

Jer. 48. 10. first part.

Cursed be he that doth the work of the Lord deceitfully.

Sermon 15. 16. The House of Feasting; or, The Epicures Meas-
ures. fol. 191. 204.

1 Cor. 15. 32. last part.

Let us eat and drink, for to morrow we die.

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Titles of the Serm.their Order,Number,&c.

Sermon 17. 18. The Mariage Ring ; or, The Mysterioufnefs and Duties of Marriage. fol. 219. 232.

Ephes. 5. 32, 33.

This is a great mystery; But I speak concerning Christ and the Church. Nevertheless, let every one of you in particular so love his wife even as himself, and the Wife see that she reverence her Husband.

Sermon 19. 20. 21. Apples of Sodom ; or, The Fruits of Sin. fol. 245. 250. 273.

Rom. 6. 21.

What fruit had ye then in those things whereof ye are now ashamed ? For the end of those things is death.

Sermon 22. 23. 24. 25. The good and evil Tongue. Of Slander and Flattery. The Duties of the Tongue. fol. 286. 298.

311. 323.

Ephes. 4. 25.

Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

Serm.

Titles of the 28 Sermons, their Order, Numbers and Texts.

Being the second Volume.

Sermon 1, 2. Of the Spirit of Grace. Fol. 1. 12.

Rom. 8. ver. 9, 10.

*But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. * And if Christ be in you, the body is dead because of sin, but the Spirit is life, because of righteousness.*

Sermon 3, 4. The descending and entailed curse cut off, fol. 24. 40.

Exodus 20 part of the 5. verse.

I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me.

6. And shewing mercy unto thousands of them that love me, and keep my commandments.

Sermon 5, 6. The invalidity of a late, or death-bed repentance, fol. 52. 66.

Jerem. 13. 16.

Give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the dark mountains: and while ye look for light (or, lest while ye look for light) he shall turn it into the shadow of death, and make it grosse darknesse.

Sermon 7, 8. The deceitfulness of the heart, fol. 80. 92.

Jeremiah 17. 9.

The heart is deceitful above all things, and desperately wicked; who can know it?

Sermon 9, 10, 11. The faith and patience of the Saints; Or, the righteous cause oppressed. fol. 104. 119. 133.

1 Pet. 4. 17.

For the time is come that judgement must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the Gospel of God?

18. And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

Sermon 12, 13. The mercy of the Divine judgements; or, Gods method in curing sinners, fol. 146. 159.

Romans 2. 4.

Despiseest thou the riches of his goodness, and forbearance and long-suffering, not knowing that the goodness of God leadeth thee to repentance?

Sermon

Titles of the Sermons, their Order and Number.

Sermon 14, 15. Of growth in grace, with its proper instruments and signs. fol. 172. 173.

2 Pet. 3. 18.

But grow in grace, and in the knowledge of the Lord Jesus Christ, to whom be glory both now and for ever. Amen.

Sermon 16, 17. Of growth in sin, or the several states and degrees of sinners, with the manner how they are to be treated. fol. 197. 210.

Jude Epist. ver. 22, 23.

*And of some have compassion, making a difference: * And others save with fear, pulling them out of the fire.*

Sermon 18, 19. The foolish exchange. fol. 224. 237.

Matth. 16. ver. 26.

For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

Sermon 20, 21, 22. The Serpent and the Dove; or, a discourse of Christian Prudence. fol. 251. 263. 274.

Matth. 10. latter part of ver. 16.

Beware therefore like as serpents, and harmless as doves.

Sermon 23, 24. Of Christian simplicity. 289. 301.

Matth. 10. latter part of verse 16.

And harmless as Doves.

Sermon 25, 26, 27. The miracles of the Divine Mercy. fol. 313. 327. 340.

Psal. 86. 5.

For thou Lord art good and ready to forgive, and plenteous in mercy to all them that call upon thee.

A Funeral Sermon preached at the Obsequies of the Right Honorable the Countess of Carbery. fol. 357.

2 Sam. 14. 14.

For we must needs dye, and are as water spilt on the ground which cannot be gathered up again: neither doth God respect any person: yet doth he devise means that his banished be not expelled from him.

A Discourse of the Divine Institution, necessity, sacredness, and separation of the Office Ministerial.

Sermon I.

Advent Sunday.



Sermon I.

ADVENT SVNDAY.

DOOMSDAY BOOK:

William O R, Jesse Eus Liben

CHRIST'S Advent to Judgment.

2 COR. 5. 10.

For we must all appear before the Judgment seat of CHRIST, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

A



B

Vertue and Vice are so essentially distinguished, and the distinction is so necessary to be observed in order to the well being of men, in private, and in societies, that to divide them in themselves, and to separate them by sufficient notices, and to distinguish them by rewards, hath been designed by all Laws, by the sayings of wise men, by the order of things, by their proportions to good or evil; and the expectations of men have been fram'd accordingly; that Vertue may have a proper seat in the will and in the affections, and may become amiable by its own excellency and its appendant blessing; and that Vice may be as natural an enemy to a man as a Wolf to the Lamb, and as darkness to light; destructive of its being, and a contradiction of its nature. But it is not enough that all the world hath armed itself against Vice, and by all that is wise and sober amongst men, hath taken the part of Vertue, adoring it

B

with

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with glorious appellatives, encouraging it by rewards, entertaining it with sweetnesse, and commanding it by edicts, fortifying it with defensives, and twining with it in all artificial compliances; all this is short of mans necessitie; for this will in all modest men secure their actions in Theatres, and High-ways, in Markets, and Churches, before the eye of Judges, and in the society of Witnesses. But the actions of cloiers and chambers, the designs and thoughts of men, their discourses in dark places, and the actions of retirements and of the night, are left indifferent to Vertue or to Vice; and of these, as man can take no cognisance, so he can make no coercitive; and therefore above one half of humane actions is by the Laws of man left unregarded, and unprovided for: and besides this, there are some men who are bigger then Laws, and some are bigger then Judges, and some Judges have lessened themselves by fear and cowardize, by briberie and flatterie, by iniquitie and compliance; and where they have not, yet they have notices but of few causes; and there are some sins so popular and universal, that to punish them is either impossible or intolerable; and to question such, would betray the weakness of the publick rods and axes, and represent the sinner to be stronger then the power that is appointed to be his bridle; and after all this, we finde sinners so prosperous, that they escape, so potent, that they fear not, and sin is made safe when it grows great,

— *Facere omnia sere*
Non impunè licet, nisi dum facis —

and innocence is oppressed, and the poor cry, and he hath no helper; and he is oppressed, and he wants a Patron: and for these and many other concurrent causes, if you reckon all the causes that come before all the Judicatories of the world, though the litigious are too many, and the matters of *instance* are intricate and numerous, yet the personal and criminal are so few, that of 2000 sins that cry aloud to God for vengeance, scarce two are noted by the publick eye, and chastis'd by the hand of Justice; it must follow from hence, that it is but reasonable for the interest of vertue and the necessities of the world, that the private should be judg'd, and vertue should be tied upon the spirit, and the poor should be relieved, and the oppressed should appeal, and the noise of Widows should be heard, and the Saints should stand upright, and the Cause that was ill judged should be judged over again, and Tyrants should be call'd to account, and our thoughts should be examined, and our secret actions viewed on all sides, and the infinite number of sins which escape here should not escape finally; and therefore God hath so ordained it, that there shall be a day of doom, wherein all that are let alone by men shall be question'd

A question'd by God, and every word and every action shall receive its just recompence of reward. *For we must all appear before the Judgment seat of Christ, that every one may receive the things done in his body according to that he hath done, whether it be good or bad.*

Tὰ ἰδία τῶ σώματος, so it is in the best copies, not τὰ διὰ, *The things done in the body*; so we commonly read it; *the things proper or due to the body*; so the expression is more apt and proper; for not onely what is done διὰ σώματος by the body, but even the acts of abstracted understanding and volition, the acts of reflexion and choice, acts of self-love and admiration, and what ever else can be supposed the proper and peculiar act of the soul or of the spirit, is to be accounted for at the day of Judgment: and even these may be called ἰδία τῶ σώματος, because these are the acts of the man in the state of conjunction with the body. The words have in them no other difficulty or variety, but contain a great truth of the biggest interest, and one of the most material constitutive Articles of the whole Religion, and the greatest endearment of our duty in the whole world. Things are so ordered by the great Lord of all the creatures, that whatsoever we do or suffer shall be call'd to account, and this account shall be exact; and the sentence shall be just, and the reward shall be great; all the evils of the world shall be amended, and the injustices shall be repaid, and the divine Providence shall be vindicated, and Vertue and Vice shall for ever be remark'd by their separate dwellings and rewards.

This is that which the Apostle in the next verse calls *the terror of the Lord*; *it is his terror*, because himself shall appear in his dress of Majesty and robes of Justice, and *it is his terror*, because it is of all the things in the World the most formidable in it self, and it is most fearful to us: where shall be acted the interest and final sentence of eternity; and because it is so intended, I shall all the way represent it as *the Lords terror*, that we may be afraid of sin, for the destruction of which *this terror* is intended. 1. Therefore we will consider the persons that are to be judged, with the circumstances of our advantages or our sorrows [*we must all appear.*] 2. The Judge and his Judgment seat: [*before the Judgment seat of Christ.*] 3. The sentence that they are to receive; *the things due to the body, good or bad*, according as we now please, but then cannot alter. Every of these are dressed with circumstances of affliction and affrightment to those, to whom such terrors shall appertain as a portion of their inheritance.

1. The persons who are to be judged: even you, and I, and all the world: Kings and Priests, Nobles and Learned, the Crafty and the Easie, the Wise and the Foolish, the Rich and the Poor, the prevailing Tyrant and the oppressed Party shall all appear to receive their Symbol; and this is so far from abating any thing

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of its terror and our dear concernment, that it much increases it : for although concerning Precepts and Discourses we are apt to neglect in particular, what is recommended in general, and in incidencies of Mortality and sad events the singularity of the chance heightens the apprehension of the evil ; yet it is so by accident, and onely in regard of our imperfection ; it being an effect of self-love, or some little creeping envy which adheres too often to the infortunate and miserable ; or else because the sorrow is apt to increase, by being apprehended to be a rare case, and a singular unworthiness in him who is afflicted, otherwise then is common to the sons of men, companions of his sin, and brethren of his nature, and partners of his usual accidents ; yet in final and extreme events, the multitude of sufferers does not lessen but increase the sufferings ; and when *the first day of Judgment* happen'd, that (I mean) of the universal deluge of waters upon the old World, the calamity swell'd like the flood, and every man saw his friend perish, and the neighbours of his dwelling, and the relatives of his house, and the sharers of his joyes, and yesterdayes bride, and the new born heir, the Priest of the Family, and the honour of the Kindred, all dying or dead, drench'd in water and the divine vengeance ; and then they had no place to flee unto, no man cared for their souls ; they had none to go unto for counsell, no sanctuary high enough to keep them from the vengeance, that rain'd down from heaven ; and so it shall be at the day of Judgment, when that world and this, and all that shall be born hereafter, shall pass through the same Red sea, and be all baptized with the same fire, and be involv'd in the same cloud, in which shall be thunderings and terrors infinite ; every Mans fear shall be increased by his neighbours shrieks, and the amazement that all the world shall be in, shall unite as the sparks of a raging furnace into a globe of fire, and roul upon its own principle, and increase by direct appearances, and intolerable reflexions. He that stands in a Church-yard in the time of a great plague, and hears the Passing-bell perpetually telling the sad stories of death, and sees crowds of infected bodies pressing to their Graves, and others sick and tremulous, and Death dres'd up in all the images of sorrow round about him, is not supported in his spirit by the variety of his sorrow : and at Dooms-day, when the terrours are universal, besides that it is in it self so much greater, because it can affright the whole world, it is also made greater by communication and a sorrowful influence ; Grief being then strongly infectious : when there is no variety of state but an intire Kingdom of fear ; and amazement is the King of all our passions, and all the world its subjects : and that shriek must needs be terrible, when millions of Men and Women at the same instant shall fearfully cry out, and the noise shall mingle with the

Trum-

A Trumpet of the Archangel, with the thunders of the dying and groaning heavens, and the crack of the dissolving world, when the whole fabrick of nature shall shake into dissolution and eternal ashes. But this general consideration may be heightened with four or five circumstances.

1. Consider what an infinite multitude of Angels and Men and Women shall then appear; it is a huge assembly when the Men of one Kingdome, the Men of one Age in a single Province are gathered together into heaps and confusion of disorder; But then all Kingdomes of all Ages, all the Armies that ever mustered, all the World that *Augustus Caesar* taxed, all those hundreds of Millions that were slain in all the *Roman Wars* from *Numa's* time till *Italy* was broken into Principalities and small *Exarchats*, all these, and all that can come into numbers, and that did descend from the loins of *Adam*, shall at once be represented; to which account if we adde the Armies of Heaven, the nine orders of blessed Spirits, and the infinite numbers in every order, we may suppose the numbers fit to expresse the Majesty of that God, and the terror of that Judge, who is the Lord and Father of all that unimaginable multitude. *Erit terror ingens tot simul tantorumq; populorum.*

Florus.

2. In this great multitude we shall meet all those, who by their example and their holy precepts have, like tapers enkindled with a beam of the Sun of righteousness, enlightened us, and taught us to walk in the paths of justice. There we shall see all those good men whom God sent to preach to us, and recall us from humane follies and inhumane practises: and when we espie the good man, that chid us for our last drunkennels or adulteries, it shall then also be remembred, how we mocked at counsel, and were civilly modest at the reproof, but laugh'd when the man was gone, and accepted it for a religious complement, and took our leaves, and went and did the same again. But then things shall put on another face, and that we smil'd at here, and slighted fondly, shall then be the greatest terror in the world; Men shall feel, that they once laugh'd at their own destruction, and rejected health, when it was offered by a man of God upon no other condition, but that they would be wise, and not be in love with death. Then they shall perceive, that if they had obeyed an easie and a sober counsel, they had been partners of the same felicity, which they see so illustrious upon the heads of those Preachers, whose work is with the Lord, and who by their life and Doctrine endeavoured to snatch the Soul of their friend or relatives from an intolerable misery. But he that sees a crown put upon their heads that give good counsel, and preach holy and severe Sermons with designs of charity and piety, will also then perceive that God did not send Preachers for nothing, on trifling errands and without

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regard: but that work, which he crowns in them, he purposed should be effective to us, perswasive to the understanding, and active upon our consciences. Good Preachers by their Doctrine, and all good men by their lives are the accusers of the disobedient; and they shall rise up from their seats, and judge and condemn the follies of those who thought their piety to be want of courage, and their discourses pedantical, and their reproofs the Priests trade, but of no signification, because they prefer'd moments before eternity.

3. There in that great assembly shall be seen all those Converts, who upon easier terms, and fewer miracles, and a less experience, and a younger grace, and a seldomer Preaching, and more unlikely circumstances, have suffered the work of God to prosper upon their spirits, and have been obedient to the heavenly calling. There shall stand the men of *Nineveh*, and they shall stand upright in Judgment, for they at the preaching of one man in a less space then forty dayes returned unto the Lord their God; but we have heard him call all our lives, and like the deaf *Adder* stopt our ears against the voice of God servants, charme they never so wisely. There shall appear the men of *Capernaum*, and the *Queen of the South*, and the *Men of Berea*, and the first fruits of the Christian Church, and the holy Martyrs, and shall proclaim to all the world, that it was not impossible to do the work of Grace in the midst of all our weaknesses, and accidental disadvantages: and that the obedience of Faith, and the labour of Love, and the contentions of chastity, and the severities of temperance and self-denial, are not such insuperable mountains, but that an honest and sober person may perform them in acceptable degrees, if he have but a ready ear, and a willing minde, and an honest heart: and this scene of honest persons shall make the Divine Judgment upon sinners more reasonable and apparently just, in passing upon them the horrible sentence; for why cannot we as well serve God in peace, as others served him in war? why cannot we love him as well, when he treats us sweetly, and gives us health and plenty, honours or fair fortunes, reputation or contentedness, quietness and peace, as others did upon gibbets and under axes, in the hands of tormentors, and in hard wildernesses, in nakedness and poverty, in the midst of all evil things and all sad discomforts? Concerning this no answer can be made.

4. But there is a worse sight then this yet, which in that great assembly shall distract our sight, and amaze our spirits. There men shall meet the partners of their sins, and them that drank the round, when they crown'd their heads with folly and forgetfulness, and their cups with wine and noises. There shall ye see that poor perishing soul, whom thou didst tempt to adultery and wantonness, to drunkenness or perjury, to rebellion or an evil

- A evil interest, by power or craft, by witty discourses or deep dissembling, by scandal or a snare, by evil example or pernicious counsel, by malice or unwariness; and when all this is summ'd up, and from the variety of its particulars is drawn into an uneasy load and a formidable summe, possibly we may finde sights enough to scare all our confidences, and arguments enough to press our evil souls into the sorrows of a most intolerable death. For however we make now but light accounts and evil proportions concerning it, yet it will be a fearful circumstance of appearing, to see one, or two, or ten, or twenty accursed souls despairing, miserable, infinitely miserable, roaring and blaspheming, and fearfully cursing thee as the cause of its eternal sorrows. Thy lust betray'd and rifled her weak unguarded innocence; thy example made thy servant confident to lye, or to be perjur'd; thy society brought a third into intemperance and the disguises of a beast; and when thou seest that soul, with whom thou didst sin, drag'd into hell, well maist thou fear to drink the dregs of thy intolerable potion; And most certainly it is the greatest of evils to destroy a soul, for whom the Lord Jesus died, and to undoe that grace, which our Lord purchased with so much sweat and blood, pains and a mighty charity. And because very many sins, are sins of society and confederation; such are fornication, drunkenness, bribery, simony, rebellion, schisme, and many others; it is a hard and a weighty consideration, what shall become of any one of us, who have tempted our Brother or Sister to sin and death: for though God hath spar'd our life, and they are dead and their debt-books are sealed up, till the day of account, yet the mischief of our sin is gone before us, and it is like a murder, but more execrable, the soul is dead in trespasses and sins, and sealed up to an eternal sorrow, and thou shalt see at Dooms-day, what damnable uncharitableness thou hast done. That soul that cries to those rocks to cover her, if it had not been for thy perpetual temptations, might have followed the Lamb in a white robe; and that poor man, that is cloathed with shame and flames of fire, would have shin'd in glory, but that thou didst force him to be partner of thy baseness. And who shall pay for this loss? a soul is lost by thy means; thou hast defeated the holy purposes of the Lord's bitter passion by thy impurities; and what shall happen to thee by whom thy Brother dies eternally? Of all the considerations, that concern this part of the horrors of
- D Dooms-day, nothing can be more formidable then this, to such whom it does concern: and truly it concerns so many, and amongst so many, perhaps some persons are so tender, that it might affright their hopes, and discompose their industries and spritful labours of repentance; but that our most merciful Lord hath, in the midst of all the fearful circumstances of his second coming
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ing, interwoven this one comfort relating to this, which to my sense seems the most fearful and killing circumstance : Two shall be grinding at one mill ; the one shall be taken, and the other left. Two shall be in a bed ; the one shall be taken, and the other left ; that is, those who are confederate in the same fortunes, and interests, and actions, may yet have a different sentence : for an early and an active repentance will wash off this account, and put it upon the tables of the Cross ; and though it ought to make us diligent and careful, charitable and penitent, hugely penitent, even so long as we live, yet when we shall appear together, there is a mercy, that shall there separate us, who sometimes had blended each other in a common crime. Blessed be the mercies of God, who hath so carefully provided a fruitful shower of grace, to refresh the miseries and dangers of the greatest part of mankind. *Thomas Aquinas* was used to beg of God, that he might never be tempted from his low fortune to Prelacies and dignities Ecclesiastical ; and that his mind might never be discomposed or polluted with the love of any creature ; and that he might by some instrument or other understand the state of his deceased Brother ; and the story says, that he was heard in all : In him it was a great curiosity, or the passion and impertinencies of a useless charity, to search after him, unless he had some other personal concernment, then his relation of kinred. But truly, it would concern very many to be solicitous concerning the event of those souls, with whom we have mingled death and sin ; for many of those sentences, which have passed and decreed concerning our departed relatives, will concern us dearly, and we are bound in the same bundles, and shall be thrown into the same fires, unless we repent for our own sins, and double our sorrows for their damnation.

5. We may consider that this infinite multitude of men and women, Angels and Devils, is not ineffective as a number in *Pythagoras* Tables, but must needs have influence upon every spirit, that shall there appear. For the transactions of that court are not like Orations spoken by a *Grecian* Orator in the circles of his people, heard by them that croud nearest him, or that sound limited by the circles of air, or the inclosure of a wall ; but every thing is represented to every person, and then let it be considered, when thy shame and secret turpitude, thy midnight revels and secret hypocrisies, thy lustful thoughts, and treacherous designs, thy falsehood to God, and startings from thy holy promises, thy follies and impieties shall be laid open before all the world, and that then shall be spoken by the trumpet of an Archangel upon the house top, the highest battlements of Heaven, all those filthy words and lewd circumstances, which thou didst act secretly, thou wilt finde, that thou wilt have reason strangely to be

A be ashamed. All the wise men in the world shall know. how vile thou hast been : and then consider ; with what confusion of face wouldst thou stand in the presence of a good man and a severe, if peradventure he should suddenly draw thy curtain, and finde thee in the sins of shame and lust ; it must be infinitely more, when God and all the Angels of heaven and earth, all his holy myriads, and all his redeemed Saints shall stare and wonder at thy impurities and follies. I have read a story, that a young Gentleman, being passionately by his mother dissuaded from entering into the severe courses of a religious and single life, broke from her importunity by saying, *Volo servare animam meam, I am resolved by all means to save my soul.* But when he had undertaken a rule with passion, he performed it carelessly and remissly, and was but lukewarm in his Religion, and quickly proceeded to a melancholy and wearied spirit, and from thence to a sickness and the neighbourhood of death ; but falling into an agonie and a phantastick vision, dream'd that he saw himself summon'd before Gods angry throne, and from thence hurried into a place of torments, where espying his Mother, full of scorn she upbraided him with his former answer, and asked him, *why he did not save his soul, by all means*, according as he undertook.

C But when the sick man awaked and recovered, he made his words good indeed, and prayed frequently, and fasted severely, and laboured humbly, and conversed charitably, and mortified himself severely, and refused such secular solaces which other good men received to refresh and sustain their infirmities, and gave no other account to them that asked him but this : If I could not in my extasie or dream endure my Mothers upbraiding my follies and weak Religion, how shall I be able to suffer, that God should redargue me at Dooms-day, and the Angels reproach my lukewarmness, and the Devils aggravate my sins, and all the Saints of God deride my follies and hypocrisies ? The effect of that mans consideration may serve to actuate a meditation in every one of us : for wee shall all be at that pass, that unless our shame and sorrows be cleansed by a timely repentance, and cover'd by the Robe of Christ, we shall suffer the anger of God, the scorn of Saints and Angels, and our own shame in the general assembly of all mankind. This argument is most considerable to them who are tender of their precious name and sensible of honour ; if they rather would chuse death then a disgrace, poverty rather then shame, let them remember that a sinfull life will bring them to an intolerable shame at that day, when all, that is excellent in heaven and earth, shall be summon'd as witnesses and parties in a fearful scrutiny. The summe is this ; All that are born of *Adam*, shall appear before God and his Christ, and all the innumerable companies of Angels and Devils shall be there ;

E and

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and the wicked shall be afrighted with every thing they see; and there they shall see those good men, that taught them the wayes of life; and all those evil persons, whom themselves have tempted into the wayes of death; and those who were converted upon easier termes: and some of these shall shame the wicked, and some shall curse them, and some shall upbraid them, and all shall amaze them, and yet this is but the ἀρχὴ κρίσεως, the beginning of those evils, which shall never end till eternity hath a period; but concerning this they must first be judged; and that's the second general consideration, *we must appear before the Judgment seat of Christ*, and that's a new state of terrors and affrightments. Christ, who is our Saviour, and is our Advocate, shall then be our Judge: and that will strangely change our confidences and all the face of things.

2. That's then the place and state of our appearance, *Before the Judgment seat of Christ*: For Christ shall rise from the right hand of his Father, he shall descend towards us, and ride upon a cloud, and shall make himself illustrious by a glorious Majestie, and an innumerable retinue and circumstances of terror and a mighty power: and this is that which Origen affirms to be the sign of the Son of Man. Rematus de Faux in Harpocrate divino affirms, that all the Greek and Latin Fathers *consentientibus animis asseverant, hoc signo Crucem Christi significari*, do unanimously affirm, that the representment of the Crosse, is the sign of the Son of Man spoken of Mat. 24. 30. And indeed they affirm it very generally, but Origen after his manner is singular, *hoc signum Crucis erit, cum Dominus ad iudicandum venerit*, to the Church used to sing, and so it is in the Sibyls verses;

*O lignum felix, in quo Deus ipse pependit;
Nec te terra capit, sed cœli tecta videbis,
Cum renovata Dei facies ignita micabit.*

The sign of the Crosse is that sign of the Son of Man, when the Lord shall come to Judgment: and from those words of Scripture [They shall look on him whom they have pierced] it hath been freely entertain'd, that at the day of Judgment, Christ shall signifie his person by something that related to his passion, his crosse, or his wounds, or both. I list not to spin this curious cobweb; but Origen's opinion seems to me more reasonable; and it is more agreeable to the Majestie and Power of Christ to signifie himself with proportions of his glory, rather than of his humility; with effects of his being exalted into Heaven, rather than of his poverty and sorrows upon Earth: and this is countenanced better by some Greek copies; τὸ τε πανόρατον οὐρανοῦ καὶ τὸ οὐδὲν τὸ ἀνθρώπου ἐν τῷ ἁγίῳ; so it is commonly read, the sign of the Son of man in Heaven, that

A that is (say they) the sign of the Son of man *imprinted upon a cloud*; but it is in others *τὸ ὄψιν τὸ ἀνδρῶν τὸ ἐν ἐξουσίᾳ*, the sign of the Son of man who is in the heavens; not that the sign shall be imprinted on a cloud, or in any part of the heavens, but that he who is now in the heavens, shall when he comes down, have a sign and signification of his own, that is, proper to him, who is there glorified, and shall return in glory; and he disparages the beauty of the Sun, who enquires for a Rule to know, when the Sun shines, or the light breaks forth from its chambers of the East; and the Son of man shall need no other signification, but his infinite retinue, and all the Angels of God worshipping him, and sitting upon a cloud, and leading the heavenly Host, and bringing his Elect with him, and being cloathed with the robes of Majestie, and trampling upon Devils, and confounding the wicked, and destroying Death: but all these great things shall be invested with such strange circumstances, and annexes of Mightiness, and Divinity, that all the world shall confess the glories of the Lord; and this is sufficiently signified by St Paul, *we shall all be set before the throne or place of Christ's judicature; For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God*: that is, at the day of Judgment, when we are placed ready to receive our Sentence, all knees shall bow to the holy Jesus, and confess him to be God the Lord; meaning that our Lords presence shall be such, as to force obeysance from Angels, and Men, and Devils; and his address to Judgment shall sufficiently declare his Person and his Office, and his proper glories. This is the greatest Scene of Majestie that shall be in that day, till the Sentence be pronounced; But there goes much before this, which prepares all the world to the expectation and consequent reception of this mighty Judge of Men and Angels.

Rom. 4. 10.

D The Majestie of the Judge, and the terrours of the Judgment shall be spoken aloud by the immediate forerunning accidents, which shall be to great violences to the old constitutions of Nature; that it shall break her very bones, and disorder her till she be destroyed. St Jerom relates out of the Jews books, that their Doctors use to account fifteen dayes of prodigie immediately before Christ's coming, and to every day assign a wonder, any one of which, if we should chance to see in the dayes of our flesh, it would affright us into the like thoughts, which the old world had, when they saw the countreys round about them cover'd with water, and the Divine vengeance; or as those poor people near *Adria*, and the *Mediterranean Sea*, when their houses and Cities are entring into graves, and the bowells of the earth rent with convulsions and horrid tremblings. The sea (say they) shall rise fifteen cubits above the highest Mountaines, and thence descend

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descend into hollownesse, and a prodigious drought, and when they are reduc'd again to their usuall proportions, then all the beasts and creeping things, the monsters, and the usual inhabitants of the sea shall be gathered together, and make fearful noises to distract Mankinde: The birds shall mourne and change their song into threnes and sad accents: rivers of fire shall rise from East to West, and the star's shall be rent into threds of light, and scatter like the beards of comets; Then shall be fearful earthquakes and the rocks shall rend in pieces, the trees shall distill bloud, and the mountaines and fairest structures shall return unto their primitive dust; the wilde beasts shall leave their dens, and come into the companies of men, so that you shall hardly tell how to call them, *herds of Men*, or *congregations of Beasts*; Then shall the Graves open and give up their dead, and those which are alive in nature, and dead in fear, shall be forc'd from the rocks, whither they went to hide them, and from caverns of the earth, where they would fain have been concealed; because their retirements are dismantled, and their rocks are broken into wider ruptures, and admit a strange light into their secret bowels; and the men being forc'd abroad into the theatre of mighty horrors, shall run up and down distracted and at their wits end; and then some shall die, and some shall be changed, and by this time the Elect shall be gathered together from the four quarters of the world, and Christ shall come along with them to judgment.

These signs, although the *Jewish* Doctors reckon them by order and a method, concerning which they had no revelation (that appears) nor sufficiently credible tradition, yet for the main parts of the things themselves, the holy Scripture records Christs own words, and concerning the most terrible of them; the summe of which, as Christ related them, and his Apostles recorded and explicated, is this, *The earth shall tremble, and the powers of the heavens shall be shaken, the sun shall be turned into darkness, and the moon into bloud*; that is: there shall be strange eclipses of the Sun, and fearful aspects in the Moon, who when she is troubled looks red like bloud; *The rocks shall rend, and the elements shall melt with fervent heat. The heavens shall be rolled up like a parchment, the earth shall be burned with fire, the hills shall be like wax, for there shall go a fire before him, and a mighty tempest shall be stirred round about him*:

*Dies iræ, Dies illa
Solvat seculum in favillâ,
Teste David cum Sibyllâ.*

The Trumpet of God shall sound, and the voice of the Arch-angel, that is, of him who is the Prince of all that great army
of

A of Spirits, which shall then attend their Lords, and wait upon and illustrate his glory; and this also is part of that, which is called *the sign of the Son of Man*; for the fulfilling of all these predictions, and *the preaching the Gospel to all Nations*, and the Conversion of the *Jews*, and these prodigies, and the Address of Majesty make up that sign. The notice of which things some way or other came to the very Heathen themselves, who were alarm'd into caution and sobriety by these dead remembrances:

B

—Sic cum compage soluta
Sacula tot mundi suprema coegerit hora
Antiquum repetens iterum chaos, omnia mistis
Sidera sideribus concurrent: ignea pontum
Astra petent, tellus extendere littora nollet,
Excitietq; fretum; fratri contraria Phæbe
Ibit ————— *Totaq; discors*
Machina divulsi turbabit fœdera Mundi.

Lucan. l. 1.

C

Which things, when they are come to pass, it will be no wonder, if mens hearts shall faile them for fear, and their wits be lost with guilt, and their fond hopes destroyed by prodigie and amazement; but it will be an extreme wonder, if the consideration and certain expectation of these things shall not awake our sleeping spirits, and raise us from the death of Sin, and the baseness of vice and dishonourable actions; to live *soberly and temperately, chastly and justly, humbly and obediently*, that is, like persons that believe all this, and such who are not mad men or fools, but will order their actions according to these notices. For if they do not believe these things, where is their Faith? If they

D

do believe them, and sin on, and do as if there were no such thing to come to pass, where is their Prudence, and what is their hopes, and where their Charity? how do they differ from beasts, save that they are more foolish? for beasts go on and consider not, because they cannot; but we can consider, and will not; we know, that strange terrors shall affright us all, and strange deaths and torments shall seize upon the wicked, and that we cannot escape, and the rocks themselves will not be able to hide us from the fears of those prodigies, which shall come before the day of Judgment; and that the mountains (though when they

E

are broken in pieces we call upon them to fall upon us) shall not be able to secure us one minute from the present vengeance; and yet we proceed with confidence or carelessness, and consider not, that there is no greater folly in the world, then for a man to neglect his greatest interest, and to die for trifles and little regards, and to become miserable for such interests, which are not

C

excusable

SERM. I.

excusable in a Childe. He that is youngest hath not long to live : A
 He that is thirty, forty, or fifty years old, hath spent most of his
 life, and his dream is almost done, and in a very few moneths he
 must be cast into his eternal portion ; that is, he must be in an unal-
 terable condition, his final Sentence shall pass according as he shall
 then be found : and that will be an intolerable condition, when he
 shall have reason to cry out in the bitterness of his soul, Eternal woe
 is to me, who refus'd to consider, when I might have been saved
 and secured from this intolerable calamity. But I must descend
 to consider the particulars and circumstances of the great conside-
 ration, *Christ shall be our Judge at Dooms-day.* B

SERM.

A

SERM. II.



S E R M O N I I .

Part II.

B

I. IF we consider the person of the Judge, we first perceive, that he is interested in the injury of the crimes, he is to sentence.

Videbunt, quem crucifixerunt, and they shall look on him, whom they have pierced. It was for thy sins, that the Judge did suffer such

unpeakable pains, as were enough to reconcile all the world to God: The summe and spirit of which pains could not be better understood, then by the consequence of his own words, *My God, my God, why hast thou forsaken me?* meaning, that he felt such hor-

C

rible, pure, unmingled sorrows, that although his humane nature was personally united to the Godhead, yet at that instant he felt no comfortable emanations by sensible perception from the Divinity, but he was so drenched in sorrow, that the Godhead seemed to have forsaken him. Beyond this, nothing can be added: but then, that thou hast for thy own particular made all this in vain and ineffective, that Christ thy Lord and Judge should be tormented for nothing, that thou wouldest not accept felicity and pardon, when he purchased them at so dear a price, must needs be an infinite condemnation to such persons. How shalt thou look

D

upon him, that fainted and died for love of thee, and thou didst scorn his miraculous mercies? How shall we dare to behold that holy face, that brought salvation to us, and we turned away and fell in love with death, and kissed deformity and sins? and yet in the beholding that face consists much of the glories of eternity. All the pains and passions, the sorrows and the groans, the humility and poverty, the labours and the watchings, the Prayers and the Sermons, the miracles and the prophecies, the whip and the nailes, the death and the burial, the shame and the smart, the Cross and the grave of Jesus shall be laid upon thy score, if thou hast refused the mercies and design of all their holy ends and purposes.

E

And if we remember, what a calamity that was, which broke the Jewish Nation in pieces, when Christ came to judge them for their murdering him, who was their King and the Prince of life; and consider, that this was but a dark image of the terrors of the day of Judgment; we may then apprehend, that there is some

SERM. II.

strange unspeakable evil, that attends them, that are guilty of this death, and of so much evil to their Lord. Now it is certain, if thou wilt not be saved by his death, you are guilty of his death; if thou wilt not suffer him to save thee, thou art guilty of destroying him; and then let it be considered, what is to be expected from that Judge, before whom you stand as his murderer and betrayer. * But this is but half of this consideration.

2. Christ may be *crucified again*, and upon a new account *put to an open shame*. For after that Christ had done all this by the direct actions of his Priestly Office, of sacrificing himself for us, he hath also done very many things for us, which are also the fruits of his first love and prosecutions of our redemption. I will not instance in the strange arts of mercy, that our Lord uses to bring us to live holy lives; But I consider, that things are so ordered, and so great a value set upon our souls, since they are the images of God, and redeemed by the Blood of the holy Lamb, that the salvation of our souls is reckoned as a part of Christs reward, a part of the glorification of his humanity. Every sinner that repents causes joy to Christ, and the joy is so great, that it runs over and wets the fair brows and beautiful locks of Cherubims and Seraphims, and all the Angels have a part of that banquet; Then it is that our blessed Lord feels the fruits of his holy death, the acceptance of his holy Sacrifice, the graciousness of his person, the return of his prayers. For all that Christ did or suffer'd, and all that he now does as a Priest in heaven, is to glorifie his Father by bringing souls to God: For this it was that he was born and died, that he descended from heaven to earth, from life to death, from the crosse to the grave; this was the purpose of his resurrection and ascension, of the end and design of all the miracles and graces of God manifested to all the world by him; and now what man is so vile, such a malicious fool, that will refuse to bring joy to his Lord by doing himself the greatest good in the world? They who refuse to do this, are said to *crucifie the Lord of life again; and put him to an open shame*: that is, they, as much as in them lies, bring Christ from his glorious joyes to the labours of his life, and the shame of his death; they advance his enemies, and refuse to advance the Kingdome of their Lord; they put themselves in that state in which they were when Christ came to die for them; and now that he is in a state that he may rejoyce over them, (for he hath done all his share towards it) every wicked man takes his head from the blessing, and rather chuses that the Devil should rejoyce in his destruction, then that his Lord should triumph in his felicity. And now upon the supposition of these premisses, we may imagine, that it will be an infinite amazement to meet the Lord to be our Judge, whose person we have murdered, whose honour we have disparaged, whose purposes we have destroyed, whose joyes we have lessened, whose

passion

A passion we have made ineffectual, and whose love we have trampled under our profane and impious feet.

3. But there is yet a third part of this consideration. As it will be inquir'd at the day of Judgment concerning the dishonours to the person of Christ, so also concerning the profession and institution of Christ, and concerning his poor Members; for by these also we make sad reflexions upon our Lord. Every man that lives wickedly, disgraces the religion and institution of Jesus, he discourages strangers from entering into it, he weakens the hands of them that are in already, and makes that the adversaries speak reproachfully of the Name of Christ; but although it is certain our Lord and Judge will deeply resent all these things, yet there is one thing which he takes more tenderly, and that is, the uncharitableness of men towards his poor: It shall then be upbraided to them by the Judge, that himself was hungry, and they refused to give meat to him that gave them his body and heart-bloud, to feed them and quench their thirst; that they denied a robe to cover his nakedness, and yet he would have cloathed their souls with the robe of his righteousness, lest their souls should be found naked in the day of the Lords visitation; and all this unkindness is nothing but that evil men were uncharitable to their Brethren, they would not feed the hungry, nor give drink to the thirsty, nor cloath the naked, nor relieve their brothers needs, nor forgive his follies, nor cover their shame, nor turn their eyes from delighting in their affronts and evil accidents; this is it which our Lord will take so tenderly, that his Brethren, for whom he died, who suck'd the paps of his Mother, that fed on his Body, & are nourished with his Bloud, whom he hath lodg'd in his heart, and entertains in his bosome, the partners of his Spirit and co-heirs of his inheritance, that these should be deny'd relief and suffered to go away ashamed and unpitied; this our blessed Lord will take so ill, that all those who are guilty of this unkindness, have no reason to expect the favour of the Court.

4. To this if we add the almightiness of the Judge, his infinite wisdom and knowledge of all causes, and all persons, and all circumstances, that he is infinitely just, inflexibly angry, and impartial in his sentence, there can be nothing added either to the greatness or the requisites of a terrible and an Almighty Judge. For who can resist him who is Almighty? Who can evade his scrutiny that knows all things? Who can hope for pity of him that is inflexible? Who can think to be exempted when the Judge is righteous and impartial? But in all these annexes of the great Judge, that which I shall now remark, is that indeed which hath terror in it, and that is, the severity of our Lord. For then is the day of vengeance and recompenses, and no mercy at all shall be shewed, but to them that are the sons of mercy; for the other, their portion is such as can be expected from these premises.

SERM. II.

1. If we remember the instances of Gods severity in this life, in the daies of mercy and repentance, in those dayes when Judgment waits upon Mercy, and receives laws by the rules and measures of pardon, and that for all the rare streams of loving kindnesse issuing out of Paradise, and refreshing all our fields with a moisture more fruitful then the floods of *Nilus*, still there are mingled some stormes and violences, some fearful instances of the Divine Justice, we may more readily expect it will be worse, infinitely worse at that day, when Judgment shall ride in triumph, and Mercy shall be the accuser of the wicked. But so we read, and are commanded to remember, because they are written for our example, that God destroyed at once five cities of the Plain, and all the country; and *Sodome* and her sisters are set forth for an example, suffering the vengeance of eternal fire. Fearful it was when God destroyed at once 23000 for fornication, and an exterminating Angel in one night killed 185000 of the *Assyrians*, and the first born of all the families of *Egypt*, and for the sin of *David* in numbring the people threescore and ten thousand of the people died, and God sent ten Tribes into captivity and eternal oblivion and indistinction from a common people for their Idolatrie. Did not God strike *Corah* and his company with fire from Heaven? and the earth opened and swallowed up the congregation of *Abiram*? And is not evil come upon all the world for one sin of *Adam*? Did not the anger of God break the nation of the *Jews* all in pieces with judgements so great, that no nation ever suffered the like, because none ever sinn'd so? And at once it was done, that God in anger destroyed all the world, and eight persons only escaped the angrie Baptisme of water, and yet this world is the time of mercy; God hath open'd here his Magazines, and sent his holy Son as the great channel and fountain of it too: here he delights in mercy, and in judgment loves to remember it, and it triumphs over all his works, and God contrives instruments and accidents, chances and designs, occasions and opportunities for mercy: if therefore now the anger of God makes such terrible eruptions upon the wicked people that delight in sin, how great may we suppose that anger to be, how severe that Judgment, how terrible that vengeance, how intolerable those inflictions which God reserves for the full effusion of indignation on the great day of vengeance?

2. We may also guesse at it by this; if God upon all single instances, and in the midst of our sins, before they are come to the full, and sometimes in the beginning of an evil habit be so fierce in his anger, what can we imagine it to be, in that day when the wicked are to drink the dregs of that horrid potion, and count over all the particulars of their whole treasure of wrath? This is the day of wrath, and God shall reveal, or, bring forth his righteous Judgments. The expression is taken from *Deut.* 32. 34. Is not this laid

Rom. 2. 5.

- A *laid up in store with me, and sealed up among my treasures? ἐν ἡμέραις ἐκδικήσεως ἀνταποδώσω, I will restore it in the day of vengeance, for the Lord shall judge his people, and repent himself for his servants.* For so did the *Lybian Lion*, that was brought up under discipline, and taught to endure blows, and eat the meat of order and regular provision, and to suffer gentle usages, and the familiarities of societies; but once he brake out into his own wildnesse, *Dedidit pacem subito feritate reversa*, and kill'd two *Roman* boyes; but those that forrage in the *Lybian* mountains tread down and devour all that they meet or master; and when they have fasted two dayes, lay up
- B an anger great as is their appetite, and bring certain death to all that can be overcome: God is pleased to compare himself to a Lion; and though in this life he hath confin'd himself with promises and gracious emanations of an infinite goodness, and limits himself by conditions and covenants, and suffers himself to be overcome by prayers, and himself hath invented wayes of atonement and expiation, yet when he is provoked by our unhandlome and unworthy actions, he makes sudden breaches, and tears some of us in pieces, and of others he breaks their bones or affrights their hopes and secular gayeties, and fills their house with
- C mourning and Cypres, and groans and death: But when this Lion of the tribe of *Judah* shall appear upon his own mountain, *the mountain of the Lord*, in his naturall dresse of Majesty, and that Justice shall have her chain and golden fetters taken off, then Justice shall strike, and Mercy shall not hold her hands; she shall strike fore strokes, and pity shall not break the blow; and God shall account with us by minutes, and for words, and for thoughts, and then he shall be severe to mark what is done amisse; and that Justice may reign intirely, God shall open the wicked mans treasure, and tell the sums, and weigh grains and scruples: ἐπὶ ᾧ ὡς περ ἀγαθῶν, ἔτω κακῶν παρὰ τῷ θεῷ θήσονται· ἐν ἡμέραις ᾧ (φροῖν) ἐκδικήσεως ἐσπεργίδαι τὰς τῶν κακῶν θησαυρούς, said *Philo* upon the place of *Deuteronomy* before quoted: As there are treasures of good things; and God hath Crowns and Scepters in store for his Saints and servants, and Coronets for Martyrs, and Rolaries for Virgins, and Phials full of Prayers, and bottles full of tears, and a register of sighs and penitential groans: so God hath a treasure of wrath and fury, of scourges and scorpions, and then shall be produced the shame of lust, and the malice of envie, and the groans of the oppressed, and the persecutions of the Saints, and the cares of covetousnesse, and the troubles of ambition, and the insolencies of traitors, and the
- E violences of rebels, and the rage of anger, and the uneasinesse of impatience, and the restlesnesse of unlawful desires; and by this time the monsters and diseases will be numerous, and intolerable, when Gods heavy hand shall presse the sanies and the intolerablenesse, the obliquity and the unreasonable-nesse, the amazement and

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and the disorder, the smart and the sorrow, the guilt and the punishment out from all our sins, and pour them into one chalice, and mingle them with an infinite wrath, and make the wicked drink off all the vengeance, and force it down their unwilling throats with the violence of Devils and accursed Spirits.

3. We may guess at the severity of the Judge by the lesser strokes of that Judgment, which he is pleased to send upon sinners in this world, to make them afraid of the horrible pains of Doomsday: I mean the torments of an unquiet conscience, the amazement and confusions of some sins and some persons. For I have sometimes seen persons surpriz'd in a base action, and taken in the circumstances of crafty theft, and secret unjustices before their excuse was ready; They have changed their colour, their speech hath faltered, their tongue stammer'd, their eyes did wander and fix no where, till shame made them sink into their hollow eye-pits to retreat from the images and circumstances of discovery; their wits are lost, their reason useles, the whole order of their soul is discomposed, and they neither see, nor feel, nor think as they use to do, but they are broken into disorder by a stroke of damnation and a lesser stripe of hell; but then if you come to observe a guilty and a base murtherer, a condemned traytor, and see him harraled first by an evil conscience, and then pull'd in pieces by the hangmans hooks, or broken upon sorrows and the wheel, we may then guess (as well as we can in this life) what the pains of that day shall be to accursed souls: But those we shall consider afterwards in their proper scene; now only we are to estimate the severity of our Judge by the intolerableness of an evil conscience; if guilt will make a man despair, and despair will make a man mad, confounded and dissolved in all the regions of his senses and more noble faculties, that he shall neither feel, nor hear, nor see any thing but spectres and illusions, Devils and frightful dreams, and hear noises, and shriek fearfully, and look pale and distracted like a hopeless man from the horrors and confusions of a lost battel upon which all his hopes did stand, then the wicked must at the day of Judgment expect strange things and fearful, and such which now no language can express, and then no patience can endure.

Πολλὰς δ' ὀδυμῆς καὶ γοῆς ἀνορεαίς
Φθίγγει· Διὸς γὰρ δυσπαρεσιτῆται φρένες.

Then only it can truly be said that he is inflexible and inexorable. No prayers then can move him, no groans can cause him to pity thee: therefore pity thy self in time, that when the Judge comes thou maiest be one of the sons of everlasting mercy, to whom pity belongs as part of thine inheritance; for all else shall without any remorse (except his own) be condemned by the horrible sentence.

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A 4. That all may think themselves concerned in this consideration, let us remember, that even the righteous and most innocent shall pass through a severe trial. Many of the Ancients explicated this severity by the fire of conflagration, which, say they, shall purifie those souls at the day of Judgment, which in this life have built upon the foundation *hay and stubble*, works of folly and false opinions, and states of imperfection. So St *Austins* Doctrine was, *Hoc agit caminus, alios in sinistra separabit, alios in dextra quodam modo eliquabit*, The great fire at Dooms-day shall throw some into the portion of the left hand, and others shall be purified and represented on the right: and the same is affirmed by *Origen* * and *Lactantius*; and St *Hilary* thus expostulates, *Since we are to give an account for every idle word, shall we long for the day of Judgment, in quo est nobis indefessus ille ignis obeundus, in quo subeunda sunt gravia illa expianda à peccatis anima supplicia*, "wherein we must every one of us passe that unwearied fire, in which those grievous punishments for expiating the soul from sins must be endured; for to such as have been baptized with the Holy Ghost, it remaineth that they be consummated with the fire of Judgment. And St *Ambrose* adds, That if any be as Peter or as John, they are baptized with this fire, and he that is purged here had need to be purged there again: *Illic quoque nos purificet, quando dicat dominus, Intrate in requiem meam*, Let him also purifie us, that every one of us being burned with that flaming sword, not burned up or consumed, we may enter into Paradise, and give thanks unto the Lord who hath brought us into a place of refreshment. This opinion of theirs is, in the main of it, very uncertain, relying upon the sense of some obscure places of Scripture, is onely apt to represent the great severity of the Judge at that day, and it hath in it this onely certainty, that even the most innocent person hath great need of mercy, and he that hath the greatest cause of confidence, although he runs to no rocks to hide him, yet he runs to the protection of the Crosse, and hides himself under the shadow of the Divine mercies: and he that shall receive the absolution of the blessed sentence, shall also suffer the terrors of the day, and the fearful circumstances of Christs coming. The effect of this consideration is this: *That if the righteous scarcely be saved, where shall the wicked and the sinner appear? Quid faciet virgula deserti, ubi conculietur cedrus Paradisi? Quid faciet agnus, cum tremat aries? Si cælum fugiat, ubi manebit terra?* said St *Gregory*. And if St *Paul* whose conscience accus'd him not, yet durst not be too confident, because he was not hereby justified, but might be found faulty by the severer Judgment of his Lord; how shall we appear with all our crimes and evil habits round about us? If there be need of much mercy to the servants and friends of the Judge, then his enemies shall not be able to stand upright in Judgment.

In Psal. 103.

* In Jerem. hom. 13. & in Luc. hom. 14. & Lactantius lib. 7. in sit. c. 21 Hilarius in Psal. 118. col. 3. & in Mat. can. 2.

In Psalm 118. serm. 3.

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5. But the matter is still of more concernment. The Pharisees believed that they were innocent if they abstained from criminal actions, such as were punishable by the Judge; and many Christians think all is well with them, if they abstain from such sins as have a name in the Tables of their Laws: But because some sins are secret and not discernable to man; others are publick, but not punished, because they were frequent and perpetual, and without external mischiefs in some instances, and onely provocations against God; men think that in their concernments they have no place: and such are *jeering* and many instances of wantonness, and revelling, doing petty spites, and goodness, and churlishness, lying and pride: and beyond this, some are very like vertues; as *too much gentleness* and slackness in government, or *too great severity* and rigor of animadversions, *bitterness* in reproof of sinners, *uncivil circumstances*, imprudent handlings of some criminals, and zeal; Nay there are some vile things, which through the evil discouragements and worse manners of men are passed into an artificial and false reputation, and men are accounted *wits* for talking *Atheistically*, and *valiant* for being *murderers*, and *wise* for *deceiving* and circumventing our Brothers; and many irregularities more, for all which we are safe enough here. But when the day of Judgment comes, these shall be called to a severe account, for the Judge is *omniscient* and knows all things, and his tribunal takes cognisance of all causes, and hath a coercive for all, *all things are naked and open to his eyes* (saith St Paul) therefore nothing shall escape for being secret:

Heb. 4.

Ἄπανθ' ὁ μακρὸς ἐν ἀναριθμητῇ χερίῳ.
Φύει τ' ἀδύλα

Psa. 74.

And all prejudices being laid aside it shall be considered concerning our evil rules, and false principles; *Cum cepero tempus, ego justitias judicabo*; when I shall receive the people, I shall judge according unto right: so we read; [When we shall receive time, I will judge justices and judgments] so the vulgar Latin reads it; that is, *in the day of the Lord*, when time is put into his hand and time shall be no more, he shall judge concerning those judgments which men here make of things below; and the fighting man shall perceive the noise of drunkards and fools that cried him up for daring to kill his Brother, to have been evil principles; and then it will be declared by strange effects, that wealth is not the greatest fortune; and ambition was not but an ill counsellor; and to lie for a good cause was no piety; and to do evil for the glory of God was but an ill worshipping him; and that good nature was not well imploy'd, when it spent it self in vicious company, and evil compliances; and that piety was not softness and want of courage; and that poverty

- A verty ought not to have been contemptible ; and the cause of that is unsuccessful, is not therefore evil ; and what is folly here, shall be wisdom there ; then shall men curse their evil guides, and their accursed superinduced necessities, and the evil guiles of the world ; and then when silence shall be found innocence, and eloquence in many instances condemned as criminal ; when the poor shall reign, and Generals and Tyrants shall lye low in horrible regions ; when he that lost all shall finde a treasure, and he that spoil'd him shall be found naked and spoil'd by the destroyer, then we shall finde it true, that we ought here to have done what our Judge, our blessed Lord shall do there, that is, take our measures of good and evil by the severities of the word of God, by the Sermons of Christ, and the four Gospels, and by the Epistles of St Paul, by Justice and charity, by the Laws of God and the Laws of wise Princes and Republicks, by the rules of Nature and the just proportions of Reason, by the examples of good men, and the proverbs of wise men, by severity and the rules of Discipline : for then it shall be, that truth shall ride in triumph, and the holiness of Christs Sermons shall be manifest to all the world ; that the Word of God shall be advanced over all the discourses of men, and *wisdom shall be justified by all her children.* Then shall be heard those words of an evil and tardy repentance, and the just rewards of folly ; [*we fools thought their life madnesse ; but behold they are justified before the throne of God, and we are miserable for ever.*] Here men think it strange if others will not run into the same excels of riot ; but there they will wonder how themselves should be so mad and infinitely unsafe, by being strangely and inexcusably unreasonable. The summe is this ; The Judge shall appear cloathed with *wisdom*, and *power*, and *justice*, and *knowledge*, and an impartial Spirit, making no separations by the proportions of this world, but by the measures of God, not giving sentence by the principles of our folly and evil customes, but by the severity of his own Laws and measures of the Spirit. *Non est judicium Dei sicut hominum, God does not judge as Man judges.*
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6. Now that the Judge is come thus arrayed, thus prepared, so instructed, let us next consider the circumstances of our appearing and his sentence ; and first I consider that men at the day of Judgment that belong not to the portion of life, shall have three sorts of accusers. 1. Christ himself, who is their Judge. 2. Their own consciences, whom they have injured and blotted with characters of death and foul dishonour. 3. The Devil, their enemy, whom they served.

1. Christ shall be their accuser, not only upon the stock of those direct injuries (which I before reckoned) of crucifying the Lord of life, once and again, &c. But upon the titles of contempt and unworthiness, of unkindness and ingratitude ; and the accusation will

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Revel. 8. 3.

Rom. 8. 26.

will be nothing else but a plain representation of those artifices and assistances, those bonds and invitations, those constrainings and importunities, which our dear Lord used to us, to make it almost impossible to lie in sin, and necessary to be sav'd. For it will, it must needs be a fearful exprobration of our unworthiness, when the Judge himself shall bear witnesses against us, that the wisdom of God himself was strangely imployed in bringing us safely to felicity. I shall draw a short Scheme, which although it must needs be infinitely short of what God hath done for us, yet it will be enough to shame us. * God did not onely give his Son for an example, and the Sun gave himself for a price for us, but both gave the holy Spirit to assist us in mighty graces, for the verifications of Faith, and the entertainments of Hope, and the increase and perseverance of Charity. * God gave to us a new nature, he put another principle into us, a third part of a perfective constitution: we have the Spirit put into us, to be a part of us, as properly to produce actions of a holy life, as the soul of man in the body does produce the natural. * God hath exalted humane nature, and made it in the person of Jesus Christ, to sit above the highest seat of Angels, and the Angels are made *ministering spirits*, ever since their Lord became our Brother. * Christ hath by a miraculous Sacrament given us his body to eat, and his blood to drink, he made wayes that we may become all one with him. * He hath given us an easie religion, and hath established our future felicity upon natural and pleasant conditions, and we are to be happy hereafter if we suffer God to make us happy here? and things are so ordered, that a man must take more pains to perish, then to be happy. * God hath found out rare wayes to make our prayers acceptable, our weak petitions, the desires of our imperfect souls to prevail mightily with God; and to lay a holy violence, and an undeniable necessity upon himself; and God will deny us nothing but when we ask of him to do us ill offices, to give us poisons and dangers, and evil nourishment, and temptations; and he that hath given such mighty power to the prayers of his servants, yet will not be moved by those potent and mighty prayers to do any good man an evil turn, or to grant him one mischief; in that only God can deny us. * But in all things else God hath made all the excellent things in heaven and earth to joyn towards holy and fortunate effects; for he hath appointed an *Angel to present the prayers of Saints*, and Christ makes intercession for us, and the holy Spirit makes intercession for us with groans unutterable; and all the holy men in the world pray for all and for every one; and God hath instructed us with Scriptures, and precedents, and collateral and direct assistances to pray; and he encouraged us with divers excellent promises, and parables, and examples, and teaches us what to pray and how; and gives one promise to publique prayer, and another

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A another to private prayer; and to both the blessing of being heard.

* Add to this account that God did heap blessings upon us without order, infinitely, perpetually and in all instances, when we needed, and when we needed not. * He heard us when we pray'd, giving us all & giving us more then we desired; * He desired that we should ask, and yet he hath also prevented our desires; * He watch'd for us, and at his own charge sent a whole order of men whose imployment is to minister to our souls: and if all this had not been enough, he had given us more also. * He prom-
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B promised heaven to our obedience, a Province for a dish of water, a Kingdome for a prayer, satisfaction for desiring it, grace for receiving, and more grace for accepting and using the first. * He invited us with gracious words and perfect entertainments; * He threatened horrible things to us if we would not be happy; * He hath made strange necessities for us, making our very repentance to be a conjugation of holy actions, and holy times, and a long succession; * He hath taken away all excuses from us, he hath called us off from temptation, he bears our charges, he is alwayes beforehand with us in every act of favour, and perpetually flow in striking, and his arrows are unfeathered, and he is so long, first in drawing his sword, and another long while in whetting it, and yet longer in lifting his hand to strike, that before the blow comes the man hath repented long, unlesse he be a fool and impudent; and then God is so glad of an excuse to lay his anger aside, that certainly if after all this we refuse life and glory, there is no more to be said; this plain story will condemn us: but the story is very much longer, and as our conscience will represent all our sins to us, so the Judg will represent all his Fathers kindnesses, as *Nathan* did to *David*, when he was to make the justice of the Divine Sentence appear against him. * Then it shall be remembered that the joyes of every dayes piety would have been a greater pleasure every night, then the remembrance of every nights sin could have been in the morning; * That every night, the trouble and labour of the daies vertue would have been as much passed, and turned to as very a nothing, as the pleasure of that daies sin; but that they would be infinitely distinguished by the remanent effects. * *Ἀν τι πῶς καλὸν μὲν πόνον, ὃ μὲν πόνον δίδχεται, τὸ δὲ καλὸν μένει· ἂν τι ποιήσης αἰσχρὸν μετὰ ἡδονῆς, τὸ μὲν ἡδὺ δίδχεται, τὸ δὲ αἰσχρὸν μένει*, So *Mussonius* expressed the sense of this inducement; and that this argument would have grown so great by that time we come to die, that the certain pleasures, and rare confidences, and holy hopes of a death-bed would be a strange felicity to the man when he remembers he did obey, if they were compared to the fearful expectations of a dying sinner, who feels by a formidable and affrighting remembrance, that of all his sins nothing remains but the gains of a miserable
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eternity. * The offering our selves to God every morning, and the thanksgiving to God every night, hope and fear, shame and desire, the honour of leaving a fair name behinde us, and the shame of dying like a fool, every thing indeed in the world is made to be an argument and an inducement to us to invite us to come to God and be sav'd; and therefore when this, and infinitely more shall by the Judge be exhibited in sad remembrances, there needs no other sentence, we shall condemn our selves with a hastie shame, and a fearful confusion, to see how good God hath been to us, and how base we have been to our selves. Thus *Moses* is said to accuse the Jews; and thus also he that does *accuse*, is said to *condemn*, as *Verres* was by *Cicero*, and *Claudia* by *Domitius* her accuser, and the world of impenitent persons by the men of *Nineveh*, and all, by *Christ* their Judge. I represent the horror of this circumstance to consist in this, besides the reasonableness of the Judgment, and the certainty of the condemnation, it cannot but be an argument of an intolerable despair to perishing souls, when he that was our *Advocate* all our life, shall in the day of that appearing be our *Accuser* and our *Judge*, a party against us, an *injur'd person* in the day of his power, and of his wrath, doing execution upon all his own foolish and malicious enemies.*

2. *Our conscience shall be our accuser,*] but this signifies but these two things; 1. that we shall be condemned for the evils that we have done, and shall then remember; God by his power wiping away the dust from the tables of our memory, and taking off the consideration and the voluntarie neglect and rude shufflings of our cases of conscience. For then we shall see things as they are, the evil circumstances and the crooked intentions, the adherent unhandsoness and the direct crimes: for all things are laid up safely, and though we draw a curtain of cobweb over them, and few figleaves before our shame, yet God shall draw away the curtain, and forgetfulness shall be no more, because with a taper in the hand of God all the corners of our nastiness shall be discovered. And secondly, it signifies this also, that not onely the Justice of God shall be confessed by us in our own shame and condemnation, but the evil of the sentence shall be received into us, to melt our bowels and to break our hearts in pieces within us, because we are the authors of our own death, and our own inhumane hands have torn our souls in pieces. Thus far the horrors are great, and when evil men consider it, it is certain they must be afraid to die. Even they that have liv'd well, have some sad considerations, and the tremblings of humility, and suspicion of themselves. I remember *St Cyprian* tels of a good man who in his agonie of death saw a phantasme of a noble and angelical shape, who frowning and angry said to him, *Pati timetis, exire non vultis. Quid faciam vobis?* Ye cannot endure sickness, ye are troubled at the evils of the world,

A world, and yet you are loath to die and to be quit of them, what shall I do to you? Although this is apt to represent every mans condition more or less, yet concerning persons of wicked lives, it hath in it too many sad degrees of truth; they are impatient of sorrow, and justly fearful of death, because they know not how to comfort themselves in the evil accidents of their lives; and their conscience is too polluted to take death for sanctuary, and to hope to have amends made to their condition by the sentence of the day of Judgment. Evil and sad is their condition who cannot be contented here, nor blessed hereafter; whose life is their misery, and their conscience is their enemy, whose grave is their prison, and death their undoing, and the sentence of Dooms-day; the beginning of an intolerable condition.

3. The third sort of accusers, are *the Devils*; and they will do it with malicious and evil purposes; The Prince of the Devils hath *Διδβολα* for one of his chiefest appellatives; *The accuser of the Brethren* he is by his professed malice, and imployment; and therefore God who delights that his mercy should triumph, and his goodness prevail over all the malice of men and Devils, hath appointed one whose office is *ἐλέγχειν τ' ἀντιλέγοντα* to reprove the accuser, and to resist the enemy, and to be a defender of their cause who belong to God. The holy Spirit is *Παροχλητ* a defender, the evil spirit is *Διδβολα* the accuser, and they that in this life belong to one or the other, shall in the same proportion be treated at the day of Judgment. The Devil shall accuse *the Brethren*, that is, *the Saints and servants of God*, and shall tell concerning their follies and infirmities, the sins of their youth, and the weakness of their age, the imperfect grace, and the long schedule of omissions of dutie, their scruples and their fears, their diffidences and pusillanimitie, and all those things which themselves by strict examination finde themselves guiltie of, and have confessed, all their shame and the matter of their sorrows, their evil intentions and their little plots, their carnal confidences, and too fond adherences to the things of this world, their indulgence and easiness of government; their wilder joyes and freer meals, their loss of time and their too forward and apt compliances, their trifling arrests and little peevishnesses, the mixtures of the world with the things of the Spirit, and all the incidences of humanity he will bring forth and aggravate them by the circumstance of ingratitude, and the breach of promise, and the evacuating all their holy purposes, and breaking their resolutions, and rising their vows; and all these things being drawn into an intire representation, and the bills clogg'd by numbers, will make the best man in the world seem foul and unhandsome, and stained with the characters of death and evil dishonour. But for these there is appointed a defender; The holy Spirit that maketh intercession for us, shall then

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also interpose, and against all these things shall oppose the passion of our blessed Lord, and upon all their defects shall cast *the robe of his righteousness*; and the sins of their youth shall not prevail so much as the repentance of their age; and their omissions be excused by probable intervening causes, and their little escapes shall appear single, and in disunion, because they were always kept asunder by penitential prayers and sighings, and their seldome returns of sin by their daily watchfulness, and their often infirmities by the sincerity of their souls, and their scruples by their zeal, and their passions by their love, and all by the mercies of God and the sacrifice which their Judge offer'd, and the holy Spirit made effective by daily graces and assistances. These therefore infallibly go to the portion of the right hand, because the Lord our God shall answer for them. *But as for the wicked, it is not so with them*; for although the plain story of their life be to them a sad condemnation, yet what will be answered when it shall be told concerning them, that they despised Gods mercies, and feared not his angry judgments; that they regarded not his word, and loved not his excellencies; that they were not perswaded by the promises, nor affrighted by his threatnings; that they neither would accept his government, nor his blessings; that all the sad stories that ever hapned in both the worlds, (in all which himself did escape till the day of his death, and was not concerned in them, save onely that he was called upon by every one of them, which he ever heard or saw or was told of, to repentance, that all these) were sent to him in vain? But cannot the Accuser truly say to the Judge concerning such persons, They were thine by creation, but mine by their own choice: Thou didst redeem them indeed, but they sold themselves to me for a trifle, or for an unsatisfying interest: Thou diedst for them, but they obeyed my commandments: I gave them nothing, I promised them nothing but the filthy pleasures of a night, or the joys of madness, or the delights of a disease: I never hanged upon the Cross three long hours for them, nor indured the labours of a poor life thirty three years together for their interest; only when they were thine by the merit of thy death, they quickly became mine by the demerit of their ingratitude, and when thou hadst clothed their soul with thy robe, and adorned them by thy graces, we strip'd them naked as their shame, and only put on a robe of darkness, and they thought themselves secure and went dancing to their grave like a drunkard to a fight, or a tie unto a candle; and therefore they that did partake with us in our faults, must divide with us in our portion and fearful interest? This is a sad story, because it ends in death, and there is nothing to abate or lessen the calamity. It concerns us therefore to consider in time, that he that tempts us will accuse us, and what he calls *pleasant* now, he shall then say was *nothing*, and all

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A all the gains that now invite earthly souls and mean persons to vanity, was nothing but the *seeds* of folly, and the *harvest* is pain and sorrow, and shame eternal. * But then since this horror proceeds upon the account of so many accusers, God hath put it into our power, by a timely accusation of our selves in the tribunal of the Court Christian, to prevent all the arts of aggravation which at Dooms-day shall load foolish and undiscerning souls. He that accuses himself of his crimes here, means to forsake them, and looks upon them on all sides, and spies out his deformity, and is taught to hate them, he is instructed and prayed for, he prevents the anger of God and defeats the Devils malice, and by making shame the instrument of repentance, he takes away the sting, and makes that to be his medicine which otherwise would be his death; and concerning this exercise, I shall onely add what the *Patriarch of Alexandria* told an old religious person in his *hermitage*; having asked him what he found in that desert; he was answered, *only this, Indefinenter culpare & judicare meipsum*; to judge and condemn my self perpetually, that is the imployment of my solitude. The Patriarch answered, *Non est alia via, There is no other way.* By accusing our selves we shall make the Devils malice useles, and our own consciences clear, and be reconciled to the Judge by the severities of an early repentance, and then we need to fear no accusers.

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SERMON III.

Part III.

3. **I**T remains that we consider the sentence it self, we must receive according to what we have done in the body, whether it be good or bad. *Judicaturus Domino lugubre mundus immugiet, & tribus ad tribum pectora ferient. Potentissimi quondam reges nudo latere palpitabant:* to St Hierom meditates concerning the terror of this consideration. "The whole world shall groan when the Judge comes to give his Sentence, tribe and tribe shall knock their sides together; and through the naked breasts of the most mighty Kings you shall see their hearts beat with fearful tremblings. *Tunc Aristotelis argumenta parum proderunt, cum venerit filius pauperulae quaestuarie judicare orbem terrae.* Nothing shall then be worth owning, or the means of obtaining mercy, but a holy conscience; all the humane craft and trifling subtilties shall be useles, when the Son of a poor Maid shall sit Judge over all the world. When the Prophet Joel was describing the formidable accidents in the day of the Lords Judgment, and the fearfull Sentence of an angry Judge, he was not able to expresse it, but stammered like a Childe, or an amazed imperfect person, *A. A. A. diei, quia prope est Dies Domini;* it is not sense at first; he was so amazed, he knew not what to say, and the Spirit of God was pleased to let that sign remain like Agamemnon's sorrow for the death of Iphigenia, nothing could describe it but a vail; it must be hidden and supposed; and the stammering tongue that is full of fear, can best speak that terror which will make all the world to cry, and shriek, and speak fearful accents, and significations of an infinite sorrow and amazement.

But so it is, there are two great dayes in which the fate of all the world is transacted. This life is mans day, in which man does what he please, and God holds his peace. Man destroys his Brother, and destroys himself, and confounds Governments, and raises Armies, and tempts to sin, and delights in it, and drinks drunk, and forgets his sorrow, and heaps up great estates, and raises a family and a name in the Annals, and makes others fear him,

Joel i.

+

A him, and introduces new Religions, and confounds the old, and
 changeth Articles as his interest requires, and all this while
 God is silent, save that he is loud and clamorous with his holy
 precepts, and over-rules the event; but leaves the desires of
 men to their own choice, and their course of life such as they
 generally choose. But then, God shall have his day too; the
 day of the Lord shall come, in which *he* shall speak, and no
 man shall answer, he shall speak in the voice of thunder and fear-
 full noises, and man shall do no more as he please, but must suffer
 as he hath deserved. When *Zedekiah* reigned in *Jerusalem*, and
 persecuted the Prophets, and destroyed the interests of Religion,
 B and put *Jeremy* into the Dungeon, God held his peace; save
 onely that he warned him of the danger, and told him of the
 disorder; but it was *Zedekiah's* day, and he was permitted to
 his pleasure. But when he was led in chains to *Babylon*, and his
 eyes were put out with burning Basons and horrible circles of
 reflected fires; then was Gods day, and his voice was the accent
 of a fearfull anger, that broke him all in pieces. It will be all our
 cases, unlesse we hear God speak now, and do his work, and serve
 his interest, and bear our selves in our just proportions, that is,
 C *as such*, the very end of whose being, and all our faculties is to
 serve God, and do justice, and charities to our Brother. For if
 we do the work of God in our own day, we shall receive an in-
 finite mercy in the day of the Lord. But what that is, is now to be
 inquired.

What we have done in the body] But certainly this is the greatest
 terror of all. The thunders and the fires, the earthquakes and the
 trumpets, the brightnesse of holy Angels, and the horror of accur-
 sed Spirits, the voice of the Archangel (who is the Prince of the
 heavenly host) and the Majestie of the Judge, in whose service all
 D that Army stands girt with holinesse and obedience, all those strange
 circumstances which have been already reckoned, and all those
 others which we cannot understand, are but little preparatories
 and umbrages of this fearful circumstance. All this amazing Ma-
 jestie and formidable preparatories are for the passing of an eternal
 Sentence upon us according to what we have done in the body.
 Woe and alas! and God help us all. All mankind is an enemy
 to God, his nature is accursed, and his manners are depraved. It
 is with the nature of man, and with all his manners, as *Philemon*
 said of the nature of foxes.

Ἀλώπηξ ἡ μὲν εἶρων τῇ φύσει
 Ἦδ' αὐθίκας, ἀλλ' ἐὰν τελομένηας
 Ἀλώπηκας τίς συναγάγοι, μίαν φύσιν
 Ἀπαξάπασιν ὄψεται, τρέπονθ' ἓνα.

SERM. III.

Every fox is crafty and mischievous, and if you gather a whole herd of them, there is not a good natur'd beast amongst them all; so it is with man; by nature he is *the childe of wrath*, and by his manners he is the childe of the Devil; we call *Christian*, and we dishonour our Lord, and we are Brethren, but we oppress and murder one another; it is a great degree of sanctity now a-dayes, not to be so wicked as the worst of men; and we live at the rate, as if the best of men did designe to themselves an easier condemnation; and as if the generality of men consider'd not concerning the degrees of death, but did believe, that in hell no man shall perceive any ease or refreshment in being torment-ed with a slower fire. For consider what *we do in the body*; twelve or fourteen years passe, before we choose good or bad; and of that which remains, above half is spent in sleep and the needs of Nature; for the other half, it is divided as the Stag was when the beasts went a hunting, the Lion hath five parts of six: The businesse of the world takes so much of our remaining portion, that Religion and the service of God have not much time left that can be spar'd; and of that which can, if we consider how much is allowed to crafty arts of coufenage, to oppression and ambition, to greedy desires, and avaritious prosecutions, to the vanities of our youth, and the proper sins of every age, to the meer idleness of man and doing nothing, to his fantastick imaginations of greatnesse, and pleasures, of great and little devices, of impertinent law-suites and uncharitable treatings of our Brother; it will be intolerable, when we consider that we are to stand or fall eternally, according to what we have done in the body. Gather it all together, and set it before thy eyes; *Almes* and *Prayers* are the summe of all thy good. Were thy prayers made in fear and holinesse, with passion and desire? Were they not made unwillingly, weakly, and wandringly, and abated with sins in the greatest part of thy life? Didst thou pray with the same affection and labour as thou didst purchase thy estate? Have thine alms been more then thy oppressions, and according to thy power? and by what means didst thou judge concerning it? How much of our time was spent in that? and how much of our estate was spent in this? But let us go one step further: How many of us love our enemies? or pray for, and do good to them that persecute and affront us? or overcome evil with good, or turn the face again to them that strike us, rather then be reveng'd? or suffer our selves to be spoil'd or robbed without contention and uncharitable courses? or lose our interest rather then lose our charity? And yet by these precepts we shall be judged. I instance but once more. Our blessed Saviour spake a hard saying: *Every idle word that men shall speak, they shall give account thereof at the day of Judgment. For by thy words thou shalt be justified, and*

Mat. 12. 36.

by

- A by thy words thou shalt be condemned; and upon this account may every one weeping and trembling say with Job, *Quid faciam cum resurrexerit ad judicandum Deus?* What shall I do when the Lord shall come to judgment? *Of every idle word*] O blessed God! what shall become of them who love to prate continually, to tell tales, to detract, to slander, to back-bite, to praise themselves, to undervalue others, to compare, to raise divisions, to boast? Τίς ὃ ῥησὶ περὶ πλῆξαν ὀρθοσάδην, αὐπνῶ, ἔκαμπτων γόνυ; Who shall be able to stand upright, not bowing the knee with the intolerable load of the sins of his tongue? If of every idle word we must
- B give account, what shall we do for those malicious words that dishonour God, or do despite to our Brother? Remember how often we have tempted our Brother, or a silly woman to sin and death? How often we have pleaded for unjust interests, or by our wit have couzened an easie, and a believing person, or given evil sentences, or disputed others into false persuasions? Did we never call good evil, or evil good? Did we never say to others, thy cause is right, when nothing made it right, but favour and money, a false advocate or a covetous Judge? Πᾶν ῥῆμα ἀργόν, so said Christ, *every idle word*, that is, πᾶν ῥῆμα κενόν, so St Paul uses it, *every false word*, *every lie* shall be called to judgment; or as some Copies read it, πᾶν ῥῆμα πονηρόν, *every wicked word* shall be called to judgment. For by [ἀργόν] *idle words*, are not meant words that are unprofitable or unwise, for fools and silly persons speak most of those, and have the least accounts to make; but by *vaine* the Jews usually understood *false*; and to *give their minde to vanitie*, or to *speak vanitie*, is all one as to *minde* or *speak falsehoods* with malicious and evil purposes. But if every idle word, that is, every vain and lying word shall be called to judgment, what shall become of men that blaspheme God, or their Rulers, or
- D Princes of the people, or their Parents? that dishonour the Religion, and disgrace the Ministers? that corrupt Justice and pervert Judgment? that preach evil doctrines, or declare perverse sentences? that take Gods holy Name in vaine, or dishonour the Name of God by trifling and frequent swearings; that holy Name by which we hope to be saved, and which all the Angels of God fall down and worship? These things are to be considered, for by *our own words we stand or fall*, that is, as in humane Judgments the confession of the party, and the contradiction of himself, or the failing in the circumstances of his story, are the
- E confidences or presumptions of law, by which Judges give sentence; so shall our words be, not onely the means of declaring a secret sentence, but a certain instrument of being absolved or condemned. But upon these premisses, we see what reason we have to fear the sentence of that day, who have sinned with our tongues so often, so continually, that if there we no other actions

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Job 31.14.

Eph. 5.6.

to

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to be accounted for, we have enough in this account to make us die, and yet have committed so many evil actions, that if our words were wholly forgotten, we have infinite reason to fear concerning the event of that horrible sentence. The effect of which consideration is this, that we set a guard before our lips, and *watch over our actions with a care, equal to that fear which shall be at Dooms-day, when we are to passe our sad accounts.* But I have some considerations to interpole.

1.

1. But (that the sadness of this may a little be relieved, and our endeavours be encouraged to a timely care and repentance) consider, that this great sentence, although it shall pass concerning *little things*, yet it shall not pass by *little portions*, but by general measures; not by the little errors of one day, but by the great proportions of our life; for God takes not notice of the infirmities of honest persons that alwayes endeavour to avoid every sin, but in little intervening instances are surprized; but he judges us by *single actions*, if they are *great*, and of *evil effects*; and by *little small instances*, if they be *habitual*. No man can take care concerning every minute; and therefore concerning it Christ will not pass sentence but by the discernable portions of our time, by *humane* actions, by things of choice and deliberation, and by general precepts of care and watchfulness, this sentence shall be exacted. 2^{ly}. The sentence of that day shall be passed, not by the proportions of an Angel, but by the measures of a Man; the first follies are not unpardonable, but may be recovered; and the second are dangerous, and the third are more fatal; but nothing is unpardonable but perseverance in evil courses.

2.

3.

3^{ly}. The last Judgement shall be transacted by the same Principles by which we are guided here: not by strange and secret propositions, or by the fancies of men, or by the subtilties of useles distinctions, or evil persuasions; not by the scruples of the credulous, or the interest of sects, nor the proverbs of prejudice, nor the uncertain definitions of them that give laws to subjects by expounding the decrees of Princes; but by the plain rules of Justice, by the ten Commandements, by the first apprehensions of conscience, by the plain rules of Scripture, and the rules of an honest minde, and a certain Justice. So that by this restraint and limit of the final sentence, we are secur'd we shall not fall by scruple or by ignorance, by interest or by faction, by false persuasions of others, or invincible prejudice of our own, but we shall stand or fall by plain and easie propositions, by chastitie or uncleanness, by justice or injustice, by robbery or restitution: and of this we have a great testimony by our Judge and Lord himself; *whatsoever ye shall binde in earth shall be bound in heaven, and whatsoever ye loose shall be loosed there*; that is, you shall stand or fall according to the Sermons of the Gospel, as the Mini-

A Ministers of the Word are commanded to preach, so ye must live here, and so ye must be judged hereafter; ye must not look for that sentence by secret decrees or obscure doctrines, but by plain precepts and certain rules. But there are yet some more degrees of mercy. 4. That sentence shall passe upon us not after the measures of Nature, and possibilities, and utmost extents, but by the mercies of the Covenant; we shall be judged as Christians rather than as men, that is, as persons to whom much is pardoned, and much is pitied, and many things are (not accidentally, but consequently) indulged, and great helps are ministered, and many remedies supplied, and some mercies extraordinarily conveyed, and their hopes enlarged upon the stock of an infinite mercy, that hath no bounds but our needs, our capacities, and our proportions to glory. 5. The sentence is to be given by him that once died for us, and does now pray for us, and perpetually intercedes; and upon souls that he loves, and in the salvation of which himself hath a great interest and increase of joy. And now upon these premisses we may dare to consider what the sentence it self shall be, that shall never be reversed, but shall last for ever and ever.

4.

5.

C *whether it be good or bad.*] I cannot discourse now the greatness of the good or bad, so far (I mean) as is revealed to us; the considerations are too long to be crowded into the end of a Sermon; onely in general: 1. If it be good, it is greater then all the good of this world, and every mans share then, in every instant of his blessed eternity is greater then all the pleasures of Mankind in one heap.

1.

Ὁν τοῖς θεοῖς ἄνθρωποι εὐχεται τυχεῖν,
τῆς ἀθανασίας κρείττον ἐδὲν εὐχεται.

D A man can never wish for any thing greater then this immortality, said *Posidippus*. 2. To which I add this one consideration, that the portion of the good at the day of sentence shall be so great, that after all the labours of our life, and suffering persecutions, and enduring affronts, and the labour of love, and the continual fears and cares of the whole duration and abode, it rewards it all, and gives infinitely more; *Non sunt condigna passiones hujus seculi*; all the torments and evils of this world are not to be estimated with the joyes of the Blessed: It is *the gift of God*; a donative beyond the δΰλον, the *military stipend*, it is beyond our work, and beyond our wages, and beyond the promise, and beyond our thoughts, and above our understandings, and above the highest heavens, it is a participation of the joyes of God, and of the inheritance of the Judge himself.

2.

SERM. III.

Xenoph.

Ὅτι ἐστὶν πελάσασθ' ἐδλ' ὁφθαλμοῖσιν ἐρικτὸν
 ἡμετέροις, ἢ χειρὶ λαβεῖν, ἢ περτε μεγίστη
 Πειθεὺς ἀνθρώποισιν ἀμάξιται εἰς φρένα πίπτει.

It is a day of recompenses, in which all our sorrows shall be turn'd into joyes, our persecutions into a crown, the Crosse into a Throne, poverty to the riches of God, losse, and affronts, and inconveniencies, and death, into scepters, and hymns, and rejoycings, and Hallelujahs, and such great things which are fit for us to hope, but too great for us to discourse of, while we see as in a glasse darkly and imperfectly. And he that chuses to do an evil, rather then suffer one, shall finde it but an ill exchange, that he deferred his little to change for a great one. I remember that a servant in the old Comedy did chuse to venture the lash rather then to feel a present inconvenience, *Quia illud aderat malum, istud aberat longius: illud erat presens, huic erant dicula:* but this will be but an ill account, when the rods shall for the delay be turned into Scorpions, and from easie shall become intolerable. Better it is to suffer here, and to stay till the day of restitution for the good and the holy portion; for it will recompense both for the suffering and the stay.

But how if the portion be bad? It shall be bad to the greatest part of mankind; that's a fearful consideration; the greatest part of men and women shall dwell in the portion of Devils to eternal ages. So that these portions are like the prophets figs in the vision; the good are the best that ever were, and the worst are so bad that worse cannot be imagined. For though in hell the accursed souls shall have no worse then they have deserved, and there are not there overrunning measures as there are in heaven, and therefore that the joyes of heaven are infinitely greater joyes then the pains of hell are great pains, yet even these are a full measure to a full iniquitie, pain above patience, sorrows without ease, amazement without consideration, despair without the intervals of a little hope, indignation without the possession of any good, there dwells envie and confusion, disorder and sad remembrances, perpetual woes and continual shriekings, uneasinesse and all the evils of the soul. But if we will represent it in some orderly circumstances, we may consider,

I.

I. That here, all the troubles of our spirits are little participations of a disorderly passion, A man desires earnestly, but he hath not, or he envies because another hath something besides him, and he is troubled at the want of one, when at the same time he hath a hundred good things; and yet ambition and envie, impatience and confusion, covetousnesse and lust are all of them very great torments; but there these shall be in essence and abstracted beings; the

A *the spirit of envie, and the spirit of sorrow*; Devils, that shall inflict all the whole nature of the evil and pour it into the mindes of accursed men; where it shall sit without abatement: for he that envies there, envies not for the eminence of another that sits a little above him, and excels him in some one good; but he shall envie *for all*; because the Saints have all, and they have none; therefore all their Passions are integral, abstracted, perfect Passions; and all the sorrow in the world at this time, is but a portion of sorrow; every man hath his share, and yet besides that which all sad men have, there is a great deal of sorrow which they have not, and all the Devils portion besides that; but in hell, they shall have the whole passion of sorrow in every one, just as the whole body of the Sun is seen by every one in the same Horizon: and he that is in darknesse enjoys it not by parts, but the whole darknesse is the portion of one as well as of another. If this consideration be not too Metaphysicall, I am sure it is very sad, and it relies upon this; that as in heaven there are some holy Spirits whose crown is *all love*; and some in which the brightest jewel is *understanding*; some are *purity*, and some are *holinesse* to the Lord: so in the regions of sorrow, *evil* and *sorrow* have an essence and proper being, and are set there to be suffer'd intirely by every undone man, that dies there for ever.

2 The evils of this world are materiall and bodily; the pressing of a shoulder, or the straining of a joynt; the dislocation of a bone, or the extending of an artery; a bruise in the flesh, or the pinching of the skin; a hot liver, or a sickly stomach; and then the minde is troubled because its instrument is ill at ease; but all the proper troubles of this life are nothing but the effects of an uneasie body, or an abused fancy; and therefore can be no bigger then a blow, or a coulenage, then a wound or a dream; onely the trouble increases as the soul works it; and if it makes reflex acts, and begins the evil upon its own account, then it multiplies and doubles, because the proper scene of grief is open'd, and sorrow peeps through the corners of the soul. But in those regions and dayes of sorrow, when the soul shall be no more depending upon the body, but the perfect principle of all its actions, the actions are quick, and the perceptions brisk, the passions are extreme, and the motions are spirituall; the pains are like the horrors of a Devil, and the groans of an evil spirit; not slow like the motions of a heavy foot, or a loaden arme, but quick as an Angels wing, active as lightning; and a grief *then*, is nothing like a grief *now*, and the words of mans tongue which are fitted to the uses of this world, are as unfit to signifie the evils of the next, as *person*, and *nature*, and *hand*, and *motion*, and *passion* are to represent the effects of the Divine attributes, actions, and subsistence.

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Matth. 25.34.

Hymn. 5. lib.
Cathemer.

3 The evil portions of the next world is so great, that God did not create or designe it in the first intention of things, and production of essences; hee made the *Kingdome of Heaven* ἀπὸ καταβολῆς κόσμου, *from the foundation of the world*; for so it is observable that Christ shall say to the Sheep at his right hand, *Receive the Kingdome prepared for you from the beginning of the world*; but to the Goats and accursed spirits, he speaks of no such primitive and original designe; it was accidental and a consequent to horrid crimes, that God was forced to invent and to after create that place of torments.

4 And when God did create and prepare that place, he did not at all intend it for man, it was prepared for the Devil and his Angels, so saith the Judge himself, *Go ye cursed into everlasting fire, prepared for the Devil and his Angels*, ὁ ἡτοίμασεν ὁ πατήρ μὴ τῷ Δαβὶλῳ, *which my Father prepared for the Devil*, so some Copies read it: God intended it not for man, but man would imitate the Devils pride, and listen to the whispers of an evil spirit, and follow his temptations, and rebell against his Maker; and then God also against his first designe resolved to throw such persons into that place that was prepared for the Devil: for so great was the love of God to mankind, that he prepared joyes infinite, and never ceasing for man before he had created him; but he did not predetermine him to any evil; but when he was forced to it by mans malice, he doing what God forbade him, God cast him thither where he never intended him; but it was not mans portion: hee designed it not at first, and at last also hee invited him to repentance, and when nothing could do it, he threw man into anothers portion, because he would not accept of what was designed to be his own.

5 The evil portion shall be continual without intermission of evil; no dayes of rest, no nights of sleep, no ease from labour, no periods of the stroke, nor taking off the hand, no intervals between blow and blow; but a continued stroke, which neither shortens the life, nor introduces a brawny patience, or the toleration of an oxe, but it is the same in every instant, and great as the first stroke of lightning; the smart is great for ever as at the first change, from the rest of the grave to the flames of that horrible burning. The Church of Rome amongst some other strange opinions hath inserted this one into her publick Offices; that the perishing souls in hell may have sometimes remission and refreshment, like the fits of an intermitting fever: for so it is in the *Roman Missal* printed at Paris, 1626. in the Masse for the dead; *Ut quia de ejus vite qualitate diffidimus, & si plenam veniam anima ipsius obtinere non potest, saltem vel inter ipsa tormenta quae forsitan patitur, refrigerium de abundantia miserationum tuarum sentiat*: and something like this is that of *Prudentius*, *Sunt & spiritibus saepe nocentibus, Poenarum*

- A *Pœnarum celebres sub Styge feriæ &c.* The evil spirits have ease of their pain, and he names their holiday, then when the Resurrection of our Lord from the grave is celebrated :

*Marcent suppliciis Tartara mitibus,
Exultatque sui carceris otio
Umbrarum populus liber ab ignibus :
Nec fervent solito flumina sulphure.*

- B They then thought, that when the Paschall taper burn'd, the flames of hell could not burn, till the holy wax was spent : but because this is a fancy without ground or revelation, and is against the Analogy of all those expressions of our Lord; *where the worm dyeth not, and the fire is never quenched*, and divers others, it is sufficient to have noted it without further consideration ; the pains of hell have no rest, no drop of water is allowed to cool the tongue, there is no Advocate to plead for them, no mercy belongs to their portion, but fearfull wrath and continuall burnings.

- C 6 And yet this is not the worst of it ; for as it is continuall during its abode, so its abode is for ever, it is continuall and eternall. *Tertullian* speaks something otherwise, *Pro magnitudine cruciatus non diuturni, verum sempiterni* ; not continuall, or the pains of every day, but such which shall last for ever. But *Lactantius* is more plain in this affair : *The same divine fire by the same power and force shall burn the wicked, and shall repair instantly whatsoever of the body it does consume : Ac sibi ipsi æternum pabulum subministrabit*, and shall make for it self an eternall fuell.

*“ Vermibus & flammis & dis cruciatibus ævum
“ Immortale dedit, senio ne pœna periret
“ Non pereunte animâ ———*

- D So *Prudentius*, Eternall worms, and unextinguished flames, and immortall punishment is prepared for the ever-never dying souls of wicked men. *Origen* is charged by the ancient Churches for saying that after a long time the Devils and the accursed souls shall be restored to the Kingdome of God, and that after a long time again they shall bee restored to their state, and so it was from their fall and shall be for ever ; and it may be that might be the meaning of *Tertullians* expression, of *cruciatus non diuturni sed sempiterni*. *Epiphanius* charges not the opinion upon *Origen*, and yet he was free enough in his animadversion and reproof of him ; but *St. Austin* did, and confuted the opinion in his Books *De civitate Dei*. However, *Origen* was not the first that said the pains of the damned should cease ; *Justin Martyr* in his Dialogue with *Triphon* expresses it thus ; *Neither do I say that all the souls do dye,*

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for that indeed would bee to the wicked a gain unlooked for: what then? The souls of the godly in a better place, of the wicked in a worse, do tarry the time of Judgement; then they that are worthy shall never die again, but those that are designed to punishment shall abide so long as God please to have them to live and to be punished. But I observe, that the primitive Doctors were very willing to beleeve that the mercy of God would finde out a period to the torment of accursed souls; but such a period, which should be nothing but eternall destruction, called by the Scripture, the second death: onely Origen (as I observed) is charged by St. Austin to have said they shall return into joyes, and back again to hell by an eternall revolution. But concerning the death of wicked souls, and its being broke into pieces with fearfull torments, and consumed with the wrath of God, they had entertain'd some different fancies very early in the Church, as their sentences are collected by St. Hierome at the end of his Commentaries upon *Isai*. And Irenæus disputes it largely, "That they that are unthankfull to God in this short life, and obey him not, shall never have an eternall duration of life in the ages to come, *sed ipse se privat in seculum seculi perseverantiâ*, hee deprives his soul of living to eternall ages; for he supposes an immortall duration not to be naturall to the soul, but a gift of God, which he can take away, and did take away from Adam, and restored it again in Christ to them that beleeve in him and obey him: for the other, they shall be raised again to suffer shame, and fearfull torments, and according to the degree of their sins, so shall be continued in their sorrows, and some shall die, and some shall not die: the Devil, and the Beast, and they that worshipped the Beast, and they that were marked with his Character, these St. John saith shall be tormented for ever and ever; he does not say so of all, but of some certain great criminals; *ὅπως αὖ Θεὸς δέλη*, all, so long as God please, some for ever and ever, and some not so severely; And whereas the generall sentence is given to all wicked persons, to all on the left hand, to go into everlasting fire: it is answered, that the fire indeed is everlasting, but not all that enters into it is everlasting, but onely the Devils for whom it was prepared, and others more mighty criminals (according as St. John intimates) though also everlasting signifies onely to the end of its proper period.

Concerning this doctrine of theirs so severe, and yet so moderated, there is lesse to be objected then against the supposed fancie of Origen: for it is a strange consideration to suppose an eternall torment to those to whom it was never threatned, to those who never heard of Christ, to those that liv'd probably well, to Heathens of good lives, to ignorants and untaught people, to people surpris'd in a single crime, to men that die young in their naturall follies and foolish lusts, to them that fall in a sudden gaiety

A gaity and excessive joy, to all alike; to all infinite and eternall, even to unwarned people; and that this should be inflicted by God who infinitely loves his creature, who died for them, who pardons easily, and pities readily, and excuses much, and delights in our being saved, and would not have us die, and takes little things in exchange for great: It is certain that Gods mercies are infinite, and it is also certain that the matter of eternall torments cannot truly be understood; and when the School-men go about to reconcile the Divine justice to that severity, and consider why God punishes eternally a temporall sin, or a state of evil, they speak variously, and uncertainly, and unsatisfyingly. But that in this question we may separate the certain from the uncertain;

I.

I It is certain that the torments of hell shall certainly last as long as the soul lasts; for *eternall* and *everlasting* can signifie no lesse but to the end of that duration, to the perfect end of the period in which it signifies. So *Sodom* and *Gomorrhah*, when God *rained down hell from heaven upon the earth* (as *Salvian's* expression is) they are said to *suffer the vengeance of eternall fire*: that is, of a fire that consumed them finally, and they never were restored: and so the accursed souls shall suffer torments till they be consumed; who because they are immortall either naturally or by gift, shall be tormented for ever, or till God shall take from them the life that he restored to them on purpose to give them a capacity of being miserable and the best that they can expect is to despair of all good, to suffer the wrath of God, never to come to any minute of felicity, or of a tolerable state, and to be held in pain till God bee weary of striking. This is the gentlest sentence of some of the old Doctors.

2.

But 2. The generality of Christians have been taught to beleieve worse things yet concerning them; and the words of our blessed Lord, are *κόλασις αἰώνιου*, eternall affliction or smiting;

*Nec mortis pœnas mors altera finiet hujus,
Hocq; erit tantis ultima nulla malis.*

And St. *John*, who well knew the minde of his Lord, saith; The smoke of their torment ascendeth up for ever and ever, and they have no rest day nor night: that is, their torment is continually, and it is eternall. Their second death shall be but a dying to all felicity, for so *death* is taken in Scripture; *Adam* dyed when he eat the forbidden fruit; that is, he was liable to sicknesse and sorrowes, and pain and dissolution of soul and body: and to bee miserable, is the worse death of the two; they shall see the eternall felicity of the Saints, but they shall never taste of the holy Chalice. Those joyes shall indeed be for ever and ever; for immortality is part of their reward, and on them the second death

Revel. 14. 11.

E shall

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REV. 20. 14.

shall have no power; but the wicked shall be tormented horribly and insufferably till death and hell bee thrown into the lake of fire, and shall be no more, which is the second death. But that they may not imagine that this second death shall be the end of their pains, S. John speaks expressly what that is, *REV. 21. 8. The fearfull and unbelieving, the abominable and the murderers, the whoremongers and sorcerers, the idolaters and all lyars shall have their part in the lake, which burneth with fire and brimstone, which is the second death; no dying there, but a being tormented, burning in a lake of fire, that is the second death. For if life be reckoned a blessing, then to be destitute of all blessing is to have no life, and therefore to be intolerably miserable is this second death, that is, death eternall.*

3 And yet if God should deal with man hereafter more mercifully and proportionably to his weak nature, then he does to Angels, and as he admits him to repentance here, so in hell also to a period of his smart, even when he keeps the Angels in pain for ever; yet he will never admit him to favour, he shall be tormented beyond all the measure of humane ages, and be destroyed for ever and ever.

It concerns us all, who hear and beleeve these things, to do as our blessed Lord will do before the day of his coming; he will call and convert the Jews and strangers: *Conversion to God* is the best preparatory to Dooms-day: and it concerns all them, who are in the neighbourhood and fringes of the flames of hell, that is, in the state of sin, quickly to arise from the danger, and shake the burning coals off our flesh, lest it consume the marrow and the bones: *Exuenda est velociter de incendio sarcina, priusquam flammis supervenientibus concremetur. Nemo diu tutus est periculo proximus*, saith St. Cyprian, No man is safe long, that is so neer to danger; for suddenly the change will come, in which the Judge shall be called to Judgement, and no man to plead for him, unlesse a good conscience be his Advocate; and the rich shall be naked as a condemned criminall to execution; and there shall be no regard of Princes or of Nobles, and the differences of mens account shall be forgotten, and no distinction remaining but of good or bad, *sheep and goats, blessed and accursed souls.* Among the wonders of the day of Judgement our blessed Saviour reckons it, that men shall be marrying and giving in marriage, *γαμίζοντες καὶ ἐγγαμίζοντες*, marrying and crosse marrying, that is, raising families and lasting greatnesse and huge estates; when the world is to end so quickly, and the gains of a rich purchase so very a trifle, but no trifling danger; a thing that can give no security to our souls, but much hazards and a great charge. More reasonable it is, that that we despise the world and lay up for heaven, that we heap up treasures by giving almes, and make friends of unrighteous Mammon; but at no hand to enter into a state of life, that is all the way a hazard to the main interest,

- A rest, and at the best, an increase of the particular charge. Every degree of riches, every degree of greatness, every ambitious employment, every great fortune, every eminency above our brother, is a charge to the accounts of the last day. He that lives temperately and charitably, whose employment is religion, whose affections are fear and love, whose desires are after heaven, and do not dwell below; that man can long and pray for the hastning of the coming of the day of the Lord. He that does not really desire and long for that day, either is in a very ill condition, or does not understand that he is in a good. * I will not be so severe in this meditation as to forbid any man to laugh, that beleeves himself shall be called to so severe a Judgement; yet St. Hierom said it, *Coram cælo & terrâ rationem reddemus totius nostræ vitæ; & tu rides?* Heaven and earth shall see all the follies and baseness of thy life, and dost thou laugh? That we may, but we have not reason to laugh loudly and frequently, if we consider things wisely, and as we are concerned: but if we do, yet *presentis temporis ita est agenda lætitia, ut sequentis iudicii amaritudo nunquam recedat à memoriâ*: so laugh here that you may not forget your danger, lest you weep for ever. He that thinks most seriously and most frequently of this fearfull appearance, will
- C finde that it is better staying for his joyes till this sentence be past; for then he shall perceive, whether he hath reason or no. In the mean time wonder not, that God who loves mankind so well, should punish him so severely: for therefore the evil fall into an accursed portion, because they despised that, which God most loves, his Son and his mercies, his graces and his holy Spirit; and they that do all this, have cause to complain of nothing but their own follies; and they shall feel the accursed consequents then when they shall see the Judge sit *above them*, angry and severe, inexorable and terrible; *under them*, an intolerable hell; *within them*, their consciences clamorous and diseased; *without them*, all the world on fire; *on the right hand*, those men glorified whom they persecuted or despised; *on the left hand*, the Devils accusing; for *this is the day of the Lords terror, and who is able to abide it?*
- D

*Seu vigilo intentus studiis, seu dormio, semper
Iudicis extremi nostras tuba perfonet aures.*

E

Ser-

SERMON IV.

The Return of PRAYERS.
Or, The Conditions of a
PREVAILING PRAYER.

John. 9.31. *Now we know, that God heareth not sinners, but if any man be a worshipper of God, and doth his will, him he heareth.*



Know not which is the greater wonder, either that Prayer, which is a duty so easie and facile, so ready and apted to the powers, and skill, and opportunities of every man, should have so great effects; and be productive of such mighty blessings; or that we should be so unwilling to use so easie an instrument of procuring so much good. The first declares Gods goodnesse, but this publisheth mans folly and weaknesse, who finds in himself so much difficulty to perform a condition so easie and full of advantage. But the order of this infelicity is knotted like the foldings of a Serpent; all those parts of easinesse which invite us to do the duty, are become like the joynts of a bulrush, not bendings, but consolidations and stiffenings; the very facility becomes its objection, and in every of its stages, wee make or finde a huge uneasinesse. At first we do not know what we ask, and when we do, then we finde difficulty to bring our wills to desire it; and when that is instructed and kept in awe, it mingles interest, and confounds the purposes; and when it is forc'd to ask *honestly* and *severely*, then it *wils* so coldly, that God hates the prayer; and if it desires *severely*, it sometimes turns that into passion, and that passion breaks into murmurs or unquietnesse; or if that be avoyded, the indifferency cools into death, or the fire burns violently and is quickly spent; our desires are dull as a Rock, or fugitive as lightening; either we ask ill things earnestly, or
good

A good things remissely ; we either court our own danger, or are not zealous for our reall safety ; or if we be right in our matter, or earnest in our affections, and lasting in our abode, yet we misse in the manner ; and either we ask for evil ends, or without religion and awefull apprehensions, or we rest in the words and signification of the prayer, and never take care to passe on to action, or else we sacrifice in the company of *Corah*, being partners of a schisme, or a rebellion in religion, or we bring unhallowed censurers, our hearts send up to God an unholy smoke, a cloud from the fires of lust, and either the flames of *lust* or *rage*, of *wine* or *revenge* kindle the beast that is laid upon the Altar ; or we bring swines flesh, or a dogs neck ; whereas God never accepts, or delights in a prayer, unlesse it be for a holy thing, to a lawfull end, presented unto him upon the wings of zeal and love, of religious sorrow, or religious joy ; by sanctified lips, and pure hands, and a sincere heart. It must be the prayer of a gracious man ; and he is onely gracious before God, and acceptable, and effective in his prayer, whose life is holy, and whose prayer is holy ; For both these are necessary ingredients to the constitutioⁿ of a prevailing prayer ; there is a holinesse peculiar to the man, and a holinesse peculiar to the prayer, that must adorne the prayer before it can be united to the intercession of the Holy *Jesus*, in which union alone our prayers can be prevailing.

God heareth not sinners :] so the blind man in the Text, and confidently [*this we know* :] he had reason indeed for his confidence ; It was a Proverbial saying, and every where recorded in their Scriptures, which were read in the synagogues every Sabbath day. For what is the hope of the hypocrite ? (saith *Iob*). Will God hear his cry, when trouble cometh upon him ? No, he will not. For if I regard iniquity in my heart, the Lord will not hear mee, said *David* ; and so said the Spirit of the Lord by the Son of *Dauid* : When distresse and anguish cometh upon you, Then shall they call upon mee, but I will not answer ; they shall seek mee early, but they shall not finde mee : And *Isaiah*, when you spread forth your hands, I will hide mine eyes from you, yea when you make many prayers, I will not hear ; your hands are full of blood : And again, when they fast, I will not hear their cry, and when they will offer burnt offerings and oblations, I will not accept them. For they have loved to wander, they have not refrained their feet, therefore the Lord will not accept them ; hee will now remember their iniquity, and visit their sinnes : Upon these and many other authorities it grew into a Proverb ; *Deus non exaudit peccatores* : It was a known case, and an established rule in the Religion ; wicked persons are neither fit to pray for themselves, nor for others.

Which proposition let us first consider in the sence of that purpose which the blinde man spoke it in, and then in the utmost extent

Job 27.9.

Psal. 6.6.18.

Prov. 1.28.

Isai. 1.15.

Jer. 14.12.

10.

Vide etiam.
Psal. 34.6.
Micah 3.4.
1 Pet. 3.12.

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extent of it, as its analogie and equal reason goes forth upon us and our necessities. The man was cured of his blindness, and being examined concerning him that did it, named and gloried in his Physitian: but the spitefull Pharisees bid him give glory to God, and defie the Minister; for God indeed was good, but he wrought that cure by a wicked hand. No (sayes he) this is impossible. If this man were a sinner and a false Prophet (for in that instance the accusation was intended) God would not hear his prayers, and work miracles by him in verification of a lie. *A false Prophet could not work true miracles*; this hath received its diminution, when the case was changed, for at that time when Christ preached, Miracles was the onely, or the great verification of any new revelation; and therefore it proceeding from an Almighty God, must needs bee the testimony of a Divine truth, and if it could have been brought for a lie, there could not then have been sufficient instruction given to mankind, to prevent their beleef of false Prophets, and lying doctrines. But when Christ proved his doctrine by miracles, that no enemy of his did ever do so great before or after him; then he also told, that after him his friends should do greater, and his enemies should do some, (but they were fewer, and very inconsiderable) and therefore could have in them no unavoydable cause of deception, because they were discovered by a Prophecie, and caution was given against them by him that did greater miracles, and yet ought to have been beleaved, if he had done but one, because against him there had been no caution, but many prophecies creating such expectations concerning him, which he verified by his great works. So that in this sence of working miracles, though it was infinitely true that the blinde man said, *then when he said it*, yet after that the case was alter'd: and Sinners, Magicians, Astrologers, Witches, Hereticks, Simoniacks and wicked persons of other instances, have done miracles, and God hath heard sinners, and wrought his own works by their hands, or suffered the Devil to do his works under their pretences; and many at the day of Judgement shall plead that they have done miracles in Christs name, and yet they shall be rejected, Christs knows them not, and their portion shall be with dogs, and goats, and unbelievers.

There is in this case onely this difference, that they who do miracles in opposition to Christ, do them by the power of the Devil, to whom it is permitted to do such things which wee think miracles; and that is all one as though they were: but the danger of them is none at all, but to them that will not beleieve him that did greater miracles, and prophesied of these lesse, and gave warning of their attending danger, and was confirmed to be a true teacher by voices from heaven, and by the resurrection of his body after a three dayes buriall: So that to these the *proposition*

- A position still remains true, *God hears not sinners*, God does not work those miracles; but concerning *sinning Christians*, God in this sense, and towards the purposes of miracles does hear them, and hath wrought miracles by them, for they do them *in the name of Christ*, and therefore Christ said, *cannot easily speak ill of him*; and although they either prevaricate in their lives, or in superinduced doctrines, yet because the miracles are a verification of the Religion, not of the opinion, of the power of truth of Christ, not of the veracity of the man, God hath heard such persons many times whom men have long since, and to this day call *Hereticks*, such were the *Novatians* and *Arrians*; For to the Heathens they could onely prove their Religion by which they stood distinguished from them; but we find not that they wrought miracles among the Christians, or to verifie their superstructures and private opinions. But besides this yet, we may also by such means arrest the forwardness of our judgments and condemnations of persons disagreeing in their opinions from us; for those persons whose faith God confirmed by miracles, was an intire faith, and although they might have false opinions, or mistaken explanations of true opinions, either inartificiall or misunderstood, yet we have reason to beleieve their faith to be intire; for that which God would have the Heathen to beleieve, and to that purpose prov'd it by a miracle, himselfe intended to accept first to a holy life, and then to glory. The false opinion should burn, and themselves escape. One thing more is here very considerable, that in this very instance of working miracles, God was so very carefull not to hear sinners or permit sinners, till he had prevented all dangers to good and innocent persons, that the case of Christ and his Apostles working miracles was so clearly separated and remarked by the finger of God, and distinguished from the impostures and pretences of all the many Antichrists that appeared in *Palestine*, *Cyprus*, *Crete*, *Syria*, and the voicinage, that there were but very few Christians that with hearty perswasions fell away from Christ, *ὁ ἄνθρωπος τις τὸς ἀπὸ Χριστοῦ μεταδιδάξεται*, said *Galen*, It is not easie to teach anew him that hath been taught by Christ: And *St. Austin* tels a story of an unbelieving man, that being troubled that his wife was a Christian, went to the Oracle to ask by what means hee should alter her perswasion; but he was answered, it could never be done, hee might as well imprint characters upon the face of a torrent or a rapid river, or himselfe flie in the air, as alter the perswasion of a hearty and an honest Christian; I would to God it were so now in all instances, and that it were so hard to draw men from the severities of a holy life, as of old they could be coufened, disputed, or forced out of their faith. Some men are vexed with hypocrisie, and then their hypocrisie was punished with infidelity and a wretchlesse spirit. *Demas*, and *Simon Magus*, and

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and *Ecebolius*, and the lapsed Confessors are instances of humane craft, or humane weaknesse; but they are scarce a number that are remarked in Ancient story to have fallen from Christianity by direct perswasions, or the efficacy of abusing arguments and discourses. The reason of it is the truth in the Text: God did so avoid hearing sinners in this affair, that he never permitted them to do any miracles so as to do any mischief to the souls of good men; and therefore it is said, the enemies of Christ came *in the power of signes and wonders able to deceive (if it were possible) even the very elect*; but that was not possible; without their faults it could not be; the elect were sufficiently strengthened, and the evidence of Christs being heard of God, and that none of his enemies were heard of God to any dangerous effect, was so great, that if any Christian had Apostatized or fallen away by direct perswasion, it was like the sinne of a falling Angel, of so direct a malice that he never could repent, and God never would pardon him, as Saint Paul twice remarks in his Epistle to the *Hebrews*. The result of this discourse is the first sense and explication of the words, *God beareth not sinners, viz.* in that in which they are sinners: a sinner in his manners may be heard in his prayer in order to the confirmation of his faith, but if he be a sinner in his faith God hears him not at all in that wherein he sins; for God is truth and cannot confirme a lie, and when ever he permitted the Devil to do it, he secur'd the interest of his Elect, that is, of all that beleeve in him and love him, *lifting up holy hands without wrath and doubting.*

2. That which yet concerns us more neerly is, that *God beareth not sinners*, that is, if we be not good men, our prayers will do us no good: we shall be in the Condition of them that never pray at all. The prayers of a wicked man are like the breath of corrupted lungs, God turns away from such unwholesome breathings. But that I may reduce this necessary Doctrine, to a method, I shall consider that there are some persons whose prayers are sins, and some others whose prayers are ineffectuall: some are such who do not pray lawfully; they sinne when they pray while they remaine in that state and evill condition; others are such who do not obtain what they pray for, and yet their prayer is not a direct sinne: the prayer of the first is a direct abomination, the prayer of the second is hindred; the first is corrupted by a direct state of sin, the latter by some intervening imperfection and unhandsome circumstance of action; and in proportion to these, it is required, 1. that he be in a state and possibility of acceptance; and 2. that the prayer it self be in a proper disposition. 1. Therefore wee shall consider, what are those conditions, which are required in every person that prays, the want of which makes the prayer to be a sinne? 2.^{ly} What are the conditions of a good mans prayer, the absence

A absence of which makes that even his prayer return empty ? 3^{ly}. What degrees and circumstances of pietie are required to make a man fit to be an intercessor for others, both with holiness in himself and effect to them he prays for ? And 4^{ly}. as an appendix to these considerations, I shall add the proper *indices* and significations by which we may make a judgment whether God hath heard our prayers or no.

I. Whosoever prays to God while he is in a state, or in the affection to sin, his prayer is an abomination to God. This was a truth so believed by all Nations of the world, that in all Religions they ever appointed baptisimes and ceremonial expiations, to cleanse the persons before they presented themselves in their holy offices.

B *Deorum Tempia cum adire disponitis, ab omni vos labe puras, lautos, castissimosque præstatis*, said *Arnobius* to the Gentiles: when you addresse your selves to the Temples of your Gods, you keep your selves chaste, and clean, and spotlesse. They washed their hands, and wore white garments, they refused to touch a dead body, they avoided a spot upon their clothes, as they avoided a wound upon their head, *μὴ καθαρὸν ὃ καθαρὸν ἐπαρτεῖται μὴ ἐδεμῖτόν ῃ*. That was the religious ground they went upon ; an impure thing ought

C not to touch that which is holy, much less to approach the Prince of purities ; and this was the sense of the old world in their lustrations, and of the Jews in their preparatory baptisimes ; they wash'd their hands to signifie, that they should cleanse them from all iniquity, and keep them pure from blood and rapine ; they washed their garments, but that intended, they should not be spotted with the flesh ; and their follies consisted in this, that they did not look to the bottome of their lavatories ; they did not see through the vail of their ceremonies.

D *Flagitiis omnibus inquinati veniunt ad precandum, & se pie sacrificasse opinantur, si ceterum laverint, tanquam libidines intra pectus inclusas ulla amnis abluat, aut ulla maria purificent*, said *Lactantius* ; they come to their prayers dressed round about with wickedness, *ut quercus hederâ*, and think, God will accept their offering, if their skin be wash'd ; as if a river could purifie their lustful souls, or a sea take off their guilt. But *David* reconciles the ceremonie with the mystérie, *I will wash my hands, I will wash them in innocency, and so will I go to thine altar*. *He sunt veræ munditiæ* (saith *Tertullian*) *non quas plerique superstitione curant ad omnem orationem ; etiam cum lavacro totius corporis aquam sumentes*.

E "This is the true purification, not that which most men do, superstitiously cleansing their hands and washing when they go to prayers, but cleansing the soul from all impiety, and leaving every affection to sin ; then they come pure to God : And this is it which the Apostle also signifies, having translated the Gentile and Jewish ceremony into the spirituality of the Gospel, *I will therefore that men*

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pray every where, *levantes puras manus*, lifting up clean hands, so it is in the Vulgar Latin, ὁσας χεῖρας, so it is in the Greek, holy hands: That's the purity, that God looks for upon them, that lift up their hands to him in prayer: and this very thing is founded upon the Natural constitution of things, and their essential proportion to each other.

1. It is an act of profanation for any unholy person to handle holy things, and holy offices. For if God was ever carefull to put all holy things into cancels, and immure them with acts and laws and cautions of separation; and the very sanctification of them was nothing else but the solemn separating them from common usages, that himself might be distinguished from men by actions of propriety; it is naturally certain, he that would be differenc'd from common things, would be infinitely divided from things that are wicked: If things that are lawful may yet be unholy in this sense; much more are unlawful things most unholy in all senses. If God will not admit of that, which is *beside Religion*, he will lesse endure that, which is *against Religion*. And therefore if a common man must not serve at the Altar, how shall he abide a wicked man to stand there? No: he will not indure him, but he will cast him and his prayer into the separation of an infinite and eternal distance. *Sic profanatis sacris peritura Troja perdidit primum Deos*, So Troy entred into ruine when their prayers became unholy, and they profan'd the rites of their Religion.

2. A wicked person, while he remains in that condition, is not the natural object of pity: ἔλεος ἐστὶ λυπηρὸς ἐπὶ ἀναξίως κακοπαθεῖντι, said Zeno; Mercy is a sorrow or a trouble at that misery, which falls upon a person which deserv'd it not. And so Aristotle defines it, it is λυπηρὶς ἐπὶ τῷ πομπῶ τῷ ἀναξίως τυγχάνειν, When we see the person deserves a better fortune, or is dispos'd to a fairer intreatie, then we naturally pity him, and Sinon pleaded for pity to the Trojans, saying,

— Misere animi non digna ferentis.

For who pitieth the tears of a base man who hath treacherously murdered his friend? or who will lend a friendly sigh, when he sees a traitor to his country passe forth through the execrable gates of cities? and when any circumstance of baseness, that is, any thing that takes off the excuse of infirmity, does accompany a sin (such as are *ingratitude*, *perjury*, *perseverance*, *delight*, *malice*, *treachery*) then every man scorns the criminal, and God delights and rejoyces in, and laughs at the calamity of such a person. When *Vitellius* with his hands bound behinde him, his Imperial robe rent, and with a dejected countenance and an ill name was led to execution, every man cursed him, but no man wept.

- A wept. *Deformitas exitus misericordiam abstulerat*, saith Tacitus, The filthiness of his life and death took away pitie. So it is with us in our prayers; while we love our sin, we must nurse all its children; and when we roar in our lustful beds, and groan with the whips of an exterminating Angel, chastising those *ὑπογαστρίδας ἐπιθυμίας* (as *Aretas* calls them) the lusts of the lower belly; wantonnesse, and its mother intemperance, we feel the price of our sin, that which God foretold to be their issues, that which he threatned us withall, and that which is the natural consequent, and its certain expectation, that which we delighted in, and chose, even then when we refused God, and threw away felicity, and hated vertue. For punishment is but the latter part of sin; it is not a new thing and distinct from it: or if we will kiss the *Hyena*, or clip the *Lamia* about the neck, we have as certainly chosen the taile, and its venomous embraces, as the face and lip. Every man that sins against God, and loves it, or, which is all one, continues in it, for by interpretation that is love, hath all the circumstances of unworthiness towards God; he is unthankfull, and a breaker of his vows, and a despiser of his mercies, and impudent against his judgments, he is false to his profession, false to his faith, he is an unfriendly person, and useth him barbarously, who hath treated him with an affection not less then infinite; and if any man does half so much evil, and so unhand-
somely to a man, we stone him with stones and curses, with reproach, and an unrelenting scorn. And how then shall such a person hope that God should pitie him? For God better understands, and deeper repents, and more essentially hates, and more severely exacts the circumstances and degrees of baseness, then we can do; and therefore proportionably scorns the person and derides the calamitie. Is not unthankfulness to God a greater baseness and unworthiness then unthankfulness to our Patron? And is not he as sensible of it and more then we? These things are more then words; and therefore if *no man* pities a base person, let us remember, that *no man* is so base in any thing as in his unhandsome demeanour towards God. Do we not profess our selves his servants, and yet serve the Devil? Do we not live upon Gods provision, and yet stand or work at the command of lust, or avarice, humane regards and little interests of the world? We call him *Father*, when we desire our portion, and yet spend it in the societie of all his enemies. In short: Let our actions to God and their circumstances be supposed to be done towards men, and we should scorn our selves; and how then can we expect God should not scorn us, and reject our prayer, when we have done all the dishonour to him, and with all the unhandfomeness in the world? Take heed lest we fall into a condition of evill, in which it shall be said, *you may thank your selves*; and be infinitely afraid lest at

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the same time we be in a condition of person, in which God will upbraid our unworthiness, and scorn our persons, and rejoyce in our calamitie. The first is intolerable, the second is irremediable; the first proclaims our folly, and the second declares Gods final justice; in the first there is no comfort, in the later there is no remedy; *that* therefore makes us miserable, and *this* renders us desperate.

3 This great truth is further manifested by the necessary and convenient appendages of prayer requir'd, or advis'd, or recommended in holy Scripture. For why is *Fasting* prescribed together with prayer? For neither if we eat, are we the better, neither if we eat not, are we the worse; and God does not delight in that service, the first, second, and third part of which is nothing but pain and self-affliction. But therefore fasting is usefull with prayer, because it is a penall duty, and an action of repentance; for then onely God hears sinners when they enter first into the gates of repentance, and proceed in all the regions of sorrow, and carefulnesse; and therefore we are commanded to fast, that we may pray with more spirituality, and with repentance, that is, without the loads of meat, and without the loads of sin. Of the same consideration it is that *almes* are prescribed, together with prayer, because it is a part of that charity, without which our souls are enemies to all that, which ought to be equally valued with our own lives. But besides this, we may easily observe what speciall undecencies there are, which besides the generall malignity and demerit, are speciall *deleteries* and hinderances to our prayers, by irreconciling the person of him that prays.

1. The first is unmercifulnesse. *Ουτε ἐξ ἑρᾶς βαμὸν, ἔτε ἐξ ἀνθρώπων πύσεως ἀφαιρετόν τ' ἔλεον, said One in *Stobaeus*, and they were well ioyned together. He that takes Mercy from a Man is like him that takes an Altar from the Temple; the Temple is of no use without an Altar, and the Man cannot pray without mercy; and there are infinite of prayers sent forth by men which God never attends to, but as to so many sins, because the men live in a course of rapine, or tyranny, or oppression, or uncharitablenesse, or something that is most contrary to God, because it is unmercifull. Remember, that God sometimes puts thee into some images of his own relation. We beg of God for mercy, and our Brother begs of us for pity: and therefore let us deal equally with God and all the world. I see my selfe fall by a too frequent infirmity, and still I beg for pardon, and hope for pity: thy brother that offends thee, hee hopes so too, and would faine have the same measure, and would be as glad thou wouldst pardon him, as thou wouldest rejoyce in thy own forgiveness. I am troubled when God rejects my prayer, or in stead of hearing my petition, sends a judgement: Is not thy Tenant, or thy Servant, or thy Client so to thee? does

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James 2. 13.

E 2. *Lust and uncleanness* is a direct enemy to the *Praying man*, an obstruction to his prayers; for this is not onely a prophanation, but a direct sacrilege; it defiles a Temple to the ground; it takes from a man all affection to spiritual things, and mingles his very soul with the things of the world; it makes his understanding low, and his reasonings cheap and foolish, and it destroys

SERM. IV. the same time we be in a condition of person, in which God will upbraid our unworthiness, and scorn our persons, and rejoyce in our calamitie. The first is intolerable, the second is irremediable; the first proclaims our folly, and the second declares Gods final justice; in the first there is no comfort, in the later there is no remedy; *that* therefore makes us miserable, and *this* renders us desperate.

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SERM. IV.

his confidence, and all his manly hopes; it makes his spirit light, effeminate, and fantastick, and dissolves his attention, and makes his minde so to disaffect all the objects of his desires, that when he prayes he is as uneatie as an impaled person, or a condemned criminal upon the hook or wheel; and it hath in it this evil quality, that a lustful person cannot pray heartily against his sin; he cannot desire his cure, for his will is contradictory to his Collect, and he would not that God should hear the words of his prayer, which he poor man never intended. For no crime so seizes upon the will as that; some sins steal an affection, or obey a temptation, or secure an interest, or work by the way of understanding, but lust seizes directly upon the will, for the Devil knows well that the lusts of the body are soon cured; the uneasiness that dwells there is a disease very tolerable, and every degree of patience can pass under it. But therefore the Devil seizes upon the will, and that's it that makes adulteries and all the species of uncleanness; and lust grows so hard a cure, because the formalitie of it is, that it will not be cured; the will loves it, and so long as it does, God cannot love the Man; for God is the Prince of purities, and the Son of God is the King of Virgins, and the holy Spirit is all love, and that is all puritie and all spirituality: And therefore the prayer of an Adulterer, or an unclean person, is like the sacrifices to *Moloch*, or the rites of *Flora*, ubi *Cato spectator esse non potuit*, a good man will not endure them, much less will God entertain such reekings of the Dead sea and clouds of *Sodome*. For so an impure vapor begotten of the slime of the earth, by the feavers and adulterous hearts of an intemperate Summer Sun, striving by the ladder of a mountain to climb up to heaven, and rolling into various figures by an uneasie, unfixed revolution, and stopp'd at the middle region of the air, being thrown from his pride and attempt of passing towards the seat of the stars, turns into an unwholsome flame, and like the breath of hell is confin'd into a prison of darkness, and a cloud till it breaks into diseases, plagues and mildews, stink and blastings: so is the prayer of an unchaste person, it strives to climb the battlements of heaven, but because it is a flame of sulphur, salt, and *bitumen*, and was kindled in the dishonourable regions below, deriv'd from hell, and contrary to God, it cannot pass forth to the element of love, but ends in barrenness and murmur, fantastick expectations, and trifling imaginative confidences, and they at last end in sorrows and despair. * Every state of sin is against the possibility of a mans being accepted; but these have a proper venome against the graciousness of the person, and the power of the prayer. God can never accept an unholy prayer, and a wicked man can never send forth any other; the waters pass through impure aqueducts and

A and channels of brimstone, and therefore may end *in brimstone and fire*, but never in forgiveness, and the blessings of an eternal charity.

Henceforth therefore, never any more wonder that men pray so feldome; there are few that feel the relish, and are enticed with the deliciousness, and refreshed with the comforts, and instructed with the sanctity; and acquainted with the secrets of a holy prayer: But cease also to wonder, that of those few that say many prayers, so few finde any return of any at all. To make up a good and a lawful prayer there must be charity, with all its daughters, *almes, forgiveness*, not judging uncharitably; there must be puritie of spirit, that is, puritie of intention; and there must be puritie of the body and soul, that is, the cleanness of chastitie; and there must be no vice remaining, no affection to sin: for he that brings his body to God, and hath left his will in the power of any sin, offers to God the calves of his lips, but not a whole burnt-offering; a lame oblation, but not a *reasonable sacrifice*; and therefore their portion shall be amongst them whose prayers were never recorded in the book of life, whose tears God never put into his bottle, whose desires shall remain ineffectual to eternal ages.

C Take heed you do not lose your prayers; *for by them ye hope to have eternal life*; and let any of you, whose conscience is most religious and tender, consider, what condition that man is in, that hath not said his prayers in thirtie or fourtie years together; and that is the true state of him, who hath lived so long in the course of an un sanctified life; in all that while he never said one prayer, that did him any good; but they ought to be reckoned to him upon the account of his sins. He that is in the *affection*, or in the *habit*, or in the *state* of any one sin whatsoever,

D is at such distance *from* and contrarietie *to* God, that he provokes God to anger in every prayer he makes: And then add but this consideration; that prayer is the great summe of our Religion, it is the *effect*, and the *exercise*, and the *beginning*, and the *promoter* of all graces, and the *consummation* and *perfection* of many; and all those persons who pretend towards heaven, and yet are not experienced in the secrets of Religion, they reckon their pietie, and account their hopes, onely upon the stock of a few prayers; it may be they pray twice every day, it may be thrice, and blessed be God for it; so far is very

E well; but if it shall be remembered and considered, that this course of pietie is so far from warranting any one course of sin, that any one habitual and cherished sin destroies the effect of all that pietie, we shall see there is reason to account this to be one of those great arguments, with which God hath so bound the dutie of holy living upon us, that without a holy life

SERM. IV. life we cannot in any sense be happy, or have the effect of one prayer. But if we be *returning* and *repenting sinners*, God delights to hear, because he delights to save us :

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——— *Si precibus dixerunt numina justis*
Victa remollescunt ———

When a man is holy, then God is gracious, and a holy life is the *best*, and it is a *continual prayer* ; and repentance is the best argument to move God to mercy, because it is the instrument to unite our prayers to the intercession of the Holy Jesus.

B

SERM.

S E R M O N V.

Part II.

AFTER these evidences of Scripture, and reason deriv'd from its analogie, there will be less necessitie to take any particular notices of those little objections which are usually made from the experience of the success and prosperities of evil persons. For true it is, there is in the world a generation of men, that pray long and loud, and ask for vile things, such which they ought to fear, and pray against, and yet they are heard; *The fat upon earth eat and worship*: But if these men ask things hurtful and sinful, it is certain God hears them not in mercy: They pray to God as despairing *Saul* did to his Armour-bearer, *Sta super me & interfice me, stand upon me and kill me*; and he that obey'd his voice did him dishonour and sinn'd against the head of his King, and his own life. And the vicious persons of old pray'd to *Laverna*,

Psal. 22. 29.

— *Pulchra Laverna,*
Da mihi fallere, da justum sanctumq; videri,
Noctem peccatis & fraudibus objice nubem.

D Give me a prosperous robbery, a rich prey, and secret escape, let me become rich with thieving and still be accounted holy. For every sort of man hath some religion or other, by the measures of which they proportion their lives and their prayers; Now as the holy Spirit of God teaching us to pray, makes us like himself in order to a holy and an effective prayer; and no man prays well, but he that prays by the Spirit of God, *the spirit of holiness*, and he that prays with the Spirit must be made like to the Spirit, he is first sanctified and made holy, and then made fervent, and then his prayer ascends beyond the cloud; first he is renewed in the spirit of his minde, and then he is inflamed with holy fires, and guided by a bright star; first purified and then lightned, then burning and shining: so is every man in every of his prayers. He is always like the spirit by which he prays: If he be a lustful person, he prays with a lustful spirit; if he does not pray for it, he cannot heartily pray against it. If he be a Tyrant or an usurper, a robber or a

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SERM. IV.

murtherer, he hath his *Lauerna* too, by which all his desires are guided, and his prayers directed, and his petitions furnished. He cannot pray against that spirit, that possesses him, and hath seised upon his will and affections: If he be fill'd with a lying spirit, and be conformed to it in the image of his minde, he will be so also in the expressions of his prayer, and the sense of his soul. Since therefore no prayer can be good but that, which is taught by the Spirit of grace, none holy but the man, whom Gods spirit hath sanctified, and therefore none heard to any purposes of blessing, which the holy Ghost does not make for us (for he makes intercession for the Saints, the Spirit of Christ is the *prætor* or the *rektor chori* the Master of the Quire) it follows that all other prayers being made with an evil Spirit must have an evil portion; and though the Devils by their Oracles have given some answers, and by their significations have foretold some futures contingencies, and in their government and subordinate rule have assisted some armies, and discovered some treasures, and prevented some snares of chance, and accidents of men, yet no man, that reckons by the measures of reason or religion, reckons witches and conjurers amongst blessed and prosperous persons: these and all other evil persons have an evil spirit, by the measures of which their desires begin and proceed on to issue; but this success of theirs neither comes from God, nor brings felicitie: but if it comes from God, it is *anger*, if it descends upon good men, it is *a curse*, if upon evil men, it is *a sin*, and then it is a present curle, and leads on to an eternal infelicitie. *Plutarch* reports, that the *Tyrians* tied their gods with chains, because certain persons did dream, that *Apollo* said, he would leave their City, and go to the partie of *Alexander*, who then besieged the Town: and *Apollodorus* tels of some, that tied the image of *Saturne* with bands of wool upon his feet. So are some Christians; they think God is tied to their sect, and bound to be of their side and the interest of their opinion; and they think, he can never go to the enemies partie, so long as they charm him with certain forms of words or disguises of their own; and then all the success they have, and all the evils that are prosperous, all the mischiefs they do, and all the ambitious designs that do succeed, they reckon upon the account of their prayers; and well they may; for their prayers are sins, and their desires are evil, they wish mischief, and they act iniquitie, and they enjoy their sin: and if this be a blessing or a cursing, themselves shall then judge, and all the world shall perceive, when the accounts of all the world are truly stated; then when prosperitie shall be called to accounts, and adversitie shall receive its comforts, when vertue shall have a crown, and the satisfaction of all sinful desires shall be recompensed with an intolerable sorrow, and the despair of a perishing soul. *Nero's Mother* praied passionately, that her son might be Emperor; and many persons of whom

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A whom St James speaks, *pray to spend upon their lusts*, and they are heard too: some were not; and very many are: and some, that fight against a just possessor of a country, pray, that their wars may be prosperous; and sometimes they have been heard too: and *Julian the Apostate* prayed, and sacrificed, and inquired of Demons, and burned mans flesh, and operated with secret rites, and all that he might craftily and powerfully oppose the religion of Christ, and he was heard too, and did mischief beyond the malice and effect of his predecessors, that did swim in Christian blood: but when we sum up the accounts at the foot of their lives, or so soon as the thing was understood, and finde that the effect of *Agrippina's* prayer was, that her son murdered her; and of those lustful petitioners, in St James, that they were given over to the tyrannie and possession of their passions, and baser appetites; and the effect of *Julian* the Apostates prayer was, that he liv'd and died a professed enemy of Christ; and the effect of the prayers of usurpers is, that they do mischief, and reap curses, and undo mankind, and provoke God, and live hated, and die miserable, and shall possess the fruit of their sin to eternal ages; these will be no objections to the truth of the former discourse, but greater instances, that if by *hearing our prayers* we mean or intend a *blessing*, we must also by *making prayers* mean, that *the man first be holy* and his *desires just and charitable*, before he can be admitted to the throne of grace, or converse with God by the entercourses of a prosperous prayer.

That's the first general. 2. Many times good men pray, and their prayer is not a sin, but yet it returns empty; because although the man be, yet the prayer is not in proper disposition; and here I am to account to you concerning the collateral and accidental hinderances of the prayer of a good man.

D The first thing that hinders the prayers of a good man from obtaining its effect is a violent anger, a violent storm in the spirit of him that prays. For anger sets the house on fire, and all the spirits are busie upon trouble, and intend propulsion, defence, displeasure or revenge; it is a short madness, and an eternal enemy to discourse, and sober counsels, and fair conversation; it intends its own object with all the earnestness of perception, or activity of design, and a quicker motion of a too warm and distempered blood; it is a fever in the heart, and a calenture in the head, and a fire in the face, and a sword in the hand, and a fury all over; and therefore can never suffer a man to be in a disposition to pray. For prayer is an action and a state of intercourse, and desire, exactly contrary to this character of anger. Prayer is an action of likeness to the holy Ghost, the Spirit of gentleness and dove-like simplicity; an imitation of the holy Jesus, whose Spirit is meek up to the greatness of the biggest example. and a conformity to God, whose anger is always just, and marches slowly, and is without transportation,

SERM. V.

tion, and often hindred, and never hasty, and is full of mercy; prayer is the peace of our spirit, the stillness of our thoughts, the evenness of recollection, the seat of meditation, the rest of our cares, and the calme of our tempest; prayer is the issue of a quiet minde, of untroubled thoughts, it is the daughter of charity, and the sister of meekness; and he that prayes to God with an angry, that is, with a troubled and discomposed spirit, is like him that retires into a battle to meditate, and sets up his closet in the out quarters of an army, and chuses a frontier garrison to be wise in. Anger is a perfect alienation of the minde from prayer, and therefore is contrary to that attention, which presents our prayers in a right line to God. For so have I seen a lark rising from his bed of grafs, and soaring upwards singing as he rises, and hopes to get to heaven, and climb above the clouds; but the poor bird was beaten back with the loud sighings of an eastern winde, and his motion made irregular and unconstant, descending more at every breath of the tempest, then it could recover by the libration and frequent weighing of his wings; till the little creature was forc'd to sit down and pant, and stay till the storm was over, and then it made a prosperous flight, and did rise and sing as if it had learned musick and motion from an Angel, as he passed sometimes through the air about his ministeries here below: so is the prayers of a good man; when his affairs have required business, and his business was matter of discipline, and his discipline was to passe upon a sinning person, or had a design of charity, his duty met with the infirmities of a man, and anger was its instrument, and the instrument became stronger then the prime agent, and raised a tempest, and overrul'd the man; and then his prayer was broken, and his thoughts were troubled, and his words went up towards a cloud, and his thoughts pull'd them back again, and made them without intention; and the good man sighs for his infirmitie, but must be content to lose that prayer, and he must recover it, when his anger is removed, and his spirit is becalmed, made even as the brow of *Jesus*, and smooth like the heart of God; and then it ascends to heaven upon the wings of the holy dove, and dwels with God, till it returns like the useful Bee, loaden with a blessing and the dew of heaven.

But besides this; anger is a combination of many other things, every one of which is an enemy to prayer; it is *λύπη*, and *ὀργή*, and *τιμωρία*, and it is *ζέως*, and it is *αἰσχος*, and it is *κόλασις*, and *ἐπιτίμης*, so it is in the severall definitions of it, and in its natural constitution. It hath in it the trouble of sorrow, and the heats of lust, and the disease of revenge, and the boylings of a fever, and the rashness of precipitancy, and the disturbance of persecution; and therefore is a certain effective enemy against prayer; which ought to be a spiritual joy, and an act of mortification; and to have in it no heats but of charitie and

A and zeal; and they are to be guided by prudence and consideration, and allai'd with the deliciouſneſs of mercy, & the ſerenity of a meek and a quiet ſpirit; and therefore St Paul gave caution, that *the ſun ſhould not go down upon our anger*, meaning, *that it ſhould not ſtay upon us till evening prayer*; for it would hinder our evening ſacrifice; but the ſtopping of the firſt egreſſions of anger, is a certain artifice of the Spirit of God to prevent unmercifulneſs, which turns not onely our deſires into vanity, but our prayers into ſin; and remember that *Eliſha's* anger, though it was alſo zeal, had ſo diſcompoſed his ſpirit, when the two Kings came to enquire of the Lord, that though
B he was a good man and a Prophet, yet he could not pray, he *could not inquire of the Lord*, till by reſt and muſick he had gathered himſelf into the evenneſs of a diſpaſſionate and recollected mind; therefore let your prayers be without wrath. Βάλεται αὐτὸς ἀναδιδάξαι διὰ συμβολῶν, ὅποτε περσέροντο εἰς βώμους ἐνζάμενοι ἢ εὐχαριςήσαντες, μηδὲν ἀρρώσημα ἢ πάθος ἐπιφέρειν τῇ ψυχῇ, for God by many ſignifications hath taught us, that when men go to the altars to pray, or to give thanks, they muſt bring no ſin, or violent paſſion along with them to the ſacrifice, ſaid *Philo*.

2. *Indifferency* and *eafineſs* of deſire is a great enemy to the ſucceſs of a good mans prayer; When *Plato* gave *Diogenes* a great veſſel of Wine, who ask'd but a little, and a few Carrawaies, the *Cynic* thank'd him with his rude expreſſion; *Cum interrogaris, quot ſint duo & duo, reſpondeſ viginti; ita non ſecundum ea, quæ rogaris, daſ, nec ad ea, quæ interrogariſ, reſpondeſ*: "Thou neither anſwe'reſt
C "to the queſtion thou art asked, nor giv'eſt according as thou art
"deſired; but being inquire'd of, how many are two and two, thou
"anſwe'reſt twenty. So it is with God and us in the entercourſe of our prayers: we pray for health, and he gives it us; it may be, a ſickneſs that carries us to eternal life: we pray for neceſſary
D ſupport for our perſons and families, and he gives us more then we need: we beg for a removal of a preſent ſadneſs, and he gives us that, which makes us able to bear twenty ſadneſſes, a cheerful ſpirit, a peaceful conſcience, and a joy in God, as an anteaſt of eternal rejoycings in the Kingdome of God. But then although God doth very frequently give us beyond the matter of our deſires, yet he does not ſo often give us great things beyond the ſpirit of our deſires, beyond the quickneſs, vivacity, and fervor of our mindes; for there is but one thing in the world, that God hates beſides ſin, that is, *indifferency* and *lukewarmneſs*; which although it hath not in
E it the direct nature of ſin, yet it hath this teſtimony from God, that it is loathſome and abominable, and excepting this thing alone, God never ſaid ſo of any thing in the New Teſtament, but what was a direct breach of a commandement, The reaſon of it is, becauſe *lukewarmneſs* or an *indifferent ſpirit* is an undervaluing of God and of Religion, it is a ſeparation of reaſon from affectionſ,
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See 2. Sermon of lukewarmneſs and zeal:

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and a perfect conviction of the understanding to the goodness of a duty, but a refusing to follow what we understand. For he that is *lukewarm* alwayes understands the better way, and seldome pursues it; he hath so much reason as is sufficient, but he will not obey it; his will does not follow the dictate of his understanding, and therefore it is unnatural. It is like the phantastick fires of the night, where there is *light and no heat*, and therefore may pass on to the reall fires of hell, where there is *heat and no light*; and therefore although an *act of lukewarmness* is only an undecency, and no sin; yet a *state of lukewarmness* is criminal, and sinful state of imperfection and undecency; an *act of indifferency* hinders a *single prayer* from being accepted; but a *state of it* makes the person *ungracious* and despised in the Court of heaven: and therefore St James in his accounts concerning an effective prayer, not only requires, that he be a just man, who prays, but his prayer must be *servent*; *δένος δινάεις ἐνεργούμεν;* an effectual fervent prayer, so our English reads it; it must be an intent, zealous, busie, operative prayer; for consider, what a huge undecency it is, that a man should speak to God for a thing, that he values not; or that he should not value a thing, without which he cannot be happy; or that he should spend his religion upon a trifle; and if it be not a trifle, that he should *not spend* his affections upon it. If our prayers be for temporal things, I shall not need to stir up your affections to be passionate for their purchase, we desire them greedily, we run after them intemperately, we are kept from them with huge impatience; we are delayed with infinite regret, we prefer them before our duty, we ask them unseasonably; we receive them with our own prejudice, and we care not; we chuse them to our hurt and hinderance, & yet delight in the purchase; and when we do pray for them, we can hardly bring our selves to it, to submit to Gods will, but will have them (if we can) whether he be pleased or no; like the Parasite in the Comedy, *Qui comedit quod fuit & quod non fuit*, he eat all and more then all, what was set before him, and what was kept from him. But then for spiritual things, for the interest of our souls, and the affairs of the Kingdom, we pray to God with just such a zeal, as a man begs of the Chirurgeon to cut him of the stone; or a condemned man desires his executioner quickly to put him out of his pain, by taking away his life; when things are come to that pass, it must be done, but God knows with what little complacency and desire, the man makes his request: And yet the things of religion and the spirit, are the onely things, that ought to be desired vehemently, and pursued passionately, because God hath set such a value upon them, that they are the effects of his greatest loving kindness; they are the purchases of Christs blood, and the effect of his continual intercession, the fruits of his bloody sacrifice, and the gifts of his healing and saving mercy, the graces of Gods Spirit, and the onely instruments of

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A of felicity; and if we can have fondnesses for things indifferent, or dangerous, our prayers upbraid our spirits, when we beg coldly and tamely for those things, for which we ought to die, which are more precious then the globes of Kings, and weightier then Imperiall Scepters, richer then the spoils of the Sea, or the treasures of the *Indian* hills.

B He that is cold and tame in his prayers, hath not tasted of the deliciousness of Religion, and the goodness of God; he is a stranger to the secrets of the Kingdom, and therefore he does not know, what it is either to have hunger or satiety; and therefore neither are they hungry for God, nor satisfied with the world, but remain stupid and inapprehensive, without resolution and determination, never chusing clearly, nor pursuing earnestly; and therefore never enter into possession, but alwayes stand at the gate of wearinesse, unnecessary caution, and perpetual irresolution. But so it is too often in our prayers; we come to God, because it is civill so to do, and a general custome, but neither drawn thither by love, nor pinch'd by spiritual necessities, and pungent apprehensions; we say so many prayers, because we are resolved so to do, and we passe through them, sometimes with a little attention, some-

C times with none at all, and can we think, that the grace of Chastity can be obtain'd at such a purchase, that grace, that hath cost more labours then all the persecutions of faith, and all the disputes of hope, and all the expence of charity besides, amounts to? Can we expect, that our sinnes should be washed by a lazie prayer? Can an indifferent prayer quench the flames of hell, or rescue us from an eternal sorrow? Is lust so soon overcome, that the very naming it can master it? Is the Devil so slight and easie an enemy, that he will flie away from us at the first word, spoken without power, and without vehemence?

D Read and attend to the accents of the prayers of Saints. *I cried day and night before thee, O Lord; my soul refused comfort; my throat is dry with calling upon my God, my knees are weak through fasting; and, Let me alone, saies God to Moses; and, I will not let thee go till thou hast blessed me, said Jacob to the Angel. And I shall tell you a short character of a fervent prayer out of the practise of St Hierome, in his Epistle ad Eustochium de custodia Virginitatis.*

E "Being destitute of all help I threw my self down at the feet of
"Jesus; I water'd his feet with tears, and wiped them with my
"hair, and mortified the lust of my flesh with the abstinence and
"hungry diet of many weeks; I remember, that in my crying to
"God, I did frequently joyn the night and the day, and never did
"entertain to call, nor cease from beating my breast, till the mercy of
"the Lord brought to me peace and freedome from temptation.
"After many tears, and my eyes fixed in heaven, I thought my
"self sometimes encircled with troops of Angels, and then at last I

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“sing to God, *we will run after thee into the smell and delicious-
 “nesse of thy precious ointments*; such a prayer as this will never
 “return without its errand. But though your person be as gracious
 as *David* or *Job*, and your desire as holy as the love of Angels,
 and your necessities great as a new penitent, yet it pierces not the
 clouds, unless it be also as loud as thunder, passionate as the cries
 of women, and clamorous as *necessitie*. And we may guess at the
 degrees of importunity by the ininuation of the Apostle: *Let the
 married abstain for a time, ut vacent orationi & jejuni*, that they may
 attend to Prayer; it is a great attendance, and a long diligence, that
 is promoted by such a separation; and supposes a devotion, that
 spends more then many hours; for ordinary prayers, and many
 hours of every day might well enough consist with an ordinary co-
 habitation; but that which requires such a separation calls for a lon-
 ger time and a greater attendance, then we usually consider. For eve-
 ry prayer we make, is considered by God, and recorded in heaven;
 but cold prayers are not put into the account in order to effect and
 acceptation; but are laid aside like the buds of roses, which a cold
 winde hath nip’d into death, and the discoloured *tawny face of an In-
 dian slave*: and when in order to your hopes of obtaining a great
 blessing, you reckon up your prayers, with which you have soli-
 cited your suit in the court of heaven, you must reckon, not by
 the number of the collects, but by your sighs and passions, by the
 vehemence of your desires, and the fervour of your spirit, the
 apprehension of your need, and the consequent prosecution of your
 supply. *Christ* pray’d *αεὐρυαῖς ἰκνέεσις* with loud cryings, and *Saint
 Paul* made mention of his scholars in his prayers *night and day*. Fall
 upon your knees and grow there, and let not your desires cool,
 nor your zeal remit, but renew it again and again, and let not
 your offices and the custome of praying put thee in minde of thy
 need, but let thy need draw thee to thy holy offices; and remem-
 ber, *how great a God*, how glorious a Majestie you speak to, there-
 fore let not your devotions and addressees be little. Remember,
how great a need thou hast; let not your desires be less. Remember,
how great the thing is, you pray for; do not undervalue it with thy in-
 difference. Remember, that *prayer is an act of Religion*; let it
 therefore be made thy business: and lastly, Remember that *God
 hates a cold prayer*; and therefore will never bless it, but it shall be
 always ineffectual.

3. Under this title of lukewarmness and tepidity may be com-
 prised also these Cautions: that a good mans prayers are some-
 times hindred by *inadvertency*, sometimes by *want of perseverance*,
 For inadvertency or want of attendance to the sense and intention
 of our prayers, it is certainly an effect of lukewarmness, and a cer-
 tain companion and appendage to humane infirmity; and is onely
 so remedied, as our prayers are made zealous, and our infirmities
 passe

A passe into the strengths of the Spirit. But if we were quick in our perceptions, either concerning our danger, or our need, or the excellency of the object, or the glories of God, or the niceties and perfections of Religion, we should not dare to throw away our prayers so like fools, or come to God and say a prayer with our minde standing at distance, trifling like untaught boys at their books, with a truantly spirit. I shall say no more to this, but that in reason, we can never hope, that God in heaven will hear our prayers, which we our selves speak and yet hear not at the same time, when we our selves speak them with instruments joyned to our ears; even with those organs, which are parts of our hearing faculties. If they be not worth our own attending to, they are not worth Gods hearing; If they are worth Gods attending to, we must make them so by our own zeal, and passion, and industry, and observation, and a present and a holy spirit.

B But concerning *perseverance*, the consideration is something distinct. For when our prayer is for a great matter, and a great necessity, strictly attended to, yet we pursue it onely by chance or humour, by the strengths of fancy, and natural disposition; or else our choice is cool as soon as hot, like the emissions of lightning, or like a sun-beam often interrupted with a cloud, or cool'd with intervening showers: and our prayer is without fruit because the desire lasts not, and the prayer lives like the repentance of *Simon Magus*, or the trembling of *Felix*, or the Jews devotion for seven dayes of unleavened bread, during the Passeover, or the feast of Tabernacles; but if we would secure the blessing of our prayers, and the effect of our prayers, we must never leave till we have obtain'd what we need.

C There are many that pray against a temptation for a moneth together, and so long as the prayer is fervent, so long the man hath a nollition, and a direct enmity against the lust; he consents not all that while; but when the moneth is gone, and the prayer is removed, or become less active, then the temptation returns, and forrages, and prevails, and seises upon all our unguarded strengths. There are some desires, which have a period, and Gods visitations expire in mercy at the revolution of a certain number of dayes; and our prayer must dwell so long, as Gods anger abides; and in all the storm we must out-cry the noise of the tempest, and the voices of that thunder. But if we become hardned, and by custome and cohabitation with the danger lose our fears, and abate of our desires and devotions, many times we shall finde, that God by a sudden breach upon us will chastise us for letting our hands go down. *Israel* prevailed no longer then *Moses* held up his hands in prayer; and he was forced to continue his prayer, till the going down of the Sun; that is, till the danger was over, till the battell was done. But when our desires, and

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prayer are in the matter of spiritual danger, they must never be remitted, because our danger continues for ever, and therefore so must our watchfulness, and our guards. *Vult enim Deus rogari, vult cogi, vult quâdam importunitate vinci* (says St Gregory) God loves to be invited, intreated, importun'd with an unquiet restless desire and a persevering prayer. *Χρὴ ἀδιαλείπτως ἐν χεραὶ τῆς περὶ τὸ θεῖον θρησκείας*, laid Proclus. That's a holy and a religious prayer, that never gives over, but renews the prayer, and dwells upon the desire; for this only is effectual. *ἀνδρὶνοντι βροτῶ κεραῖνονι μάχαρες τελέθεισι*, God hears the persevering man, and the unwearied prayer. For it is very considerable, that we be very curious to observe; that many times a lust is *sopita, non mortua*, it is a sleep; the enemy is at truce, and at quiet for a while, but not conquered, not dead; and if we put off our armour too soon, we lose all the benefit of our former war, and are surpris'd by indiligence and a careless guard. For God sometimes bindes the Devil in a short chain, and gives his servants respite, that they may feel the short pleasures of a peace, and the rest of innocence, & perceive, what are the eternal felicities of heaven, where it shall be so for ever; But then we must return to our warfare again; and every second assault is more troublesome, because it finds our spirits at ease, and without watchfulness, and delighted with a spiritual rest, and keeping holiday. But let us take heed; for whatsoever temptation we can be troubled withall by our naturall temper, or by the condition of our life, or the evil circumstances of our condition, so long as we have capacity to feel it, so long we are in danger, and must watch thereunto with prayer and continual diligence. And when your temptations let you alone, let not you God alone; but lay up prayers and the blessings of a constant devotion against the day of trial. Well may your temptation sleep, but if your prayers do so, you may chance to be awakened with an assault, that may ruin you. However, the rule is easie: Whatsoever you need, ask it of God so long as you want it, even till you have it. For God therefore many times defers to grant, that thou mayst persevere to ask; and because every holy prayer is a glorification of God by the confessing many of his attributes, a lasting & a persevering prayer is a little image of the Allelujahs and services of eternity; it is a continuation to do that according to our measures, which we shall be doing to eternal ages: therefore think not, that five or six hearty prayers can secure to thee a great blessing, and a supply of a mighty necessity. He that prays so, and then leaves off, hath said some prayers, and done the ordinary offices of his Religion, but hath not secured the blessing, nor used means reasonably proportionable to a mighty interest.

4. The prayers of a good man are oftentimes hindered, and destitute of their effect, for want of praying in good company; for sometimes an evil or an obnoxious person hath so secured & ascertained a mischief to himself, that he that staies in his company or his train

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A sick must also share in his punishment : and the *Tyrian* sailors with all their vows and prayers could not obtain a prosperous voyage, so long as *Jonas* was within the Bark; for in this case the interest is divided, and the publick sin prevails above the private piety. When the Philosopher asked a pennie of *Antigonus*, he told him it was too little for a *King* to give; when he asked a talent, he told him it was too much for a *Philosopher* to receive; for he did purpose to couzen his own charitie, and elude the others necessitie, upon pretence of a double inequality. So it is in the case of a good man mingled in evil company : if a curse be too severe for a good man, a mercy is not to be expected by evil company; and his prayer, when it is made in common, must partake of that event of things which is appropriate to that societie. The purpose of this caution, is, that every good man be careful, that he do not mingle his devotion in the communions of heretical persons, and in schismatical conventicles; for although he be like them, that follow *Absalom* in the simplicity of their heart, yet his intermedial fortune, and the event of his present affairs may be the same with *Absaloms*; and it is not a light thing, that we curiously chuse the parties of our Communion. I do not say it is necessary to avoid all the societie of evil persons; for then *we must go out of the world*; and when we have thrown out a drunkard, possibly we have entertain'd an hypocrite; or when a swearer is gone, an oppressor may stay still; or if that be remedied, yet pride is soon discernable, but not easily judicable: but that which is of caution in this question is, that we never mingle with those, whose very combination is a sin; such as were *Corah* and his company that rebelled against *Moses their Prince*; and *Dathan* and *Abiram* that made a schisme in Religion against *Aaron the Priest*: for so said the Spirit of the Lord, *Come out from the congregation of these men, lest ye perish in their company*; and all those that were abused in their communion, did *perish in the gain-saying of Corah*. It is a sad thing to see a good man couzened by fair pretences, and allured into an evil snare; for besides, that he dwels in danger, and cohabits with a dragon, and his vertue may change by evil perswasion, into an evil disposition, from sweetness to bitterness, from thence to evil speaking, from thence to believe a lye, and from believing to practise it; besides this, it is a very great sadness, that such a man should lose all his prayers to very many purposes? God will not respect the offering of those men, who assemble by a peevisish spirit; and therefore although God in pity regards the desires of a good man, if innocently abused, yet as it unites in that assembly, God will not hear it to any purposes of blessing, and holiness; unless *we keep the unity of the spirit in the bond of peace*, we cannot have the blessing of the Spirit in the returns of a holy prayer; and all those assemblies, which meet together against God or Gods Ordinance, may pray and call, and cry loudly, and frequently,

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quently, and still they provoke God to anger; and many times he will not have so much mercy for them as to deny them; but lets them prosper in their sin, till it swells to intolerable and impardonable. * But when good men pray with one heart, and in a holy assembly, that is, *holy in their desires, lawful in their authority*, though the persons be of different complexions, *then* the prayer flies up to God like the hymns of a Quire of Angels; for God, that made body and soul to be one man, and God and man to be one Christ, and three persons are one God, and his praises are sung to him by Quires, and the persons are joyned in orders, and the orders into hierarchies, and all, that God may be served by unions and communities, loves that his Church should imitate the Concords of heaven, and the unions of God, and that every good man should promote the interests of his prayers by joyning in the communion of Saints in the unions of obedience and charity, with the powers that God and the Laws have ordained.

The sum is this, If the man that makes the prayer be an unholy person, his prayer is not the instrument of a blessing, but a curse; but when the sinner begins to repent truly, then his desires begin to be holy. But if they be holy, and just, and good, yet they are without profit and effect, if the prayer be made in schisme, or an evil communion, or if it be made without attention, or if the man soon gives over, or if the prayer be not zealous, or if the man be angry. There are very many wayes for a good man to become unblest and unthriving in his prayers, and he cannot be secure unless he be in the state of grace, and his spirit be quiet, and his minde be attentive, and his society be lawful, and his desires earnest, and passionate, and his devotions persevering, lasting till his needs be served, or exchanged for another blessing: so that, what *Laelius* (*apud Cicer. de senectute*) said concerning old age, *neque in summâ inopiâ levis esse senectus potest, ne sapienti quidem, nec insipienti etiam in summâ copiâ non gravis*; that a wise man could not bear old age if it were extremely poor; and yet if it were very rich, it were intolerable to a fool; we may say concerning our prayers; they are sins and unholy, if a wicked man makes them; and yet if they be made by a good man, they are ineffective, unless they be improved by their proper dispositions. A good man cannot prevail in his prayers, if his desires be cold, and his affections trifling, and his industry soon weary, and his society criminal; and if all these appendages of prayer be observed, yet they will do no good to an evil man; for his prayer that begins in sin, shall end in sorrow.

SERM.

S E R M O N VI.

Part III.

3. **N**Ext I am to enquire and consider, what degrees and circumstances of piety are requir'd to make us fit to be intercessors for others, and to pray for them with probable effect? I say *with probable effect*; for when the event principally depends upon that, which is not within our own election, such as are the lives and actions of others, all that we can consider in this affair is, whether we be persons fit to pray in the behalf of others, that hinder not, but are persons within the limit and possibilities of the present mercy. When the Emperor *Maximinus* was smitten with the wrath of God, and a sore disease, for his cruel persecuting the Christian cause, and putting so many thousand innocent and holy persons to death, and he understood the voice of God and the accents of thunder, and discerned, that cruelty was the cause, he revoked their decrees made against the Christians, recall'd them from their caves and deserts, their sanctuaries, and retirements, and enjoyned them to pray for the life and health of their Prince. They did so, and they who could command mountains to remove, and were obeyed, they who could do miracles, they who with the key of prayer could open Gods four closets, of the *womb* and the *grave*, of *providence* and *raine*, could not obtain for their bloudy Emperour one drop of mercy, but he must die miserable for ever. God would not be intreated for him, and though he loved the prayer because he loved the Advocates, yet *Maximinus* was not worthy to receive the blessing. And it was threatned to the rebellious people of *Israel*, and by them to all people, that should sin grievously against the Lord, *God would break their staff of bread*, and even the righteous should not be prevailing intercessors; *Though Noah, Job, or Daniel were there, they should deliver but their own souls by their righteousness, saith the Lord God*: and when *Abraham* prevailed very far with God in the behalf of *Sodom*; and the five Cities of the Plain; it had its period; If there had been ten righteous in *Sodom*; it should have been spared for their sakes, but four only were found, and they only delivered their own souls too; but neither their

Ezek. 14. 14.

righteous-

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1 Joh. 5. 16.

righteousnesse, nor *Abrahams* prayer prevailed any further; and we have this case also mentioned in the New Testament; *If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death.* At his prayer the sinner shall receive pardon; God shall give him life for them, to him that prayes in their behalf, that sin; provided it be not a sin unto death. For there is a sin unto death, but I do not say that he shall pray for it. There his Commision expires, and his power is confin'd. For there are some sins of that state and greatness that God will not pardon. *St Austin* in his books *de sermone Domini in monte* affirms it, concerning some one single sin of a perfect malice. It was also the opinion of *Origen* and *Athanasius*, and is followed by venerable *Bede*; and whether the Apostle means a peculiar state of sin, or some one single great crime which also supposes a precedent and a present state of criminal condition; it is such a thing as will hinder our prayers from prevailing in their behalf; we are therefore not encouraged to pray, because they cannot receive the benefit of Christs intercession, and therefore much less of our Advocation, which only can prevail by vertue and participation of his mediation. For whomsoever Christ prays, for them we pray, that is, for all them, that are within the covenant of repentance, for all whose actions have not destroyed the very being of Religion, who have not renounc'd their faith, nor voluntarily quit their hopes, nor openly oppose the Spirit of grace, nor grown by a long progress to a resolute and finall impiety, nor done injustices greater then sorrow, or restitution, or recompense, or acknowledgment. However, though it may be uncertain and disputed concerning the number of sins unto death, and therefore to pray, or not to pray, is not matter of duty; yet it is all one, as to the effect, whether we know them or no; for though we intend charity, when we pray for the worst of men, yet concerning the event God will take care, and will certainly return thy prayer upon thy own head, though thou didst desire it should water and refresh thy neighbours driness; and *St John* so expresses it, as if he had left the matter of duty undetermin'd; because the instances are uncertain; yet the event is certainly none at all, therefore because we are not encouraged to pray, and because it is a sin unto death, that is, such a sin that hath no portion in the promises of life, and the state of repentance. But now, suppose the man, for whom we pray, to be capable of mercy, within the covenant of repentance, and not far from the Kingdom of heaven; yet,

2ly, No prayers of others can further prevail, then to remove this person to the next stage in order to felicity. When *S. Monica* prayed for her son, she did not pray to God to save him, but to convert him; and when God intended to reward the prayers and almes of *Cornelius*, he did not do it by giving him a Crown, but by sending an

Apostle

A Apostle to him to make him a Christian; the meaning of which observation is, that we may understand, that as in the person prayed for, there ought to be the great disposition of being in a saveable condition; so there ought also to be all the intermedial aptnesses: for just as he is disposed, so can we prevail, and the prayers of a good man first prevail in behalf of a sinner, that he shall be invited, that he shall be reproved, and then that he shall attend to it, then that he shall have his heart open'd, and then that he shall repent: And still a good mans prayers follow him through the several stages of pardon, of sanctification, of restraining graces, of a mighty providence, of great assistance, of perseverance, and a holy death. No prayers can prevail upon an undispensed person. For the Sun himself cannot enlighten a blind eye, nor the soul move a body whose silver cord is loosed, and whose joynts are untied by the rudeness and dissolutions of a pertinacious sickness. But then, suppose an eye quick, and healthful, or apt to be refreshed with light and a friendly prospect, yet a glow-worm or a diamond, the shells of pearl, or a dead mans candle, are not enough to make him discern the beauties of the world, and to admire the glories of creation. Therefore,

C 2. As the persons must be capable for whom we pray, so they that pray for others must be persons extraordinary in something:

1. If persons be of *an extraordinary piety*, they are apt to be intercessors for others. This appears in the case of *Job*: When the wrath of God was kindled against *Eliphaz*, and his two friends, God commanded them to offer a sacrifice, but *my servant Job shall pray for you, for him will I accept*: and it was so in the case of the prevaricating *Israelites*; God was full of indignation against them, and smote them, *Then stood up Phinehas and prayed, and the plague ceased*. For this man was a good man, and the spirit of an extraor-

Chap. 42.7,8.

D dinary zeal filled him, and he did glory to God in the execution upon *Zimri* and his fair *Madianite*. And it was a huge blessing, that was entail'd upon the posterity of *Abraham*, *Isaac*, and *Jacob*; because they had a great Religion, a great power with God, and their extraordinary did consist especially in the matter of prayers and devotion; for that was eminent in them besides their obedience: for so *Maimonides* tels concerning them, that *Abraham* first instituted *Morning prayer*. The affaires of Religion had not the same constitution then as now. They worshipped God never but at their *Memorials*, and in *places*, and *seldome times* of separation. They bowed

E their head when they came to a hallowed stone, and upon the top of their staff; and worshipped when they came to a consecrated pillar, but this was seldome; and they knew not the secrets and the priviledges of a frequent prayer, of intercourses with God by ejaculations, and the advantages of importunity: and the Doctors of the *Jews*, that record the prayer of *Noah*, who in all reason knew the

SERM. VI. the secret best, because he was to teach it to all the world, yet have transmitted to us but a short prayer of some seven lines long ; and this he onely said within the Ark, in that great danger, once on a day, provoked by his fear, and stirred up by a Religion then made actual, in those dayes of sorrow and penance. But in the descending ages, when God began to reckon a Church in *Abraham's* family ; there began to be a new institution of offices, and *Abraham* appointed that God should be prayed to *every morning*. *Isaac* being taught by *Abraham*, made a law, or at least commended the practise, and adopted it into the Religion, that God should be worshipped by *decimation* or *tithing* of our goods ; and he added an order of prayer to be said in the *afternoon* ; and *Jacob* to make up the office compleat added *evening prayer* ; and God was their God, and they became fit persons to *blesse*, that is, of procuring blessings to their relatives ; as appears in the instances of their own families, of the King of *Egypt*, and the Cities of the Plain. For a man of an ordinary pietie is like *Gideons* fleece, wet in its own locks ; but it could not water a poor mans Garden. But so does a thirstie land drink all the dew of heaven that wets its face, and a greater shower makes no torrent, nor digs so much as a little furrow, that the drils of the water might pass into rivers, or refresh their neighbours weariness ; but when the earth is full, and hath no strange consumptive needs, then at the next time, when God blesses it with a gracious shower, it divides into portions, and sends it abroad in free and equal communications, that all that stand round about may feel the shower. So is a good mans prayer ; his own cup is full, it is crowned with health, and overflows with blessings, and all, that drink of his cup, and eat at his table, are refreshed with his joys, and divide with him in his holy portions. And indeed he hath need of a great stock of pietie, who is first to provide for his own necessities, and then to give portions to a numerous relation. It is a great matter, that every man needs for himself ; the daily expences of his own infirmities, the unthriving state of his omission of duties, and recessions from perfection, and sometimes the great losses and shipwracks, the plundrings and burning of his house by a fall into a deadly sin ; and most good men are in this condition, that they have enough to do to live, and keep themselves above water ; but how few men are able to pay their own debts, and lend great portions to others ? The number of those who can effectually intercede for others to great purposes of grace and pardon, are as soon told as the number of wise men, as the gates of a City, or the entries of the river *Nilus*.

But then do but consider, what a great engagement this is to a very strict and holy life. If we chance to live in times of an extraordinary trouble, or if our relatives can be capable of great dangers,

A dangers, or great sorrows, or if we our selves would do the noblest friendship in the world, and oblige others by acts of greatest benefit; if we would assist their souls, and work towards their salvation; if we would be publick ministers of the greatest usefulness to our Countrey; if we would support Kings, and relieve the great necessities of Kingdomes; if we would be effective in the stopping of a plague, or in the successe of Armies; a great and an exemplar piety, and a zealous and holy prayer can do all this. *Semper tu hoc*

B *facito, ut cogites, Id optimum esse, tute ut sis optimus; si id nequeas, saltem ut optimis sis proximus.* He that is the best man towards God, is certainly the best Minister to his Prince or Countrey, and therefore do thou endeavour to be so, and if thou canst not be so, bee at least next to the best. For in that degree in which our Religion is great, and our piety exemplar, in the same we can contribute towards the fortune of a Kingdom: and when *Elijah* was taken into heaven, *Elisba* mourned for him, because it was a losse to *Israel*: *My Father, my father, the chariots of Israel and horsemen thereof*: But consider, how uselesse thou art, when thou canst not by thy prayers, obtain so much mercy, as to prevail for the life of a single Trooper, or in a plague beg of God for the life of a poor

C Maid-servant; but the ordinary emanations of Providence shall proceed to issue without any arrest, and the sword of the Angel shall not be turned aside in one single infliction. Remember, although he is a great and excellent person, that can prevail of God for the interest of others; yet thou, that hast no stock of grace and favour, no interest in the Court of Heaven, art but a mean person, extraordinary in nothing; thou art unregarded by God, cheap in the sight of Angels, uselesse to thy Prince or Countrey; thou maist hold thy peace in a time of publick danger. For, Kings never pardon Murtherers at the intercession of Theeves; and if a mean Mechanick should beg a Reprieve for a condemned Traitor, he is ridiculous and impudent; so is a vitious Advocate or an ordinary person with God. It is well if God will hear him begging for his own pardon; hee is not yet disposed to plead for others.

E And yet every man, that is in the state of grace, every man that can pray without a sinfull praier, may also intercede for others; and it is a dutie for all men to do it; all men I say who can pray at all acceptable; *I will therefore that prayers and supplications, and intercessions, and giving of thanks be made for all men*; and this is a duty, that is prescrib'd to all them, that are concern'd in the duty and in the blessings of Praier; but this is it which I say; if their Pietie be but ordinarie, their praier can be effectual but in easy purposes, and to smaller degrees; but he, that would work effectively towards a great deliverance, or in great degrees towards the benefit or ease of any of his relatives, can be confident of his successe but

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SERM. VI. in the same degree in which his person is gracious. *There are strange things in heaven*; judgements there are made of things and persons by the measures of Religion; and a plain promise produces effects of wonder and miracle; and the changes, that are there made, are not effected by passions, and interests, and corporall changes; and the love that is there, is not the same thing, that it is here, it is more beneficiall, more reasonable, more holy, of other designs, and strange productions; and upon that stock it is, that a holy poor man, that possesses no more (it may be) then an Ewe-lambe, that eats of his bread, and drinks of his cup, and is a daughter to him, and is all his temporall portion, this poor man is ministred to by Angels, and attended to by God, and the Holy Spirit makes intercession for him, and Christ joyns the mans praier to his owne advocacy, and the man by praier shall save the City, and destroy the fortune of a Tyrant Army, even then when God sees it good it should be so; for he will no longer denie him any thing, but when it is no blessing; and when it is otherwise, his praier is most heard, when it is most denied.

2^{ly}. That we should prevail in intercessions for others, we are to regard and to take care, that as our pietie, so also must our offices be extraordinary. He that prayes to recover a familie from an hereditary curse, or to reverse a Sentence of God, to cancell a Decree of heaven gone out against his friend, he that would heal the sick with his prayer, or with his devotion prevail against an Army, must not expect such great effects upon a Morning or Evening Collect, or an honest wish put into the recollections of a prayer, or a period put in on purpose. *Mamercus* Bishop of *Vienna*, seeing his City and all the Diocese in great danger of perishing by an earthquake, instituted great *Letanies*, and solemn supplications, besides the ordinary devotions of his usuall hours of prayer; and the Church from his example took up the practise, and translated it into an Anniversarie solemnity, and upon *St. Mark's* day did solemnly intercede with God to divert or prevent his judgements falling upon the people, *majoribus Litaniis*, so they are called; with the more solemn supplications they did pray unto God in behalf of their people. And this hath in it the same consideration, that is in every great necessitie; for it is a great thing for a man to be so gracious with God, as to be able to prevail for himself and his friend, for himself and his relatives; and therefore in these cases, as in all great needs, it is the way of prudence and securitie, that we use all those greater offices, which God hath appointed as instruments of importunity, and arguments of hope, and acts of prevailing, and means of great effect and advocacy: such as are, separating dayes for solemn prayer, all the degrees of violence, and earnest addresse, fasting and prayer, alms and prayer, acts of repentance and prayer, praying.

- A praying together in publick with united hearts, and above all, praying in the fufception and communication of the holy Sacrament; the effects and admirable iffues of which we know not, and perceive not; we lofe becaufe we defire not, and choofe to lofe many great blessings rather then purchafe them with the frequent commemoration of that facrifice, which was offered up for all the needs of Mankind, and for obtaining all favours and graces to the Catholick Church. *Εὐχῆς δικάσας ἐκ ἀνίκα Θεός, God never refuses to hear a holy prayer,* and our prayers can never be fo ho-ly, as when they are offered up in the union of Christs facrifice:
- B For Christ by that facrifice reconcil'd God and the world. And becaufe our needs continue, therefore we are commanded to continue the memory, and to represent to God that, which was done to fatisfie all our needs: Then we receive Christ; we are after a fecret and myfterious, but moft reall and admirable manner made all one with Christ; and if God giving us his Son could not but with him give us all things else, how fhall he refuse our persons when we are united to his person, when our souls are joyned to his soul, our body nourished by his body, and our souls sanctified by his blood, and cloth'd with his robes, and marked with his character, and sealed with his Spirit, and renewed with holy vows, and confign'd to all his glories, and adopted to his inheritance?
- C when we represent his death, and pray in vertue of his paffion, and imitate his intercession, and do that, which God commands, and offer him in our manner, that which he essentially loves; can it be that either any thing fhould be more prevalent, or that God can poffibly deny fuch addreffes, and fuch importunities? Try it often, and let all things else be answerable, and you cannot have greater reason for your confidence. Do not all the Christians in the world, that understand Religion, defire to have the holy Sacrament when they die; when they are to make their great appearance before God, and to receive their great confignation to their eternall sentence, good or bad? And if *then* be their greateft needs, *that* is their greateft advantage, and instrument of acceptation. Therefore if you have a great need to be serv'd, or a great charity to ferve, and a great pity to minifter, & a dear friend in a sorrow, take Christ along in thy praier, in all thy ways thou canst take him; take him in affection, and take him in a solemnity, take him by obedience, and receive him in the Sacrament; & if thou then offereft up thy praier, and makeft thy needs known, if thou nor thy friend be not relieved,
- E if thy partie be not prevalent, and the war be not appeased, or the plague be not cured, or the enemy taken off, there is something else in it; but thy praier is good and pleasing to God, and dressed with circumstances of advantage, and thy person is apt to be an intercessor, and thou hast done all that thou canst; the event must be left to God; and the fecret reasons of the deniall either thou shalt find

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in time; or thou maist trust with God, who certainly does it with the greatest wisdom, and the greatest charity. I have in this thing onely one caution to insert, viz.

That in our importunity and extraordinary offices for others, we must not make our accounts by multitude of words, and long prayers, but by the measures of the Spirit, by the holiness of the soul, and the justnesse of the desire, and the usefulness of the request, and its order to Gods glory, and its place in the order of providence, and the sincerity of our heart, and the charity of our wishes, and the perseverance of our advocacy. There are some (as *Tertullian* observes) *Qui loquacitatem facundiam existimant, at impudentiam constantiam deputant*; They are praters, and they are impudent, and they call that constancie and importunitie: concerning which, the advice is easie: Many words or few are extrinsecall to the nature, and not at all considered in the effects of prayer; but much desire, and much holiness, are essentiall to its constitution; but we must be very curious, that our importunity do not degenerate into impudence & a rude boldnesse. *Capitolinus* said of *Antonius* the Emperour and Philosopher, *sanè quamvis esset constans, erat etiam verecundus*; he was modest even when he was most pertinacious in his desires. So must wee; though we must not bee ashamed to ask for whatsoever we need, *Rebus semper pudor absit in artibus*, and in this sence it is true that *Stasimus* in the Comedy said concerning Meat, *Verecundari neminem apud mensam decet, Nam ibi de divinis & humanis cernitur*: Men must not be bashfull so as to lose their meat; for that is a necessity that cannot be dispensed withall: so it is in our prayers, whatsoever our necessity calls to us for, we must call to God for; and he is not pleased with that rusticitie or fond modesty of being ashamed to ask of God any thing, that is honest and necessary; yet our importunity hath also bounds of modesty, but such as are to be expressed with other significations; and he is rightly modest towards God, who without confidence in himself, but not without confidence in Gods mercie, nor without great humilitie of person, and reverence of addresse, presents his prayers to God as earnestly as he can; Provided alwayes, that in the greatest of our desires, and holy violence, we submit to Gods will, and desire him to choose for us. Our modesty to God in prayers hath no other measures but these: 1. Distrust of our selves: 2. Confidence in God: 3. Humility of person: 4. Reverence of addresse: and 5. Submission to Gods will: These are all, unlesse also you will adde that of *Solomon*: Be not rash with thy mouth, and let not thy heart bee hastie to utter a thing before God, for God is in heaven, and thou upon earth, therefore let thy words bee few. These things being observed, let your importunity be as great as it can, it is still the more likely to prevail, by how much it is the more earnest, and

- A and signified and represented by the most offices extraordinary.
 3^{ly}. The last great advantage towards a prevailing intercession for others, is, that the person, that praies for his relatives, bee a *person of an extraordinary dignity, imployment or designation*. For God hath appointed some persons and callings of men to pray for others, such are Fathers for their Children, Bishops for their Dioces, Kings for their Subjects, and the whole Order Ecclesiasticall for all the men and women in the Christian Church. And it is well it is so; for as things are now, and have been too long, how few are there that understand it to be their dutie, or part of
 B their necessary imployment, that some of their time, and much of their praies, and an equall portion of their desires be spent upon the necessities of others. All men do not think it necessary, and fewer practise it frequently; and they but coldly, without interest, and deep resentment: It is like the compassion we have in other mens miseries, we are not concerned in it, and it is not our case, and our hearts ake not when another mans children are made fatherlesse, or his wife a sad widow: and just so are our praies for their relief: If we thought their evils to be ours, if we and they as members of the same body had sensible and reall communications of good and evil; if wee understood what is really
 C meant by being *members one of another*, or if we did not think it a spiritual word of art, iustrumentall onely to a science, but no part of duty, or reall relation, surely we should pray more earnestly one for another, then we usually do. How few of us are troubled when he sees his brother wicked, or dishonourably vicious? Who is sad and melancholy when his neighbour is almost in hell? when he sees him grow old in iniquitie? How many dayes have we set apart for the publick relief and interests of the Kingdome? How earnestly have we fasted, if our Prince be sick or afflicted?
 D What almes have we given for our brothers conversion? or if this be great, how importunate and passionate have we been with God by praier in his behalf, by praier and secret petition? But however, though it were well, very well, that all of us would think of this duty a little more; because besides the excellency of the duty it self, it would have this blessed consequent, that for whose necessities we pray, if wee do desire earnestly they should be relieved, we would, *when ever we can, and in all we can*, set our hands to it; and if we pity the Orphan children, and pray for them heartily, we would also, when we could, relieve them
 E charitably: but though it were therefore very well that things were thus with all men, yet God who takes care for us all, makes provision for us in speciall manner; and the whole Order of the Clergie are appointed by God to pray for others, to be Ministers of Christs Priesthood, to be followers of his Advocation, to stand between God and the people, and to present to God all their needs,

SERM. VI. and all their desires. That this God hath ordained and appointed, and that this rather he will blesse and accept, appears by the testimony of God himself, for he onelie can be witnesse in this particular; for it depends whollie upon his gracious favour and acceptance. It was the case of *Abraham* and *Abimelech*: *Now therefore restore the man his wife, for hee is a Prophet, and hee will pray for thee, and thou shalt live*; and this caused confidence in *Micah*: *Now know I that the Lord will do mee good, seeing I have a Levite to my Priest*: meaning, that in his Ministerie, in the Ministerie of Priests, God hath established the alternate returns of blessing and praier, the entercourses between God and his people; And thorough the descending ages of the Synagogue it came to be transmitted also to the Christian Church, that the Ministers of Religion are Advocates for us under Christ, by the *Ministry of Reconciliation*, by their dispensing the holy Sacraments, by the *Keyes of the Kingdome of heaven*, by baptisme and the Lords Supper, by *binding and loosing*, by the *Word of God and Prayer*; and therefore saith St. James, *If any man bee sick among you, let him send for the Elders of the Church, and let them pray over him*: meaning that God hath appointed them especially, and will accept them in ordinarie, and extraordinarie; and this is that which is meant by *blessing*. A Father blesses his childe, and Solomon blessed his pleople, and *Melchisedec* the Priest blessed *Abraham*, and *Moses* blessed the Sons of *Israel*, and God appointed the Leviticall Priests to *blesse the Congregation*; and th is is more then can be done by the people; for though they can say the same praier, and the People pray for their Kings, and Children for their Parents, and the Flock for the Pastor, yet they cannot blesse him as he blesseth them; *for the lesse is blessed of the greater, and not the greater of the lesse*; and this is *without all contradiction*, said Saint Paul: the meaning of the mysterie is this, That God hath appointed the Priest to pray for the People, and because he hath made it to be his ordinarie office and employment, he also intends to be seen in that way, which he hath appointed, and chalked out for us; his praier, if it be *found in the way of righteousness*, is the surer way to prevail in his intercessions for the People.

But upon this stock comes in the greatest difficultie of the Text: for if *God heareth not sinners*, there is an infinite necessity, that the Ministers of Religion should be very holie: For all their ministeries consist in *Preaching and Praying*; to these two are reducible, all the ministeries Ecclesiasticall, which are of Divine institution: so the Apostles summ'd up their employment: *But we will give our selves continually to Prayer, and to the ministry of the Word*: to exhort, to reprove, to comfort, to cast down, to determine cases of conscience, and to rule in the Church by the *word of their proper Ministry*; and the very making lawes Ecclesiasticall, is the ministry of

Gen. 20.7.

Judg. 17.13.

James 5.14.

Heb. 7.7.

Acs 6.4.

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- A of the word; for so their dictates passe into lawes by being duties injoynd by God, or the acts, or exercises, or instruments of some injoynd graces. To prayer is reduced administration of the Sacraments, but *binding and loosing*, and *visitation of the sick* are mixt offices, partly relating to one, partlie to the other. Now although the Word of God Preached, will have a great effect, even though it be Preached by an evil Minister, a vicious person, yet it is not so well there, as from a pious man, because by Praier also his Preaching is made effectual, and by his good example his Homilies and Sermons are made active; and therefore it is very necessarie in respect of this half of the Ministers Office, [*The preaching of the word*] he be a good man; unlesse he be, much perishes to the People, most of the advantages are lost. But then for the other half, all those ministeries which are *by way of prayer* are rendred extremelie invalid, and ineffectuall, if they be ministred by an evil person. For upon this very stock it was that Saint Cyprian affirmed, that none were to be chosen to the Ministerie but *immaculati & integri antistites, holy and upright men, who offering their sacrifices worthily to God, and holily, may be heard in their prayers, which they make for the safety of the Lords people.* But he presses this caution to a further issue: that it is not onely necessary to chuse holy persons to these holy Ministeries for fear of losing the advantages of a sanctified Ministry, but also that the people may not be guilty of an evil communion, and a criminall state of society. *Nec enim sibi plebs blandiatur quasi immunis à contagione delicti esse possit, cum sacerdote peccatore communicans,* The people cannot be innocent if they communicate with a vicious Priest: for so said the Lord by the Prophet Hosea, *Sacrificia eorum panis luctus;* their sacrifices are like bread of sorrow, whosoever eats thereof shall be defiled. The same also he says often and more vehemently, *ibid. & lib. 4. ep. 2.*
- D But there is yet a further degree of this evil. It is not onely a losse, and also criminall to the people to communicate with a Minister of a notorious evil life and scandalous, but it is affirmed by the Doctors of the Church to be wholly without effect: their praiers are sins, their Sacraments are null and ineffective, their communions are without consecration, their hand is *χερ ἀνευθ*, a dead hand, the blessings vain, their sacrifices rejected, their ordinations imperfect, their order is vanished, their character is extinguished, and the holy Ghost will not descend upon the mysteries when he is invoked by unholy hands, and unsanctified lips. This is a sad story, but it is expressly affirmed by *Dionysius*, by *St. Hierom* upon the 2. Chapter of *Zephaniah*, affirming that they do wickedly, who affirm *eucharistiam imprecantis facere verba, non vitam;* & *necessariam esse tantum solennem orationem & non sacerdotum merita:* that the Eucharist is consecrated by the word and solemn Prayer, and not by the life and holiness of the Priest; and by *St. Gelasius*; & by the
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Lib. 1. ep. 4.

Ad Demo.

21. q. 1. c.
sacro-sanctis.

Author

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^a Homil. 53.^b In scholiis ad hunc locum.^c Lib. 6, A.D. 108. Biblioth.^d Ep. 16. Biblioth. pp. tom. 3. n. 19.^e Decret. 1. q. 1.^f ad c. eos qui.^g Lib. 6. regist.^h 5. in decretis.ⁱ l. 7. c. 120.^j De dignit.^k sacerdot. c. 5.^l Can. 9. orat. 4. de sacerdot.^m 1. in ep. 20.ⁿ hom. 1. part. 2.^o ep. 27.^p k Ep. 9. tom. 3.^q ad Michael.^r imperator. d. in 4. dist. 13.

Author of the imperfect work attributed to St. *Chrysostome*, ^a who quotes the 8th Book of the *Apostolical Constitutions* for the same Doctrine; the words of which in the first Chapter are so plain, that *Borinus* ^b and *Sixtus Senensis* ^c accuse both the Author of the *Apostolical Constitutions*, and St. *Hierom*, and the Author of these Homilies to be guiltie of the Doctrine of *John Hus*, who for the crude deliverie of this truth was sentenced by the Councell of *Constance*. To the same sence and signification of Doctrine is that which is generally agreed upon by almost all persons; that he that enters into his Ministry by *Simony*, receives nothing but a curse, which is expresse affirmed by *Petrus Damiani*, ^d and *Tarasius*, ^e the Patriarch of *Constantinople*, by St. *Gregory* ^f, and St. *Ambrose* ^g.

For if the holy Ghost leaves polluted Temples and unchast bodies, if he takes away his grace from them that abuse it, if the holy Ghost would not have descended upon *Simon Magus* at the praier of St. *Peter*, if St. *Peter* had taken money for him: it is but reasonable to beleieve, the holy Ghost will not descend upon the *Simoniacall*, unchast Concubinarie, Schismaticks and scandalous Priests, and excommunicate. And beside the reasonableness of the Doctrine, it is also further affirmed by the Councell of *Neocæsarea*, by St. *Chrysostome*, ⁱ *Innocentius*, ^k *Nicolaus* the first, and by the Master of the Sentences upon the saying of God by the Prophet *Malachi*. 1. *Maledicam benedictionibus vestris, I will curse your blessings*; upon the stock of these Scriptures, reasons, and authorities, we may see how we are to understand this advantage of intercession. The Prayer and offices of holie Ministers are of great advantages for the interest of the people; but if they be ministred to by evil men, by vicious, and scandalous Ministers, this extraordinary advantage is lost, they are left to stand alone, or to fall by their own crimes; so much as is the action of God, and so much as is the pietie of the man that attends and praies in the holy place with the Priest, so far he shall prevail, but no further; and therefore the Church hath taught her Ministers to pray thus in her preparatory praier to consecration; *Quoniam me peccatorem inter te & eundem populum Medium esse voluisti, licet in me boni operis testimonium non agnoscas, officium dispensationis credita non recuses, nec per me indignum famulum tuum eorum salutis pereat pretium, pro quibus victima factus salutaris, dignatus es fieri redemptio.* For we must know, that God hath not put the salvation of any man into the power of another. And although the Church of *Rome* by calling the Priests actuall intention simply necessary, and the Sacraments also indispensably necessary, hath left it in the power of every Curate to damn very many of his Parish; yet it is otherwise with the accounts of truth, and the Divine Mercy; and therefore he will never exact the Sacraments of us by the measures and proportions of an evil Priest, but by the pietie of the Communicant, by the prayers of Christ, and

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A and the mercies of God. But although the greatest interest of salvation depends not upon this Ministry, yet as by this wee receive many advantages, if the Minister be holy : so if he be vicious, we lose all that, which could be conveyed to us by his part of the holy Ministration ; every man and woman in the Assembly praies and joines in the effect, and for the obtaining the blessing ; but the more vain persons are assembled, the lesse benefits are received even by good men there present : and therefore much is the losse, if a wicked Priest ministers, though the summe of affairs is not intirely turned upon his office or default ; yet many advantages are.

B For we must not think, that the effect of the Sacraments is indivisibly done, at once, or by one ministry ; but they operate by parts, and by morall operation, by the length of time, and a whole order of piety, and holy ministeries ; every man is *συνεργός τῷ Θεῷ*, a fellow-worker with God, in the work of his salvation ; and as in our devotion, no one prayer of our own alone prevails upon God for grace and salvation, but all the devotions of our life are upon Gods account for them ; so is the blessing of God brought upon the people by all the parts of their religion, and by all assistances of holy people, and by the ministeries not of one, but of all Gods Ministers, and relies finally upon our owne faith, and obedience, and the mercies of God in Jesus Christ ; but yet for want of holy persons to minister, much diminution of blessing, and a losse of advantages is unavoidable ; therefore if they have great necessities, they can best hope, that God will be moved to mercy on their behalf, if their necessities be recommended to God by *persons of a great piety, of a holy calling, and by the most solemn offices.*

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Lastly, I promised to consider concerning the signes of having our prayers heard ; concerning which, there is not much of particular observation ; but if our praies be according to the warrant of Gods Word, if we ask according to Gods will, things honest and profitable, we are to relie upon the promises, and we are sure that they are heard ; and besides this, we can have no signe but *the thing signified* ; when we feel the effect, then we are sure God hath heard us ; but till then we are to leave it with God, and not to ask a signe of that, for which he hath made us a promise. And yet *Cassian* hath named one signe, which if you give me leave I will name unto you. *It is a signe we shall prevail in our prayers, when the Spirit of God moves us to pray, cum fiducia & quasi securitate impetrandi*, with a confidence and a holy securitie of receiving what we ask. But this is no otherwise a signe, but because it is a part of the duty ; and trusting in God is an endearing him, and doubting is a dishonour to him ; and he that doubts hath no faith ; for all good praies relie upon Gods Word, and wee must judge of the effect by prudence : for he that asks what is *not lawfull*, hath made an unholy praier ; if it be lawfull and *not profitable*,

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Collat. 9. ca. 32.

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fitable, we are then heard when God denies us; and if both these be in the prayer, *he that doubts is a sinner*, and then God will not hear him; but beyond this I know no confidence is warrantable; and if this be a signe of prevailing, then all the prudent prayers of all holy men shall certainly be heard, and because that is certain, we need no further inquiry into signes.

Jerem. 5. 1.

I summe up all in the words of God by the Prophet: *Runne to and fro thorow the streets of Jerusalem, and see, and know, and seek in the broad places thereof, if you can finde a man, if there be any that executeth judgement, that seeketh truth, virum quarentem fidem, a man that seeketh for faith, & propitius ero ei, and I will pardon it.* God would pardon all Jerusalem for one good mans sake; there are such dayes and opportunities of mercy, when God at the prayer of one holy perion will save a people: and *Ruffinus* spake a great thing, but it was hugely true: *Quis dubitet mundum stare precibus sanctorum?* the world it self is established and kept from dissolution by the prayers of Saints; and the prayers of Saints shall hasten the day of judgement; and we cannot easily find two effects greater. But there are many other very great ones; for the prayers of holy men appease Gods wrath, drive away temptations, resist and overcome the Devil: Holy prayer procures the ministry and service of Angels, it rescinds the Decrees of God, it cures sicknesses, and obtains pardon, it arrests the Sun in its course, and stayes the wheels of the Charet of the Moon; it rules over all Gods creatures, and opens and shuts the storehoules of rain; it unlocks the cabinet of the womb, and quenches the violence of fire, it stops the mouthes of Lions, and reconciles our sufferance and weak faculties, with the violence of torment, and sharpnesse of persecution; it pleases God and supplies all our needs. But Prayer that can do thus much for us, can do nothing at all without holinesse; for *God heareth not sinners, but if any man be a worshipper of God and doth his will, him he heareth.*

Scr-

SERMON, VII.

Of godly Fear, &c.

Part. I.

Heb. 12. part of the 28th. and the 29th. verses.

Let us have Grace, whereby we may serve God with reverence and godly fear. For our God is a consuming fire.



E *Χαριεν την χδεν*, so our Testaments usuallie read it, from the authoritie of *Theophylact*; *Let us have grace*: But some Copies read it in the indicative Mood *εχουμεν*, *we have grace*, by which we do serve; and it is something better consonant to the discourse of the Apostle. For having enumerated the great advantages which the Gospell hath above those of the Law, he makes an argument *a majori*; and answers a tacite objection. The Law was delivered by Angels, but the Gospel by the Son of God: The Law was delivered from Mount *Sinai*, the Gospel from Mount *Sion*, from the heavenly *Jerusalem*: The Law was given with terrors and noises, with amazements of the standers by, and *Moses* himself the Minister did exceedingly quake and fear, and gave demonstration how infinite lie dangerous it was, by breaking that Law to provoke so mightie a God, who with his voice did shake the earth; but the Gospel was given by a meek Prince, a gentle Saviour, with a still voice, scarce heard in the streets. But that this may be no objection, he proceeds and declares the terror of the Lord; Deceive not your selves, our Law-giver appeared so upon earth, and was so truly, but now he is ascended into heaven, and from thence he speaks to us. See that yee refuse not him that speaketh, for if they escaped not, who refused him, that spake on earth, much more shall not wee escape if

Verse 25.

SER. VII.

2.7.

if we turn away from him that speaketh from heaven; for as God once shook the earth, and that was full of terror, so our Law-giver shall do, and much more, and be far more terrible, *Ἐν ἁπασι ἐγὼ σείσω τὴν γῆν καὶ τὴν θάλασσαν καὶ τὴν ἕρξαν*, said the Prophet *Haggai*, which the Apostle quotes here, he once shook the earth. But once more I shake, *σεισω*, it is in the Prophecie; I will shake, not the earth only, but also heaven with a greater terror then was upon Mount *Sinai*, with the voice of an Archangel, with the trump of God, with a concussion so great, that heaven and earth shall be shaken in pieces, and new ones come in their room. This is an unpeakable and an unimaginable terror: Mount *Sinai* was shaken, but it stands to this day; but when that shaking shall be, the things that are shaken shall be no more; that those things that cannot be shaken may remain, that is, not only that the celestially Jerusalem may remain for ever, but that you who do not turn away from the faith and obedience of the Lord Jesus, you who cannot be shaken nor removed from your duty, you may remain for ever; that when the rocks rend, and the mountains flie in pieces like the drops of a broken cloud, and the heavens shall melt, and the Sun shall be a globe of consuming fire, and the Moon shall be dark like an extinguish'd candle, then you poor men who could be made to tremble with an ague, or shake by the violence of a Northern winde, or be removed from your dwellings by the unjust decree of a Persecutor, or be thrown from your citates by the violence of an unjust man, yet could not bee removed from your dutie, and though you went trembling, yet would go to death for the testimony of a holy cause, and you that would die for your faith, would also live according to it; you shall be established by the power of God, and supported by the arme of your Lord, and shall in all this great shaking be unmoveable as the corner stone of the gates of the new Jerusalem, you shall remain and abide for ever. This is your case. And to summe up the whole force of the argument, the Apostle adds the words of *Moses*, as it was then, so it is true now, *Our God is a consuming fire*: He was so to them that brake the Law, but he will be much more to them that disobey his Son, he made great changes then, but those which remain are farre greater, and his terrors are infinitely more intolerable; and therefore although he came not in the spirit of *Elias*, but with meeknesse and gentle insinuations, soft as the breath of heaven, not willing to disturb the softest stalk of a violet, yet his second coming shall be with terrors, such as shall amaze all the world, and dissolve it into ruine, and a *Chaos*. This truth is of so great efficacie to make us do our dutie, that now we are sufficientlie enabled with this consideration. This is the grace which we have to enable us, this terror will produce fear, and fear will produce obedience, and we therefore have grace, that is, we have such a motive to make us reverence God and fear to offend him, that hee that

Deut. 4.24.

A that dares continue in sin and refuses to hear him, that speaks to us from heaven, and from thence shall come with terrors, this man despises the grace of God, he is a graceless, fearless, impudent man, and he shall finde that true in *hypothesi*, and in his own ruine, which the Apostle declares in *thesi*, and by way of caution, and provisionary terror, *Our God is a consuming fire*; this is the sense and design of the text.

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Reverence and godly fear, they are the effects of this consideration, they are the duties of every Christian, they are the grace of God. I shall not press them onely to purposes of awfulness and modesty of opinion, and prayers against those strange doctrines, which some have introduc'd into Religion, to the destruction of all manners and prudent apprehensions of the distances of God and man; such as are the Doctrine of necessity of familiarity with God, and a civil friendship, and a parity of estate, and an unevenness of adoption; from whence proceed rudeness in prayer, flat and undecent expressions, affected rudeness, superstitious sitting at the holy Sacrament, making it to be a part of Religion to be without fear and reverence; the stating of the Question is a sufficient reproof of this folly; whatsoever actions are brought into Religion without *reverence and godly fear*, are therefore to be avoided, because they are condemned in this advice of the Apostle, and are destructive of those effects, which are to be imprinted upon our spirits by the terrors of the day of Judgment. But this fear and reverence, the Apostle intends, should be a deletery to all sin whatsoever: *φοβερόν διληπτήριον, φόβος φυγή*, sayes the *Etymologicum*, whatsoever is terrible is destructive of that thing, for which it is so; and if we fear the evil effects of sin, let us flie from it, we ought to fear its alluring face too; let us be so afraid, that we may not dare to refuse to hear him, whose Throne is heaven, whose Voice is thunder, whose Tribunal is clouds, whose Seat is the right hand of God, whose Word is with power, whose Law is given with mighty demonstration of the Spirit, who shall reward with heaven and joys eternal, and who punishes his rebels; that will not have him to reign over them, with brimstone and fire, with a worm that never dies, and a fire that never is quenched; let us fear him who is terrible in his Judgments, just in his dispensation, secret in his providence, severe in his demands, gracious in his assistances, bountiful in his gifts, and is never wanting to us in what we need; and if all this be not argument strong enough to produce fear, and that fear great enough to secure obedience, all arguments are useles, all discourses are vain, the grace of God is ineffective, and we are dull as the Dead sea, unactive as a rock, and we shall never dwell with God in any sense, but as *he is a consuming fire*, that is, dwell in the everlasting burnings.

Ἀιδώς καὶ εὐλαβία, Reverence and caution, modesty and fear, *μὴ εὐλαβίας*

SERM. VII. *βέλας καὶ δέλος*, so it is in some copies, with *caution* and *fear*; or if we render *ἐλαβεία* to be fear of punishment, as it is generally understood by interpreters of this place, and is in *Hesychius* *ἐλαβεῖν* *δοῦναι* *φοβεῖσθαι*, then the expression is the same in both words, and it is all one with the other places of Scripture, *work out your salvation with fear and trembling*, degrees of the same duty, and they signify all those actions and graces, which are the proper effluxes of fear; such as are reverence, prudence, caution, and diligence, chastity and a sober spirit: *ἐλαβεία σεμνότης*, so also say the Grammarians; and it means plainly this; since our God will appear so terrible at his second coming, *let us pass the time of our sojourning here in fear*, that is, *modestly* without too great confidence of our selves; *soberly* without bold crimes, which when a man acts he must put on shamefulness; *reverently* towards God, as fearing to offend him; *diligently* observing his commandments, inquiring after his will, trembling at his voice, attending to his Word, revering his judgments, fearing to provoke him to anger, for it is a fearful thing to fall into the hands of the living God. Thus far it is a duty.

Concerning which, that I may proceed orderly, I shall first consider how far fear is a duty of Christian Religion. 2. Who and what states of men ought to fear, and upon what reasons. 3. What is the excess of fear, or the obliquity and irregularity whereby it becomes dangerous, penall, and criminal, a state of evil and not a state of duty.

1. Fear is taken sometimes is holy Scripture for the whole duty of man, for his whole Religion towards God. *And now Israel what doth the Lord thy God require of thee; but to fear the Lord thy God &c.* fear is obedience, and fear is love, and fear is humility, because it is the parent of all these, and is taken for the whole duty, to which it is an introduction. *The fear of the Lord is the beginning of wisdom, a good understanding have all they, that do there-after, the praise of it endureth for ever*; and, *Fear God and keep his Commandments, for this is the whole duty of man*: and thus it is also used in the New Testament: *Let us cleanse our selves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God*. 2. Fear is sometimes taken for worship: for so our blessed Saviour expounds the words of Moses in *Mat. 4. 10.* taken from *Deut. 10. 20.* *Thou shalt fear the Lord thy God, so Moses; Thou shalt worship the Lord thy God, and him onely shalt thou serve*, said our blessed Saviour: and so it was used by the Prophet *Jonah*, *I am an Hebrew, and I fear the Lord the God of Heaven*, that is, I worship him; he is the Deity that I adore, that is my worship and my Religion; and because the new Colony of *Assyrians* did not do so, at the beginning of their dwelling there, *they feared not the Lord*, that is, they worshipped other Gods, and not the God of *Israel*, therefore God sent

1 Pet. 1. 17.

Deut. 10. 12.

Psal. 111. 10.

Ecclef. 12. 13.

2 Cor. 7. 1.

Jonah 1. 9.

2 King. 17. 25.

A sent Lions among them, which slew many of them. Thus far *fear* is not a distinct dutie, but a word signifying something besides it self; and therefore cannot come into the consideration of this text. Therefore 3. *Fear* as it is a religious passion is divided as the two Testaments are; and relates to the old and new Covenant, and accordingly hath its distinction. *In the Law*, God used his people like servants; *in the Gospel*, he hath made us to be sons. *In the Law* he enjoy'd many things, hard, intricate, various, painful, and expensive; *in the Gospel* he gave commandments, not hard, but full of pleasure, necessary and profitable to our life, and well-being of single persons and communities of men. *In the Law*, he hath exacted those many precepts by the covenant of exact measures, grains & scruples; *in the Gospel*, he makes abatement for humane infirmities, temptations, moral necessities, mistakes, errors, for every thing that is pitiable, for every thing that is not malicious, and voluntary. *In the Law*, there are many threatnings, and but few promises, the promise of temporal prosperities branch'd into single instances; *in the Gospel*, there are but few threatnings, and many promises: And when God by *Moses* gave the ten Commandments, only one of them was sent out with a promise, the precept of obedience to all our parents and superiors; but when Christ in his first Sermon recommended eight duties, Christian duties to the Colledge of Disciples, every one of them begins with a blessing and ends with a promise, and therefore *grace* is opposed to the *Law*. So that upon these differing interests, the world put on the affections of Servants, and Sons; They of old feared God as a severe Lord, much in his commands, abundant in threatnings, angry in his executions, terrible in his name, in his Majestie, and appearance, dreadful unto death; and this the Apostle calls πνεῦμα δουλείας, *The spirit of bondage, or of a servant*. But we have not received that Spirit, εἰς πόσον, unto fear, not a servile fear, but the Spirit of adoption and a filial fear we must have; God treats us like sons, he keeps us under discipline, but designs us to the inheritance; and his government is paternal, his disciplines are merciful, his conduct gentle, his Son is our Brother, and our Brother is our Lord, and our Judge is our Advocate, and our Priest hath felt our infirmities, and therefore knows to pity them, and he is our Lord, and therefore he can relieve them: and from hence we have affections of sons; so that a fear we must not have, and yet a fear we must have; and by these proportions we understand the difference. *Ma lo vereri quàm timeri me à meis*, said one in the Comedy, I had rather be reverenc'd then fear'd by my children. The English doth not well express the difference, but the Apostle doth it rarely well. For that which he calls πνεῦμα δουλείας in *Rom. 8.15*. he calls πνεῦμα δειλίας, *2 Tim. 1.7*. The spirit of bondage is the spirit rather of timorousness, or fearfulness rather than fear; when we are fearful, that God will use us harshly; or when we think of the accidents, that

Mat. 5. adv. 10.
Jch. 1. 17.
Rom. 6. 14, 15

Rom. 6. 15.

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happen, worse then the things are, when they are proportion'd by measures of eternitie : and from this opinion conceive forc'd resolutions and unwilling obedience. Χείρες ὅσοις ἐδιδῶ, ἀλλὰ διὰ φόβον αὐτὸ δρῶσι καὶ φεύγοντες ἐτὸ ἀχρὸν, ἀλλὰ τὸ λυπηρὸν, said *Aristotle*, Good men are guided by reverence, not by fear, and they avoid not that which is afflictive, but that which is dishonest : they are not so good whole rule is otherwise. But that we may take more exact measures, I shall describe the proportions of *Christian* or godly fear by the following propositions.

1. *Godly fear is ever without despair* ; because *Christian* fear is an instrument of duty, and that duty without hope can never go forward. For what should that man do, who like *Nausicles* ἔτε ἔαρ ἔτε φίλους ἔχῃ, hath neither spring nor harvest, friends nor children, rewards nor hopes ? A man will very hardly be brought to deny his own pleasing appetite, when for so doing he cannot hope to have a recompense ; when the mind of a man is between hope and fear, it is intent upon its work ; *at postquam adempta spes est, lassus, curâ confectus stupet*, if you take away the hope, the minde is weary, spent with care, hindred by amazements ; *aut aliquem sumpserimus temerariâ in Deos desperatione*, saith *Arnobius* ; a despair of mercy makes men to despise God ; and the damned in hell, when they shall for ever be without hope, are also without fear ; their hope is turned into despair, and their fear into blasphemy, and they curse the fountain of blessing, and revile God to eternal ages. When *Dionysius* the Tyrant imposed intolerable tributes upon his *Sicilian* subjects, it amazed them, and they petitioned and cried for help, and flatter'd him, and fear'd and obey'd him carefully ; but he impos'd still new ones, and greater, and at last left them poor as the valleys of *Vesuvius*, or the top of *Aetna* ; but then all being gone, the people grew idle, and careless, and walked in the markets, and publick places, cursing the Tyrant, and bitterly scoffing his person and vices ; which when *Dionysius* heard, he caused his Publicans and Commitees to withdraw their impost ; for now, saies he, they are dangerous, because they are desperate, οὐδὲν γὰρ ἔδδεν ἔχουσιν ὅτε καταργήσιν ἡμῶν when men have nothing left, they will despise their Rulers : and so it is in Religion ; *audaces cogimur esse metu*. If our fears be unreasonable, our diligence is none at all, and from whom we hope for nothing, neither benefit nor indemnity, we despise his command, and break his yoke, and trample it under our most miserable feet. And therefore *Aeschylus* calls these people *θερμῆς*, hot, mad, and furious, careless of what they do, and he opposes them to pious and holy people. Let your confidence be allayed with fear, and your fear be sharpened with the intertextures of a holy hope, and the active powers of our souls are furnished with feet and wings, with eyes and hands, with consideration and diligence, with reason and encouragements. But despair is part of the punishment that is in hell, and the

A the Devils still do evil things because they never hope to receive a good, nor finde a pardon. SER. VII.

2. Godly fear must alwayes be with honourable opinion of God, without disparagements of his mercies, without quarrellings at the intrigues of his providence, or the rough wayes of his Justice, and therefore it must be ever relative to our selves and our own failings and imperfections. *Οαρσείτ', ἔπω Ζεὺς αὐχένα λοξὸν ἔχει*, God

never walkes perversely towards us, unless we walk crookedly towards him. And therefore persons, that onely consider the greatness and power of God, and dwell for ever in the meditations of

B those severe executions, which are transmitted to us by story, or we observe by accident, and conversation, are apt to be jealous concerning God, and fear him as an enemy, or as children fear fire, or women thunder, only because it can hurt them; *Sepius illud cogitant, quid possit is, cuius in ditione sunt, quam quid debeat facere* (Cicero pro Quintio) they remember oftner, what God can do, then what he will; being more afrighted at his Judgments, then delighted with his mercy. Such as were the *Lacedemonians*, when ever they saw a man

C grow popular, or wise, or beloved, & by consequence powerful, they turned him out of the countrey: and because they were afraid of the power of *Ismenias*, and knew, that *Pelopidas* and *Pherenicus* and *Androcydes* could hurt them, if they listed, they banished them from

Sparta, but they let *Epaminondas* alone, *ὥς διὰ μὲν φιλοσοφίαν ἀπὸ γυμνασίου, διὰ δὲ πειρίαν ἀδύνατον*, as being studious and therefore unactive, and poor and therefore harmless; It is harder, when men use God thus, and fear him as the great Justiciary of the world; who sits in heaven, and observes all we do, and cannot want excuse to punish all mankind. But this caution I have now inserted for their

D takes, whose Schools and Pulpits raise doctrinal fears concerning God, which if they were true, the greatest part of mankind would be tempted to think, they have reason not to love God; and all the

other part, that have not apprehended a reason to hate him, would have very much reason to suspect his severity, and their own condition. Such are they, which say that God hath decreed the greatest part of mankind to eternal damnation, and that only to declare his severity, and to manifest his glory by a triumph in our torments, and rejoycings in the gnashing of our teeth. And they also fear God unreasonably, and speak no good things concerning his Name; who say that God commands us to observe Laws, which are impossible; that think, he will condemn innocent persons for errors of Judgement which they cannot avoid; that condemn whole Nations for

E different opinions, which they are pleased to call *Heretic*; that think God will exact the duties of a man by the measures of an Angel, or will not make abatement for all our pitiable infirmities. The precepts of this caution are, that we remember Gods mercies to be over all his works, that is, that he shews mercy to all his creatures

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that need it; that God delights to have his mercy magnified in all things, and by all persons, and at all times, and will not suffer his greatest honour to be most of all undervalued; and therefore as he, that would accuse God of injustice, were a blasphemer, so he that suspects his mercy, dishonours God as much, and produces in himself that fear, which is the parent of trouble, but no instrument of duty.

1 Cor. 10. 22.

3^{ly}, *Godly fear is operative, diligent, and instrumental to caution and strict walking*: for so fear is mother of holy living; and the Apostle urges it by way of upbraiding: *what! do we provoke God to anger? are we stronger then he?* meaning, that if we be not strong enough to struggle with a fever, if our voices cannot out-roar thunder, if we cannot check the ebbing and flowing of the sea, if we cannot add one cubit to our stature, how shall we escape the mighty hand of God? And here heighten your apprehensions of the Divine power, of his justice, and severity, of the fierceness of his anger, and the sharpness of his sword, the heaviness of his hand, and the swiftness of his arrows, as much as ever you can; provided the effect pass on no further, but to make us *reverent and obedient*: but that fear is unreasonable, servile, and unchristian, that ends in bondage and servile affections, scruple and trouble, vanity and incredulity, superstition and desperation: Its proper bounds are *humble and devout prayers*, and *a strict and a holy piety*, (according to his laws) and *glorifications of God*, or speaking good things of his holy Name; and then it cannot be amiss: we must be full of confidence towards God, we must with cheerfulness rely upon Gods goodness for the issue of our souls, and our final interest, but this expectation of the Divine mercy must be in the ways of piety: *Commit your selves to God in well-doing as unto a faithful Creator.*

1 Pet. 4. 19.

Alcibiades was too timorous, who being called from banishment refused to return, and being asked if he durst not trust his country, answered, *Τὰ μὲν ἅλλα πάντα, περὶ δὲ ψυχῆς τῆς ἐμῆς, ἔδδ' τῇ μητρὶ, μήπως ἀγνοήσασα, τὴν μέλαιναν ἀντὶ τῆς λευκῆς ἐπενέγκῃ ψῆρον.* In every thing else, but in the question of his life he would not trust his Mother, lest ignorantly she should mistake the black bean for the white, and intending a favour should do him a mischief. *We must, we may* most safely trust God with our souls; the stake is great, but the venture is none at all. For he is our *Creator*, and he is *faithful*; he is our *Redeemer*, and he bought them at a dear rate; he is our *Lord*, and they are his own; *he prays for them* to his heavenly Father, and therefore he is an *interested person*. So that he is a *Party*, and an *Advocate*, and a *Judge* too; and therefore there can be no greater security in the world on Gods part; and this is our hope, and our confidence; but because we are but earthen vessels, under a law, and assaulted by enemies, and endangered by temptations, therefore

it

A it concerns us to fear, lest we make God our enemy, and a party against us : And this brings me to the next part of the consideration; Who and what states of men ought to fear, and for what reasons? for as the former cautions did limit, so this will encourage; those did direct, but this will exercise our godly Fear.

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B I. I shall not here insist upon the general reasons of fear, which concern every man, though it be most certain, that every one hath cause to fear, even the most confident, and holy, because his way is dangerous and narrow, troublesome and uneven, full of ambushes and pitfalls; and I remember what *Polynices* said in the Tragedy, when he was unjustly thrown from his Fathers Kingdom, and refused to treat of peace but with a sword in his hand, Ἀπαντα γὰρ τοῖς μῶσι δεινὰ φαίνεται, ὅταν δὲ ἰχθῆς πρὸς ἀμείλιχται χθονίς: every step is a danger for a valiant man, when he walks in his enemies countrey; and so it is with us; we are espied by God, and observed by Angels, we are betrayed within, and assaulted without, the Devil is our enemy, and we are fond of his mischiefs; he is crafty, and we love to be abused; he is malicious, and we are credulous; he is powerful, and we are weak; he is too ready of himself, and yet we desire to be tempted; the world is alluring, and we consider not its vanity; sin puts on all pleasures, and yet we take it, though it puts us to pain: In short, we are vain, and credulous, and sensual, and trifling; we are tempted, and tempt our selves, and we sin frequently, and contract evil habits, and they become second natures, and bring in a second death miserable and eternal: Every man hath need to fear, because every man hath weakneses, and enemies, and temptations, and dangers and causes of his own. But I shall onely instance in some peculiar sorts of men, who it may be, least think of it, and therefore have most cause to fear.

Apud Eurip. in Phœnissis.

D Ist, Are those of whom the Apostle speaks, *Let him, that thinketh, he standeth, take heed lest he fall.* Ἐν ζυγῷ ἰχθύϊ ἀκάνθα: ἐκ ἐνερσίῃ (ὡς φησὶν ὁ Δαμόκλες) said the Greek proverb; In ordinary fish we shall never meet with thornes, and spiny prickles: and in persons of an ordinary even course of life we finde it too often, that they have no checks of conscience, or sharp reflexions upon their conditions; they fall into no horrid crimes, and they think all is peace round about them: But you must know, that as Grace is the improvement and bettering of Nature, and Christian graces are the perfections of Morall habits, and are but new circumstances, formalities, and degrees; so it grows in natural measures by supernatural aides, and it hath its degrees, its strengths and weakneses, its promotions and arrests, its stations and declensions, its direct sicknesses and indispositions; and there is a state of grace that is next to sin; it inclines to evil and dwels with a temptation, its acts

1 Cor. 10. 12.

SERN. VII. acts are imperfect, and the man is within the Kingdome, but he lives in its borders, and is *dubie jurisdictionis*. These men have cause to fear; These men seem to stand, but they reel indeed, and decline toward danger and death. *Let these men* (saith the Apostle) *take heed lest they fall, for they shake already;* such are persons, whom the Scriptures call *weak in faith*. I do not mean new beginners in Religion, but such, who have dwelt long in its confines, and yet never enter into the heart of the countrey; such whose faith is tempted, whose piety does not grow; such, who yield a little; people that do all, that they can lawfully do, and study, how much is lawful, that they may lose nothing of a temporal interest; people, that will not be Martyrs in any degree, and yet have good affections, and love the cause of Religion, and yet will suffer nothing for it: these are such which the Apostle speaks, *δοκῶσι ἵστασθαι*, *They think they stand*, and so they do, upon one leg, that is, so long as they are untempted; but when the Tempter comes, then they fall and bemoan themselves, that by losing peace they lost their inheritance. There are a great many sorts of such persons: some when they are full, are content, and rejoyce in Gods providence, but murmur and are amazed, when they fall into poverty. They are chaste, so long as they are within the protection of marriage, but when they return to liberty, they fall into bondage, and complain they cannot help it; They are temperate and sober, if you let them alone at home: but call them abroad, and they will lose their sober thoughts, as *Dinah* did her honor, by going into new company. These men in these estates think they stand, but God knows, they are soon weary, and stand stiff as a Cane, which the heat of the *Syrian* star or the flames of the Sun cannot bend; but one sigh of a Northern winde shakes them into the tremblings of a palley: In this the best advice is, that such persons should watch their own infirmities, and see, on which side they are most open, and by what enemies they use to fall, and to flie from such parties as they would avoid death. But certainly they have great cause to fear, who are sure to be sick when the weather changes; or can no longer retain their possession, but till an enemy please to take it away, or will preserve their honour, but till some smiling temptation ask them to forgo it.

2^{ly}, They also have great reason to fear, whose repentance is brought into fragments, and is never a whole or entire change of life: I mean those, that resolve against a sin, and pray against it, and hate it in all the resolutions of their understanding, til that unlucky period comes, in which they use to act it; but then they sin as certainly, as they will infallibly repent it, when they have done: there are a very great many Christians, who are esteemed of the better sort of penitents, yet feel this feverish repentance to be their best state of health; they fall certainly in the returns of the same circumstances, or at a certain distance of

- A of time, but God knows, they do not get the victory over their sin, but are within its power. For this is certain, they who sin and repent, and sin again in the same or like circumstances, are in some degree under the power and dominion of sin; *when their action can be recuc'd to an order or a method, to a rule or a certainty, that oftner hits then fails, that sin is habitual*; though it be the least habit, yet a habit it is; every course, or order, or method of sin, every constant or periodical return, every return that can be regularly observed, or which a man can foresee, or probably foretell, even then when he does not intend it, but prays against it, every such
- B sin is to be reckoned, not for a single action, or upon the accounts of a pardonable infirmity, but it is a combination, an evill state, such a thing as the man ought to feare concerning himselfe, lest he be surpriz'd and call'd from this world before this evil state be altered: for if it be, his securities are but slender, and his hopes will deceive him. It was a severe doctrine that was maintain'd by some great Clerks and holy men in the Primitive Church, "That Repentance was to be but once after Baptism: *One Faith, one Lord, one Baptisme, one Repentance*; * all these the Scripture saith; and it is true, if by *repentance* we mean the entire change of our condition; for he that returns willingly to the state
- C of an unbelieving, or a heathen profane person, intirely, and choosingly, in defiance of, and apostasie from his Religion, cannot be renew'd again (as the Apostle twice affirms in his Epistle to the Hebrews.) But then, concerning this state of *Apostasie*, when it happened in the case, not of Faith, but of Chariry and obedience, there were many fears and jealousies: they were therefore very severe in their doctrines, lest men should fall into so evil a condition, they enlarged their fear, that they might be stricter in their duty; and generally this they did beleve, that every second repentance was
- D worse then the first, and the third worse then the second, and still as the sin returned, the Spirit of God did the lesse love to inhabit; and if he were provoked too often, would so withdraw his aides and comfortable cohobitation, that the Church had little comfort in such children; so said *Clemens Alexandr. Stromat. 2.* Αἱ ὅ συνεχεῖς καὶ ἐπ' ἀλλήλοις ἐπὶ τοῖς ἁμαρτήμασι μετάνοιαι, ἐδὲν τῇ καθάπαξ μὴ πεπιστευκότων διαφέρουσιν, "Those frequent and alternate repentances, that is, repentances and finings interchangeably, differ not
- E "from the conditions of men that are *not within the covenant of grace*, "from them that are *not beleevvers*, ἢ μόνῳ τῷ συναί δεσθαι, ὅτι ἁμαρτάνουσι, save onely (says he) that these men perceive, that they sin, they do it more against their conscience then infidels and unbelievers; and therefore they do it with less honesty and excuse, καὶ ἐκ οἷδ', ὁπότερον αὐτοῖς χεῖρον, ἢ τὸ εἰδότες ἁμαρτάνειν; ἢ μετανόησαντα, ἐφ' οἷς ἡμαρτεν, πλημμελεῖν αὐθις, "I know "not, which is worse, either to sin knowingly or wilfully; or to
- "repent

* Heb. 6. 6.
Heb. 10. 26.
2 Pet. 2. 22.

SERM. VII. "repent of our sin, and sin it over again. And the same severe doctrine is delivered by *Theodore* in his Twelfth book against the *Greeks*, and is hugely agreeable to the discipline of the Primitive Church: And it is a truth of so great severity, that it ought to quicken the repentance and fowre the gayeties of easie people, and make them fear, whose repentance is therefore ineffectual, because it is not integral or united, but broken in pieces by the intervention of new crimes; so that the repentance is every time to begin anew; and then let it be considered, what growth that repentance can make, that is never above a week old, that is, for ever in his infancy, that is still in its birth, that never gets the dominion over sin. These men, I say, ought to fear, lest God reject their persons, and deride the folly of their new begun repentances, and at last be weary of giving them more opportunities, since they approve all, and make use of none, their *understanding* is right and their *will* a slave, their reason is for God, and their affections for sin; these men (as the Apostles expression is) *walk not as wise but as fools*: for we deride the folly of those men, that resolve upon the same thing a thousand times, and never keep one of those resolutions. These men are vain and light, easie and effeminate, childish and abused; these are they of whom our blessed Saviour laid those sad decretory words, *Many shall strive to enter in, and shall not be able.*

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S E R M O N VIII.
Part II.

3. **T**hey have great reason to fear, whose sins are not yet remitted; for they are within the dominion of sin, within the Kingdom of darknes, and the regions of fear: Light makes us confident, and Sin checks the spirit of a man into the pusillanimitie and cowardize of a girle or a conscious boy: and they do their work in the dayes of peace and a wealthy fortune; and come to pay their symbole in a war or in a plague; then they spend of their treasure of wrath; which they laid up in their vessels of dishonour! And indeed, want of fear brought them to it; for if they had known, how to have accounted concerning the changes of mortality, if they could have reckoned right concerning Gods judgments falling upon sinners, and remembered, that themselves are no more to God then that Brother of theirs that died in a drunken surfeit, or was kill'd in a Rebell war, or was before his grave corrupted by the flames of lust; if they could have told the minutes of their life, and passed on towards their grave at least in religious and sober thoughts, and consider'd, that there must come a time for them to die, and *after death comes judgment*, a fearful and an intolerable judgment, it would not have come to this pass, in which their present condition of affairs do amaze them, and their sin hath made them liable unto death, and that death is the beginning of an eternall evill. In this case it is natural to fear; and if men consider their condition, and know that all the felicity, and all the security they can have, depends upon Gods mercy pardoning their sins, they cannot chuse but fear infinitely, if they have not reason to hope that their sins are pardoned. * Now concerning this, men indeed have generally taken a course to put this affair to a very speedy issue. *God is merciful, and God forgive me*, and all is done: or it may be a few sighs, like the deep sobbings of a man, that is almost dead with laughter, that is, a trifling sorrow returning upon a man, after he is full of sin, and hath pleased himself with violence, and revolving onely by a natural change from sin to sorrow, from laughter to a groan, from sunshine to a cloudy day; or it may be

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be the good man hath left some one sin quite, or some degrees of all sin, and then the conclusion is firm, he is *rectus in Curia*, his sins are pardoned, he was indeed in an evil condition, but *now he is purged, he is sanctified* and clean. These things are very bad, but it is much worse, that men should continue in their sin, and grow old in it, and arrive at confirmation, and the strength of habitual wickedness, and grow fond of it, and yet think if they die, their account stands as fair in the eyes of Gods mercy, as St Peter's after his tears and sorrow. *Our sins are not pardoned easily and quickly*; and the longer and the greater hath been the iniquity, the harder and more difficult and uncertain is the pardon; it is a great progress to return from all the degrees of death to life, to motion, to quickness, to purity, to acceptation, to grace, to contention, and growth in grace, to perseverance, and *so to pardon*. For pardon stands no where, but at the gates of heaven. It is a great mercy, that signifies a final and universal acquittance. God lends it out in little scroles, and excuses you from falling by the sword of the enemy, or the secret stroke of an Angel in the dayes of the plague; but these are but little entertainments and inticings of our hopes to work on towards the great pardon, which is registered in the leaves of the Book of Life. And it is a mighty folly to think, that every little line of mercy signifies *glory and absolution* from the eternal wrath of God; and therefore it is not to be wondred at, that wicked men are unwilling to die; it is a greater wonder, that many of them die with so little resentment of their danger and their evil. There is reason for them to tremble, when the Judge summons them to appear. When his messenger is cloathed with horror, and speaks in thunder; when their conscience is their accuser, and their accusation is great, and their bills uncancell'd, and they have no title to the cross of Christ, no advocate, no excuse; when God is their enemy, and Christ is the injur'd person, and the Spirit is grieved, and sickness and death come to plead Gods cause against the man; then there is reason, that the natural fears of death should be high and pungent; and those natural fears encreased by the reasonable and certain expectations of that anger, which God hath laid up in heaven for ever, to consume and destroy his enemies.

And indeed if we consider, upon how trifling and inconsiderable grounds most men hope for pardon (if at least that may be call'd hope, which is nothing but a careless boldness, and an unreasonable wilfull confidence) we shall see much cause to pity very many who are going merrily to a sad and intolerable death. Pardon of sins is a mercy which Christ purchased with his dearest blood, which he ministers to us upon conditions of an infinite kindeness, but yet of great holiness and obedience, and an active living faith; it is a grace, that the most holy persons beg of God with

A with mighty passion, and labour for with a great diligence, and expect with trembling fears, and concerning it many times suffer sadnesses with uncertain souls, and receive it by degrees, and it enters upon them by little portions, and it is broken as their sighes and sleeps. But so have I seen the returning Sea enter upon the strand, and the waters rolling towards the shore, throw up little portions of the tide, and retire as if nature meant to play, and not to change the abode of waters; but still the flood crept by little steppings, and invaded more by his progressions then he lost by his retreat, and having told the number of its steps, it possessees its new portion till the Angel calls it back, that it may leave its unfaithfull dwelling of the sand: so is the pardon of our sins, it comes by slow motions, and first quits a present death, and turnes, it may be, into a sharp sicknesse; and if that sicknesse prove not health to the soul, it washes off, and it may be will dash against the rock again, and proceed to take off the severall instances of anger, and the periods of wrath; but all this while it is uncertain concerning our finall interest, whether it be *ebbe* or *floud*; and every hearty prayer, and every bountifull almes still enlarges the pardon, or addes a degree of probability and hope; and then a drunken meeting, or a covetous desire, or an act of lust, or looser swearing, idle talk, or neglect of Religion, makes the pardon retire, and while it is disputed between Christ and Christs enemy, who shall be Lord, the pardon fluctuates like the wave, striving to climbe the rock, and is wash'd off like its own retinue, and it gets possession by time and uncertainty, by difficulty, and the degrees of a hard progression. When *David* had sinned but in one instance, interrupting the course of a holy life by one sad calamity, it pleased God to pardon him; but see upon what hard terms: He prayed long, and violently, he wept sore, he was humbled in sackcloth and ashes, he eat the bread of affliction, and drank of his bottle of tears; he lost his Princely spirit, and had an amazing conscience; he suffered the wrath of God, and the sword never did depart from his house, his Son rebell'd, and his Kingdome revolted; he fled on foot, and maintained Spies against his childe, he was forc'd to send an Army against him, that was dearer then his own eyes, and to fight against him, whom he would not hurt for all the riches of *Syria* and *Egypt*; his concubines were defil'd by an incestuous mixture, in the face of the Sun before all *Israel*, and his childe that was the fruit of sin, after a 7 dayes feaver died, and left him nothing of his sin to show, but sorrow, and the scourges of the Divine vengeance; and after all this, God pardoned him finally, because he was for ever sorrowfull, and never did the sin againe. He that hath sinned a thousand times for *David's* once, is too confident, if he thinks that all his shall be pardoned at a lesse

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rate then was used to expiate that one mischief of the religious King: *The Son of David* died for his father *David*, as well as he did for us; he was *the Lamb slain from the beginning of the world*, and yet that death, and that relation, and all the heap of the Divine favours, which crown'd *David* with a circle richer then the royall diadem, could not exempt him from the portion of sinners, when he descended into their pollutions. I pray God we may find the *sure mercies of David*, and may have our portion in the redemption wrought by the *Son of David*; but we are to expect it upon such terms as are revealed, such which include time, and labour, and uncertainty, and watchfulnesse, and fear, and holy living. But it is a sad observation, that the case of pardon of sins is so administered that they, that are most sure of it, have the greatest fears concerning it; and they, to whom it doth not belong at all, are as confident as children and fools, who believe every thing they have a mind to, not because they have reason so to do, but because without it they are presently miserable. The godly and holy persons of the Church, *work out their salvation with fear and trembling*; and the wicked go to destruction with gayety and confidence: these men think all is well, while they are *in the gall of bitternesse*, and good men are tossed in a tempest, crying and praying for a safe conduct, and the sighes of their fears, and the winde of their prayers waite them safely to their Port. Pardon of sins is not easily obtain'd; because they who onely certainly can receive it, find difficulty, and danger, and fears in the obtaining it; and therefore their case is pitiable and deplorable, who when they have least reason to expect pardon, yet are most confident and carelesse.

But because there are sorrows on one side, and dangers on the other, and temptations on both sides, it will concern all sorts of men to know, when their sins are pardoned. For then, when they can perceive their signes certaine and evident, they may rest in their expectations of the Divine mercies; when they cannot see the signes, they may leave their confidence, and change it into repentance, and watchfulnesse, and stricter observation; and in order to this, I shall tell you that which shall never fail you; a certain signe, that you may know *whether or no*, and *when*, and *in what degree* your persons are pardoned.

I. I shall not consider the evils of sin by any Metaphysicall and abstracted effects, but by sensible, reall, and materiall. He that revenges himself of another, does something that will make his enemy grieve, something that shall displease the offender as much as sin did the offended; and therefore all the evils of sin are such as relate to us, and are to be estimated by our apprehensions. Sin makes God angry, and Gods anger, if it be not turned aside, will make us miserable and accursed, and therefore in proportion to this

A this we are to reckon the proportions of Gods mercy in forgiveness, or his anger in retaining. SER. VIII.

2. Sin hath obliged us to suffer many evils, even whatsoever the anger of God is pleased to inflict; sickness and dishonour, poverty and shame, a captive spirit, and a guilty conscience, famine and war, plague and pestilence, sudden death and a short life, temporall death or death eternal, according as God in the severall covenants of the Law and Gospel hath expressed.

B 3. For in the Law of *Moses* sin bound them to nothing but temporal evils, but they were sore, and heaveie, and many; but these only there were threatned; in the Gospel Christ added the menacies of evils spiritual and eternal.

4. The great evil of the *Jewes* was their abscission and cutting off from being Gods people, to which eternall damnation answers amongst us; and as sickness, and war, and other intermedial evils were lesser strokes in order to the finall anger of God against their Nation, so are these and spiritual evils intermediall, in order to the eternall destruction of sinning and unrepenting Christians.

C 5. When God had visited any of the sinners of *Israel* with a grievous sickness, then they lay under the evil of their sin, and were not pardoned till God took away the sickness; but the taking the evil away, the evil of the punishment, was the pardon of the sinne; *so pardon the sin is to spare the sinner*: and this appears; For when Christ had said to the man sick of the palsie, *Son thy sins are forgiven thee*, the Pharisees accused him of blasphemy, because none had power to forgive sins but God onely; Christ to vindicate himself gives them an ocular demonstration, and proves his words: *that yee may know, the Son of Man hath power on earth to forgive sinnes, hee saith to the man sick of the palsie, Arise and walk*; then he pardoned the sin, when he took away the sickness, and proved the power by reducing it to act: for if pardon of sins be any thing else, it must be *easier* or *harder*: if it be *easier*, then sin hath not so much evil in it as a sickness, which no Religion as yet ever taught. If it be *harder*, then Christs power to do that, which was harder, could not be proved by doing that which was easier. It remains therefore, that it is the same thing to take the punishment away, as to procure or give the pardon; because as the retaining the sinne was an obligation to the evil of punishment, so the remitting the sinne is the disobliging to its penalty. So farre then the case is manifest.

E 6. The next step is this, that although in the Gospel God punishes sinners with temporall judgements, and sicknesses, and deaths, with sad accidents, and evil Angels, and messengers of wrath; yet besides these lesser strokes, he hath scorpions to chastise, and loads of worle evils to oppress the disobedient: he punishes one sin with another,

SER. VIII. another, vile acts with evil habits, these with a hard heart, and this with obstinacie, and obstinacie with impenitence, and impenitence with damnation. Now because the worst of evils, which are threatened to us, are such which consign to hell by persevering in *sinne*, as God takes off our love and our affections, our relations and bondage under sin; just in the same degree he pardons us; because the punishment of sin being taken off and pardoned, there can remain no guilt. Guiltinesse is an insignificant word, if there be no obligation to punishment. Since therefore spirituall evils, and progressions in sin, and the spirit of reprobation, and impenitence, and accursed habits, and perseverance in iniquitie are the worst of evils, when these are taken off, the sin hath lost its venome, and appendant curse; for sin passes on to eternall death only by the line of impenitence, and it can never carrie us to hell, if we repent timely and effectually; in the same degree therefore, that any man leaves his sin, just in the same degree he is pardoned, & he is sure of it. For although curing the temporall evill was the pardon of sins among the *Jews*; yet we must reckon our pardon by curing the spirituall. If I have sinned against God in the shamefull crime of Lust, then God hath pardoned my sins, when upon my repentance and prayers he hath given me the grace of Chastity. My Drunkenesse is forgiven, when I have acquir'd the grace of Temperance, and a sober spirit. My Covetousnesse shall no more be a damning sin, when I have a loving and charitable spirit; loving to do good, and despising the world: for every further degree of sin being a neerer step to hell, and by consequence the worst punishment of sin, it follows inevitably, that according as we are put into a contrary state, so are our degrees of pardon, and the worst punishment is already taken off. And therefore we shall find, that the great blessing, and pardon, & redemption which Christ wrought for us, is called *sanctification*, *holinesse*, and *turning us away from our sinnes*: So St. Peter, *Tee know that you were not redeemed with corruptible things, as silver and gold, from your vain conversation, that's your redemption, that's your deliverance: you were taken from your sinfull state, that was the state of death, this of life and pardon; and therefore they are made Synonyma by the same Apostle, According as his Divine power hath given us all things that pertain to life and godlinesse: to live and to be godly is all one; to remain in sin and abide in death, is all one; to redeem us from sin, is to snatch us from hell; he that gives us godlinesse, gives us life, and that suppoles pardon, or the abolition of the rites of eternall death: and this was the conclusion of St. Peter's Sermon, and the summe totall of our redemption and of our pardon; God having raised up his Son, sent him to blesse us in turning away every one of you from your iniquity; this is the end of Christs passion and bitter death, the purpose of all his and all our preaching, the effect of baptism, purging, washing, sanctifying;* the

1 Pet. 1. 18.

2 Ep. 1. 3.

Acts 3. 26.

A the work of the Sacrament of the Lords Supper, the same body that was broken, and the same blood that was shed for our redemption, is to conform us into his image and likeness of living and dying, of doing and suffering; The case is plain, just as we leave our sins, so Gods wrath shall be taken from us; as we get the graces contrary to our former vices, so infallibly we are consign'd to pardon. If therefore you are in contestation against sin; while you dwell in difficulty, and sometimes yeeld to sin, and sometimes overcome it, your pardon is uncertain, and is not discernable in its progresse; but when sin is mortified, and your lusts are dead, and under the power of grace, and you are *led by the Spirit*, all your fears concerning your state of pardon are causelesse, and afflictive without reason; but so long as you live at the old rate of lust or intemperance, of covetousnesse or vanity, of tyranny or oppression, of carelesnesse or irreligion, flatter not your selves, you have no more reason to hope for pardon then a begger for a Crown, or a condemned criminall to be made Heir apparent to that Prince, whom hee would traiterously have slain.

4. They have great reason to fear concerning their condition, who having been in the state of grace, who having begun to lead a good life, and give their names to God by solemn deliberate acts of will and understanding, and made some progresse in the way of Godliness, if they shall retire to folly, and unravel all their holy vows, and commit those evils, from which they formerly run as from a fire or inundation, their case hath in it so many evils, that they have great reason to fear the anger of God, and concerning the finall issue of their souls. For return to folly hath in it many evils beyond the common state of sin and death; and such evils, which are most contrary to the hopes of pardon. 1. He that falls back into those sins he hath repented of, does *grieve the holy Spirit of God, by which hee was sealed to the day of redemption*. For so the *Antithesis* is plain and obvious; *If at the conversion of a sinner there is joy before the beatified Spirits, the Angels of God*, and that is the consummation of our pardon and our consignation to felicity, then we may imagine how great an evil it is to *grieve the Spirit of God*, who is greater then the Angels. The children of Israel were carefully warned, that they should not offend the Angel: *Behold, I send an Angel before thee, beware of him, and obey his voyce, provoke him not, for hee will not pardon your transgressions*, that is, he will not spare to punish you if you grieve him: Much greater is the evil, if we grieve him, who sits upon the throne of God, who is the Prince of all the Spirits: and besides, grieving the Spirit of God is an *affliction*, that is as contrary to his felicity, as lust is to his holinesse, both which are essentiall to him. *Tristitia enim omnium spirituum nequissima est, & pessima servis Dei, & omnium spiritus exterminat, & cruciat Spiritum sanctum*, said Hennis: Sadnesse is the grea-

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Ex. 23. 20, 21.

Ser. VIII. test enemy to Gods servants; if you grieve Gods Spirit, you cast him out; for he cannot dwell with sorrow and grieving; unlesse it be such a sorrow, which by the way of vertue passes on to joy and never ceasing felicity. Now by grieving the holy Spirit, is meant, those things which displease him, doing unkindnesse to him, and then the grief, which cannot in proper sence seise upon him, will in certain effects return upon us: *Ita enim dico (said Seneca) sacer intra nos Spiritus sedet, bonorum, malorumque nostrorum observator & custos, hic prout à nobis tractatus est, ita nos ipse tractat.* There is a holy spirit dwels in every good man, who is the observer and guardian of all our actions, and as we treat him, so will he treat us. Now we ought to treat him sweetly and tenderly, thankfully and with observation. *Deus praecepit, Spiritum sanctum, utpote pro natura sua bono teneram & delicatum, tranquillitate, & lenitate, & quiete, & pace tractare,* said Tertullian *de Spectaculis.* The Spirit of God is a loving and a kind Spirit, gentle and easie, chaste and pure, righteous and peaceable, and when he hath done so much for us as to wash us from our impurities, and to cleanse us from our stains, and streighten our obliquities, and to instruct our ignorances, and to snatch us from an intolerable death, and to consign us to the day of redemption, that is, to the resurrection of our bodies from death, corruption, and the dishonours of the grave, and to appease all the storms and uneasynesse, and to *make us free as the sons of God,* and furnished with the riches of the Kingdome, and all this with innumerable arts, with difficulty, and in despite of our lusts and reluctancies, with parts and interrupted steps, with waitings and expectations, with watchfulnesse and stratagems, with inspirations and collaterall assistances, after all this grace, and bounty, and diligence, that we should despite this grace, and trample upon the blessings, and scorn to receive life at so great an expence, and love of God, this is so great a basenesse and unworthinesse, that by troubling the tenderest passions, it turns into the most bitter hostilities; by abusing Gods love it turns into jealousie, and rage, and indignation. *Go and sin no more, lest a worse thing happen to thee.*

2. Falling away after we have begun to live well is a great cause of fear, because there is added to it the circumstance of *inexcusablenesse.* The man hath been taught the secrets of the Kingdome, and therefore his understanding hath been instructed; he hath tasted the pleasures of the Kingdom, and therefore his will hath been sufficiently entertain'd. He was entred into the state of life, and renounced the ways of death, his sin began to be pardoned, & his lusts to be crucified, he felt the pleasures of victory, and the blessings of peace, and therefore fell away, not onely against his reason, but also against his interest; and to such a person the Questions of his soul have been so perfectly stated, and his prejudices & inevitable abuses so clearly taken off, and he was so made to view the paths of life and death,

that

A that if he chuses the way of sin again, it must be, not by weaknesse, or the infelicity of his breeding, or the weaknesse of his understanding, but a direct preference or prelation, a preferring sin before grace, the spirit of lust before the purities of the soul, the madnesse of drunkenness before the fulness of the Spirit, money before our friend, and above our religion, and heaven, and God himself. This man is not to be pitied upon pretence, that he is betrayed; or to be relieved, because he is oppressed with potent enemies; or to be pardoned, because he could not help it, for he once did help it, he did overcome his temptation, and chuse God, and delight in vertue, and
B was an heir of heaven, and was a conqueror over sin, and delivered from death; and he may do so still, and Gods grace is upon him more plentifully, and the lust does not tempt so strongly; and if it did, he hath more power to resist it; and therefore if this man falls, it is because he wilfully chuses death, it is the portion that he loves, and descends into with willing and unpitied steps. *Quàm vilis facta es, nimis iterans vias tuas!* said God to Judah.

Jerem. 2. 36.

3. He that returns from vertue to his old vices, is forced to do violence to his own reason, to make his conscience quiet: he does it so unreasonably, so against all his fair inducements, so against his
C reputation, and the principles of his society, so against his honour, and his promises, and his former discourses & his doctrines, his censuring of men for the same crimes, and the bitter invectives and reproofs, which in the dayes of his health and reason he used against his erring Brethren, that he is now constrained to answer his own arguments, he is intangled in his own discourses, he is shamed with his former conversation; and it will be remembered against him, how severely he reprov'd, and how reasonably he chastised the lust, which now he runs to in despite of himself and all his friends. And because this is his condition, he hath no way left him, but either to
D be impudent, which is hard for him at first; it being too big a naturall change to passe suddenly from grace to immodest circumstances and hardnesse of face and heart: or else, therefore he must entertain new principles and apply his mind to beleeye a lie; and then begins to argue, There is no necessity of being so severe in my life; greater sinners then I have been saved; Gods mercies are greater then all the sins of man; Christ died for us, and if I may not be allowed to sin this sin, what ease have I by his death? or, this sin is necessary, and I cannot avoid it; or, it is questionable, whether this sin is of so deep a die as is pretended; or, flesh and
E bloud is always with me, and I cannot shake it off; or, there are some Sects of Christians that do allow it, or if they do not, yet they declare it easily pardonable, upon no hard terms, and very reconcileable with the hopes of heaven; or, the Scriptures are not rightly understood in their pretended condemnations; or else, other men do as bad as this, and there is not one in ten thousand but hath
his

Ser. VIII. his private retirements from vertue; or else, when I am old, this fin will leave me, and God is very pitifull to mankinde. But while the man like an intangled bird flutters in the net, and wildly discomposes that, which should support him, and that, which holds him, the net and his own wings, that is, the Lawes of God and his own conscience and perswasion, he is resolved to do the thing, and seeks excuses afterwards; and when he hath found out a fig-leav'd apron that he could put on, or a cover for his eyes, that he may not see his own deformity, then he fortifies his error with irresolution and inconsideration; and he beleeves it, because *hee will*, and *hee will*, because it serves his turn: then he is entred upon his state of fear; and if he does not fear concerning himself, yet his condition is *fearfull*, and the man hath *ὅτι ἀδίκημον*, *a reprobate minde*, that is, a judgement corrupted by lust: vice hath abused his reasoning, and if God proceeds in the mans method, and lets him alone in his course, and gives him over to beleieve a lie, so that he shall call good evil, and evil good, and come to be heartily perswaded that his excuses are reasonable and his pretences fair, then the man is desperately undone *through the ignorance that is in him*, as Saint Paul describes his condition; *his heart is blinde, he is past feeling, his understanding is darkned*, then he may walk in the vanity of his minde, and give himself over to lasciviousnesse, and shall work all uncleannesse with greedinesse; then he needs no greater misery: this is the state of evil, which his fear ought to have prevented, but now it is past fear, and is to be recovered with sorrow, or else to be run through till death and hell are become his portion; *sunt novissima illius pejora prioribus*, his latter end is worse then his beginning.

Ephes. 4. 17,
18.

Matt. 12. 45.
vide 2 Pet. 2.
20.

4. Besides all this, it might easily be added, that he that falls from vertue to vice again, addes the circumstance of *ingratitude* to his load of sins; he sins against Gods mercy, and puts out his own eyes; he strives to unlearn, what with labour he hath purchased, and despises the trouble of his holy daies, and throws away the reward of vertue for an interest, which himself despised the first day in which he began to take sober counsels; he throws himself back in the accounts of eternity, and slides to the bottome of the hill, from whence with sweat and labour of his hands and knees he had long been creeping; he descends from the spirit to the flesh, from honour to dishonour, from wise principles to unthrifty practises; like one of the vainer fellows, who grows a fool, and a prodigall, and a begger, because he delights in inconsideration, in the madnesse of drunkennesse, and the quiet of a lazy and unprofitable life. So that this man hath great cause to fear, and if he does, his fear is as the fear of enemies and not sons; I do not say, that it is a fear, that is displeasing to God; but it is such an one, as may arrive at goodnesse, and the fear of sons, if it be rightly manag'd.

For

- A** For we must know, that no fear is displeasing to God; no fear of is self, whether it be fear of punishment, or fear to offend; the fear of servants, or the fear of sons: But the effects of fear do distinguish the man, and are to be entertained or rejected accordingly. If a servile fear makes us to remove our sins, and so passes us towards our pardon, and the receiving such graces, which may endear our duty and oblige our affection; that fear is imperfect, but not criminal, it is the beginning of wisdom, and the first introduction to it; but if that fear sits still, or rests in a servile minde, or a hatred of God, or speaking evil things concerning him, or unwillingness to do our duty, that which at first was indifferent, or at the worst imperfect, proves miserable and malicious; so we do our duty, it is no matter, upon what principles we do it; it is no matter, where we begin, so from that beginning we passe on to duties and perfection. If we fear God as an enemy, an enemy of our finnes and of our persons for their sakes, as yet this fear is but a servile fear, it cannot be a filiall fear, since we our selves are not sons; but if this servile fear makes us to desire to be reconcil'd to God, that he may no longer stay at enmities with us, from this fear we shall soon passe to carefulnesse, from carefulnesse to love, from love to diligence, from diligence to perfection; and the enemies shall become servants, and the servants shall become adopted sons, and passe into the society and the participation of the inheritance of Jesus: for this fear is also reverence, and then our God in stead of being a consuming fire, shall become to us the circle of a glorious crown, and a globe of an eternal light.

- D** **SERM.**
- E**

SERMON IX.

Part III.

I Am now to give account concerning the excesse of fear, not directly and abstractedly as it is a passion, but as it is subjected in Religion, and degenerates into superstition: For so among the Greeks, fear is the ingredient and half of the constitution of that folly; Δεισδαμονία φοβόθεια said Hesychius, it is a fear of God. Δεισδαίμων δειλός, that's more; it is a timoroufnesse: the superstitious man is afraid of the gods (said the Etymologist) δειδώς τῶν θεῶν ὡς περ τῶν τυράννων, fearing of God as if he were a tyrant, and an unreasonable exacter of duty upon unequall termes, and disproportionable, impossible degrees, and unreasonable, and great and little instances,

1. But this fear some of the old Philosophers thought unreasonable in all cases, even towards God himself; and it was a branch of the Epicurean Doctrine, that God medled not with any thing below, and was to be loved and admired, but not feared at all; and therefore they taught men neither to fear death, nor to fear punishment after death, nor any displeasure of God: *His terroribus ab Epicuro soluti non metuimus Deos*, said Cicero; and thence came this acceptation of the word, that superstition should signifie an unreasonable fear of God: It is true, he and all his scholars extended the case beyond the measure, and made all fear unreasonable; but then, if we upon grounds of reason & divine revelation shall better discern the measure of the fear of God; whatsoever fear we find to be unreasonable, we may by the same reason call it superstition, and reckon it criminall, as they did all fear; that it may be called superstition, their authority is sufficient warrant for the Grammer of the appellative; and that it is criminall, we shall derive from better principles.

But besides this, there was another part of its definition, Δεισδαίμων, ὁ τὰ ἰδωλα σέβων ἰδωλολάτρης, the superstitious man is also an Idolater, δειλὸς παρὰ θεοῦ, one that is afraid of something besides God. The Latines according to their custome, imitating the Greeks in all their learned notices of things, had also the same conception of this, and by their word [*Superstitio*] understood the worship of Demons, or separte spirits; by which they meant, either their

A their *minores Deos*, or else their ἡρώας ἀποθεωήσαντας, their braver personages, whose souls were supposed to live after death; the fault of this was the object of their Religion; they gave a *worship* or a *fear*, to whom it was not due; for when ever they worshipp'd the great God of heaven and earth, they never call'd that *superstition* in an evil sense, except the ἄθεοι, they that beleev'd there was no God at all. Hence came the etymology of superstition: it was a worshipping or fearing the spirits of their dead *Heroes*, quos *superstities credebant*, whom they thought to be alive after their ἀποθεώσις, or Deification, quos *superstantes credebant*, standing in places and thrones above us; and it alludes to that admirable description of old age which Solomon made beyond all the Rhetorick of the *Greeks* and *Romans* [Also they shall be afraid of that which is high, and fears shall be in the way] intimating the weaknesse of old persons, who if ever they have been religious, are apt to be abused into superstition; They are afraid of that which is high, that is, of spirits, and separate souls, of those excellent beings, which dwell in the regions above; meaning, that then they are superstitious. However fear is most commonly its principle, alwayes its ingredient. For if it enter first by credulity and a weak perwasion, yet it becomes incorporated into the spirit of the man, and thought necessary, and the action it perswades to dares not be omitted, for fear of an evil themselves dream of: upon this account the sin is reducible to two heads: The 1. is Superstition of an undue object. 2. Superstition of an undue expression to a right object.

1. Superstition of an undue object, is that which the Etymologist calls τῇ εἰδώλων σέβασμα, the worshipping of idols; the Scripture adds θύειν δαίμονις, *a sacrificing to Demons* * in St. Paul and in * *Baruch*; where although we usually read it *sacrificing to Devils*, yet it was but accidentall that they were such; for those indeed were evil spirits who had seduced them, and tempted them to such ungodly rites; (and yet they who were of the *Pythagorean* sect, pretended a more holy worship, and did their devotion to Angels:) But whosoever shall worship Angels do the same thing; they worship them because they are good and powerfull, as the Gentiles did the Devils whom they thought so; & the error which the Apostle reproves, was not in matter of judgement, in mistaking bad Angels for good, but in matter of manners and choice; they mistook the creature for the Creator; and therefore it is more fully expressed by St. Paul in a generall signification, they worshipped the creature, κατὰ τὰ ἄνθρωπα besides the Creator, so it should be read; if we worship any creature besides God, worshipping so as the worship of him becomes a part of Religion, it is also a direct *superstition*; * but concerning this part of superstition, I shall not trouble this discourse, because I know no Christians blamable in this particular but the Church of *Rome*, and they that communicate with her in the worshipping of Images of angels,

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Eccles. 12.5.

* 1 Cor. 10. 20
* 4. 7.

Rom. 11. 25.

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gels, and Saints, burning lights and perfumes to them, making offerings, confidences, advocations and vows to them, and direct and solemn divine worshipping the Symbols of bread & wine, when they are consecrated in the holy Sacrament. These are direct superstition, as the word is used by all Authors profane and sacred, and are of such evil report, that where ever the word Superstition does signifie any thing criminall, these instances must come under the definition of it. They are λατρεία τῆς κτίσεως; a λατρεία παρὰ τὸν κτίσαντα, a *cultus superstitum*, a *cultus Daemonum*, and therefore besides, that they have ἴδιον ἔλεγχον, a proper reproof in Christian Religion, are condemned by all wise men, which call *superstition* criminall.

But as it is superstition to worship any thing παρὰ τὸν κτίσαντα besides the Creator, so it is superstition to worship God παρὰ τὸ εὐχμῶν, παρὰ τὸ πρέπον, παρὰ δὲ θεῶν, otherwise then is decent, proportionable or described. Every inordination of Religion, that is not in defect, is properly called superstition: ὁ μὲν εὐσεβὴς φίλος θεῶν, ὁ δὲ δεισιδαίμων κλόαξ θεῶν, said *Maximus Tyrius*, The true worshipper is a lover of God, the superstitious man loves him not, but flatters: To which if we adde, that fear, unreasonable fear is also superstition, and an ingredient in its definition; we are taught by this word to signifie all irregularity and inordination in actions of Religion. The summe is this; The *Atheist* call'd all worship of God *superstition*; the *Epicurean* call'd all fear of God *superstition*, but did not condemn his worship; the other part of wise men call'd all unreasonable fear, and inordinate worship superstition, but did not condemne all fear: But the *Christian*, besides this, calls every error in worship in the manner, or excessse by this name, and condemns it.

Now because the three great actions of Religion are, to worship God, to fear God, and to trust in him, by the inordination of these three actions, we may reckon three sorts of this crinie; the excessse of fear, and the obliquity in trust, and the errors in worship, are the three sorts of *superstition*: the first of which is onely pertinent to our present consideration.

1. Fear is the duty we owe to God as being the God of Power and Justice, the great Judge of heaven and earth, the avenger of the cause of Widows, the Patron of the Poor, and the Advocate of the oppressed, a mighty God and terrible, and so essentiall an enemy to sin, that he spared not his own Son, but gave him over to death, and to become a sacrifice, when he took upon him our Nature, and became a person obliged for our guilt. Fear is the great bridle of intemperance, the modesty of the spirit, and the restraint of gaities and dissolutions; it is the girdle to the soul, and the handmaid to repentance, the arrest of sin, and the cure or antidote to the spirit of reprobation; it preserves our apprehensions of the Divine Majesty, and hinders our single actions from combining to sinfull habits; it is the mother of consideration, and the nurse of sober counsels, and

it

A it puts the soul to fermentation and activity, making it to pass from trembling to caution, from caution to carefulness, from carefulness to watchfulness, from thence to prudence, and by the gates and progresses of repentance, it leads the soul on to love, and to felicity, and to joys in God, that shall never cease again. Fear is the guard of a man in the dayes of prosperity, and it stands upon the watch-towers and spies the approaching danger, and gives warning to them, that laugh loud, and feast in the chambers of rejoycing, where a man cannot consider by reason of the noises of wine, and jest, and musick: and if prudence takes it by the hand, and leads it on to duty, it is a state of grace, and an universal instrument to infant Religion, and the onely security of the lesse perfect persons; and in all senses is that homage, we owe to God, who sends often to demand it, even then, when he speaks in thunder, or smites by a plague, or weakens us by threatening, or discomposes our easiness by sad thoughts, and tender eyes, and fearful hearts, and trembling considerations.

But this so excellent grace is soon abused in the best and most tender spirits; in those who are softened by Nature and by Religion, by infelicities or cares, by sudden accidents or a sad soul; and the Devil observing, that fear like spare diet starves the feathers of lust, and quenches the flames of hell, endeavours to heighten this abstinence so much as to starve the man, and break the spirit into timorousness and scruple, sadness and unreasonable tremblings, credulity and trifling observation, suspicion and false accusations of God; and then vice being turned out at the gate, returns in at the postern, and does the work of hell and death by running too inconsiderately in the paths, which seem to lead to heaven. But so have I seen a harmless dove made dark with an artificial night, and our eyes ceel'd and lock'd up with a little quill, soaring upward and flying with amazement, fear and an undiscerning wing, she made toward heaven, but knew not, that she was made a train and an instrument, to teach her enemy to prevail upon her and all her defenceless kindred: so is a superstitious man, zealous and blinde, forward and mistaken; he runs towards heaven as he thinks, but he chuses foolish paths; and out of fear takes any thing that he is told or fancies; and guesses concerning God by measures taken from his own diseases and imperfections. But fear, when it is inordinate, is never a good counsellor, nor makes a good friend; and he that fears God as his enemy is the most completely miserable person in the world. For if he with reason believes God to be his enemy, then the man needs no other argument to prove that he is undone then this, that the fountain of blessing (in this state in which the man is) will never issue any thing upon him but cursings. But if he fears this without reason, he makes his fears true by the very suspicion of God, doing him dishonour, and then doing

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ing those fond and trifling acts of jealousy which will make God to be, what the man feared he already was; We do not know God, if we can think any hard thing concerning him. If God be merciful, let us only fear to offend him; but then let us never be fearful, that he will destroy us, when we are careful not to displease him. There are some persons so miserable & scrupulous, such perpetual tormentors of themselves with unnecessary fears, that their meat and drink is a snare to their consciences; if they eat, they fear they are gluttons; if they fast, they fear they are hypocrites; and if they would watch, they complain of sleep as of a deadly sin; and every temptation though resisted, makes them cry for pardon; and every return of such an accident, makes them think God is angry; and every anger of God will break them in pieces.

These persons do not believe noble things concerning God, they do not think, that he is as ready to pardon them, as they are to pardon a sinning servant; they do not believe, how much God delights in mercy, nor how wise he is to consider and to make abatement for our unavoidable infirmities; they make judgment of themselves by the measures of an Angel, and take the accounts of God by the proportions of a Tyrant. The best that can be said concerning such persons is, that they are hugely tempted, or hugely ignorant. For although *ignorance* is by some persons named *the mother of devotion*; yet if it falls in a hard ground, it is *the mother of Atheisme*, if in a soft ground, it is *the parent of superstition*: but if it proceeds from evil or mean opinions of God, as such scruples and unreasonable fears do many times) it is an evil of a great impiety, and in some sense, and if it were in equal degrees, is as bad as Atheisme; for he that sayes, there was no such man as *Julius Caesar*, does him less displeasure, then he that sayes there was, but that he was a Tyrant, and a bloody parricide. And the *Cimmerians* were not esteemed impious for saying, that there was no Sun in the heavens; But *Anaxagoras* was esteemed irreligious for saying the Sun was a very stone: And though to deny there is a God is a high impiety and intolerable, yet he sayes worse, who believing there is a God, sayes, he delights in humane sacrifices, in miseries and death, in tormenting his servants, and punishing their very infelicities and unavoidable mischances. To be God, and to be essentially and infinitely good, is the same thing, and therefore to deny either is to be reckoned among the greatest crimes in the world.

Adde to this, that he that is afraid of God, cannot in that disposition love him at all; for what delight is there in that religion which draws me to the Altar as if I were going to be sacrificed, or to the Temples as to the Dens of Bears? *Oderunt quos metuunt, sed colunt tamen*: whom men fear they hate certainly, and flatter readily, and worship timorously; and he that saw *Hermolaus* converse with *Alexander*; and *Pausanias* follow *Philip* the *Macedonian*; or *Chereas* kissing

A kissing the feet of *Cajus Caligula* would have observed how sordid men are made without fear, and how unhappy and how hated Tyrants are in the midst of those acclamations, which are loud, and forc'd, and unnaturall, and without love or fair opinion. And therefore although the *Atheist* sayes, there is no God, the *scrupulous fearfull*, and *superstitious man* does heartily wish, what the other does believe.

But that the evil may be proportionable to the folly, and the punishment to the crime, there is no man more miserable in the world, then the man who fears God as his enemy, and Religion as a snare, and duty as intolerable, and the Commandements as impossible, and his Judge as implacable, and his anger as certain, unsufferable, and unavoidable: whither shall this man goe? where shall he lay his burden? where shall he take sanctuary? for he fears the Altars as the places where his soul bleeds and dies; and God who is his Saviour he looks upon as his enemy; and because he is Lord of all, the miserable man cannot change his service unlesse it be apparently for a worser. And therefore of all the evils of the minde, *fear* is certainly the worst and the most intolerable; *levity* and *rashnesse* have in it some spritfulnesse, and greatnesse of action; *anger* is valiant; *desire* is busie and apt to hope; *credulity* is oftentimes entertain'd and pleas'd with images and appearances: But *fear* is dull, and sluggish, and treacherous, and flattering, and dissembling, and miserable, and foolish. Every false opinion concerning God is pernicious and dangerous; but if it be joyned with trouble of spirit, as fear, scruple or superstition are, it is like a wound with an inflammation, or a strain of a sinew with a contusion, or contrition of the part, painful and unsafe; it puts on to actions when it self is driven; it urges reason, and circumscribes it, and makes it pitiable, and ridiculous in its consequent follies; which if we consider it, will sufficiently reprove the folly, and declare the danger.

Almost all ages of the world have observed many instances of fond persuasions and foolish practises proceeding from violent fears and scruples in matter of Religion. *Diomedon* and many other Captains were condemned to die, decause after a great *Naval victory* they pursued the flying enemies, and did not first bury their dead. But *Chabrias* in the same case first buried the dead, and by that time the enemy rallyed, and returned and beat his Navy, and made his masters pay the price of their importune superstition; they fear'd where they should not, and where they did not, they should. From hence proceeds observation of signs, and unlucky dayes; and the people did so, when the *Gregorian* account began, continuing to call those unlucky dayes which were so sign'd in their tradition or *Erra pater*, although the day upon this account fell 10 dayes sooner; and men were transported with many other trifling contin-

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gencies and little accidents ; which when they are once entertain'd by weaknes, prevail upon their own strength, and in sad natures and weak spirits have produced effects of great danger and sorrow. *Aristodemus* King of the *Messenians* in his war against the *Spartans*, prevented the sword of the enemies by a violence done upon himself, onely because his dogs howl'd like wolves, and the Soothsayers were afraid, because the *Briony* grew up by the wals of his Fathers house : and *Nicias* General of the *Athenian* forces fate with his armes in his bosome, and suffered himself and 40000 men tamely to fall by the insolent enemy, onely because he was afraid of the labouring and eclipsed Moon. When the Marble statues in *Rome* did sweat (as naturally they did against all rainy weather) the *Augures* gave an alarum to the City ; but if lightning struck the spire of the Capitol, they thought the summe of affairs, and the Common-wealth it self was indanger'd. And this *Heathen* folly hath stuck so close to the *Christian*, that all the Sermons of the Church for 1600 years have not cured them all : But the practises of weaker people and the artifice of ruling Priests have superinduced many new ones. When Pope *Eugenius* sang Mass at *Rhemes*, and some few drops from the Chalice were spilt upon the pavement, it was thought to foretell mischief, wars, and bloud, to all Christendome, though it was nothing but carelesnes and mischance of the Priest : and because *Thomas Becket* Arch-Bishop of *Canterbury* sang the Mass of *Requiem* upon the day he was reconcil'd to his Prince, it was thought to foretell his own death by that religious office : and if men can listen to such whispers, and have not reason and observation enough to confute such trifles, they shall still be afrighted with the noise of birds, and every night-raven shall foretell evil as *Micaiah* to the King of *Israel*, and every old woman shall be a Prophetess, and the events of humane affairs which should be managed by the conduct of counsel, of reason, and religion, shall succeed by chance, by the flight of birds, and the meeting with an evil eye, by the falling of the salt, or the decay of reason, of wisdom, and the just religion of a man.

To this may be reduc'd the observation of dreams, and fears commenced from the fancies of the night. For the superstitious man does not rest, even when he sleeps, neither is he safe because dreams usually are false, but he is afflicted for fear they should tell true. Living and waking men have one world in common, they use the same air and fire, and discourse by the same principles of Logick and reason ; but men that are asleep have every one a world to himself, and strange perceptions ; and the superstitious hath none at all ; his reason sleeps, and his fears are waking, and all his rest, and his very securities to the fearful man turn into afrights and insecure expectation of evils, that never shall happen ; they make their rest uneasie and chargeable, and they still vex their weary soul,

- A soul, not considering there is no other sleep, for sleep to rest in : and therefore if the sleep be troublesome, the mans cares be without remedy till they be quite destroyed. Dreams follow the temper of the body, and commonly proceed from trouble or disease, business or care, an active head and a restless minde, from fear or hope, from wine or passion, from fulness or emptiness, from phantastick remembrances or from some *Demon* good or bad : they are without rule and without reason, they are as contingent, as if a man should study to make a Prophecie, and by saying 10000 things may hit upon one true, which was therefore not foreknown though it was forespoken : and they have no certainty, because they have no natural causality nor proportion to those effects, which many times they are said to foresignifie. The dream of the yolk of an egge importeth gold (saith *Artemidorus*) and they that use to remember such phantastick idols, are afraid to lose a friend, when they dream their teeth shake ; when naturally it will rather signifie a *scurvy* ; for a natural indisposition and an imperfect sense of the beginning of a disease, may vex the fancy into a symbolical representation ; for so the man that dreamt he swam against the stream of bloud, had a Plurisie beginning in his side : and he that dreamt he dipt his foot in water, and that it was turn'd to a Marble, was intic'd into the fancy by a beginning dropsie : and if the events do answer in one instance, we become credulous in twenty ; for want of reason we discourse our selves into folly and weak observation, and give the Devil power over us in those circumstances, in which we can least resist him. *Ἐν ὄρῳν δεῦπτερος μεγαδενεῖ*, *A thief is confident in the twilight* ; if you suffer impressions to be made upon you by dreams, the Devil hath the reins in his own hands, and can tempt you by that, which will abuse you, when you can make no resistance. *Dominica* the wife of *Valens* the Emperour dreamt, that God threatned to take away her onely son for her despightful usage of *St Basil* : the fear proceeding from this instance was safe and fortunate ; but if she had dreamt in the behalf of a Heretick, she might have been couzened into a false proposition upon a ground weaker then the discourse of a waking childe. Let the grounds of our actions be noble, beginning upon reason, proceeding with prudence, measured by the common lines of men, and confident upon the expectation of an usual providence. Let us proceed from causes to effects, from natural means to ordinary events, and believe *felicity* not to be a chance but a choice, and *evil* to be the daughter of *sin* and the *Divine anger*, not of fortune and fancy ; let us fear God, when we have made him angry ; and not be afraid of him, when we heartily and laboriously do our duty ; our fears are to be measured by open revelation and certain experience, by the threatnings of God and the sayings of wise men, and their limit is reverence, and godliness is their end ; and then fear shall be a duty, and a rare instrument of

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many : in all other cases it is superstition or folly, it is sin or punishment, the Ivy of Religion, and the misery of an honest and a weak heart, and is to be cured only by reason and good company, a wise guide and a plain rule, a cheerful spirit and a contented mind, by joy in God according to the commandements, that is, *a rejoicing evermore.*

Revel. 21. 8.

2. But besides this superstitious fear, there is another fear directly criminal, and it is call'd *worldly fear*, of which the Spirit of God hath said, *But the fearful and incredulous shall have their part in the lake that burneth with fire and brimstone, which is the second death*; that is, such fears, which make men to fall in the time of persecution, those that dare not own their faith in the face of a Tyrant, or in despite of an accursed Law. For though it be lawful to be afraid in a storm, yet it is not lawful to leap into the sea; though we may be more careful for our fears, yet we must be faithful too; and we may flie from the persecution, till it overtakes us, but when it does, we must not change our Religion for our safety, or leave the robe of Baptisme in the hand of the tempter, and run away by all means. St *Athanasias* for 46 years did run and fight, he disputed with the *Arrians* and fled from their Officers; and he that flies, may be a man worth preserving, if he bears his faith along with him, and leaves nothing of his duty behinde; but when duty and life cannot stand together, he that then flies a persecution by delivering up his soul, is one that hath no charity, no love to God, no trust in promises, no just estimation of the rewards of a noble contention. *Perfect love casts out fear* (saith the Apostle) that is, he that loves God will not fear to die for him, or for his sake to be poor. In this sense no man can fear man and love God at the same time; and when St *Laurence* triumph'd over *Valerianus*, St *Sebastian* over *Dioclesian*, St *Vincentius* over *Dacianus*, and the armies of Martyrs over the *Proconsuls*, accusers, and executioners, they shew'd their love to God by triumphing over fear, and leading captivity captive, by the strength of their Captain, whose garments were red from *Bozrah*.

3. But this fear is also tremulous and criminal, if it be a trouble from the apprehension of the mountains and difficulties of duty, and is called *pusillanimity*. For some see themselves encompassed with temptations, they observe their frequent falls, their perpetual returns from good purposes to weak performances, the daily mortifications, that are necessary, the resisting natural appetites, and the laying violent hands upon the desires of flesh and blood, the uneasiness of their spirits, and their hard labours, and therefore this makes them afraid; and because they despair to run through the whole duty in all its parts and periods, they think as good not to begin at all, as after labour and expence to lose the Jewel and the charges of their venture. St *Austin* compares such men to children and phantastick

A sick persons, afrighted with phantasmes and specters; *Terribiles visu formæ*, the sight seems full of horror, but touch them and they are very nothing, the meer daughters of a sick brain, and a weak heart, an infant experience and a trifling judgment: so are the illusions of a weak piety, or an unskillful unconfident soul; they fancy to see mountains of difficulty, but touch them, and they seem like clouds riding upon the wings of the winde, and put on shapes as we please to dream. He that denies to give almes for fear of being poor, or to entertain a Disciple for fear of being suspected of the party, or to own a duty for fear of being put to venture for a crown, he that takes part of the intemperance because he dares not displease the company, or in any sense fears the fears of the world, and not the fear of God, this man enters into his portion of fear betimes, but it will not be finished to eternal ages. To fear the censures of men, when God is your Judg; to fear their evil, when God is your defence; to fear death, when he is the entrance to life and felicity, is unreasonable and pernicious; but if you will turn your passion into duty, and joy, and security, fear to offend God, to enter voluntarily into temptation, fear the alluring face of lust, and the smooth entertainments of intemperance, fear the anger of God, when you have deserved it, and when you have recover'd from the snare, then infinitely fear to return into that condition, in which whosoever dwels is the heir of fear and eternal sorrow.

Thus far I have discoursed concerning good fear and bad, that is, *filiall* and *servile*, they are both good, if by *servile* we intend *initial* or the new beginning fear of penitents; a fear to offend God upon less perfect considerations: But *servile* fear is vicious when it still retains the affection of slaves, and when its effects are hatred, weariness, displeasure, and want of charity: and of the same cognations are those fears which are superstitious, and worldly.

D But to the former sort of vertuous fear, some also add another which they call *Angelical*, that is, such a fear as the blessed Angels have, who before God hide their faces, and tremble at his presence, and *fall down before his footstool*, and are ministers of his anger and messengers of his mercy, and night and day worship him with the profoundest adoration. This is the same that is spoken of in the Text: *Let us serve God with reverence and godly fear*; all holy fear partakes of the nature of this which Divines call *Angelical*, and it is expressed in acts of adoration, of vows, and holy prayers, in hymns, and psalmes, in the eucharist and reverential addresses; and while it proceeds in the usual measures of common duty, it is but *humane*; but as it arises to great degrees, and to perfection, it is *Angelical* and *Divine*; and then it appertains to *mystick Theologie*, and therefore is to be considered in another place; but for the present, that which will regularly concern all our duty, is this, that when the fear of God is the instrument of our duty,

or

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or Gods worship, the greater it is, it is so much the better. It was an old proverbial saying among the Romans, *Religentem esse oportet, religiosum, nefas*; Every excess in the actions of religion is criminal; they supposing that in the services of their gods, there might be too much. True it is, there may be too much of their undecent expressions, and in things indifferent, the very multitude is too much, and becomes an undecency; and if it be in its own nature undecent or disproportionable to the end, or the rules, or the analogie of the Religion, it will not stay for numbers to make it intolerable; but in the direct actions of glorifying God, in doing any thing of his Commandements, or any thing which he commands, or counsels, or promises to reward, there can never be excess or superfluity: and therefore in these cases, *do as much as you can*; take care that your expressions be prudent, and safe, consisting with thy other duties; and for the passions or vertues themselves, let them pass from beginning to great progresses, from man to Angel, from the imperfection of man to the perfections of the sons of God; and when ever we go beyond the bounds of Nature, and grow up with all the extension, and in the very commensuration of a full grace, we shall never go beyond the excellencies of God: for ornament may be too much, and turn to curiosity; cleanliness may be changed into niceness; and civil compliance may become flattery; and mobility of tongue may rise into garrulity; and fame and honour may be great unto envy; and health it self, if it be athletick, may by its very excess become dangerous: but wisdom, and duty, and comeliness, and discipline, a good minde, and the fear of God, and doing honour to his holy Name, can never exceed: but if they swell to great proportions, they pass through the measures of grace, and are united to felicity in the comprehensions of God, in the joyes of an eternall glory.

SERM.

S E R M O N X.

The Flesh and the Spirit.

Part I.

MAT. 26. 41. latter part.

The Spirit indeed is willing but the Flesh is weak.

From the beginning of days Man hath been fo
 cros to the Divine commandements, that in
 many cases there can be no reason given, why a
 man should chuse some wayes, or do some acti-
 ons, but only because they are forbidden; When
 God bade the *Israelites* rise and go up against
 the *Canaanites*, and possess the Land, they would
 not stir; the men were *Anakims*, and the Cities
 were impregnable, and there was a *Lion in the way*; but presently
 after, when God forbad them to go, they would and did go, though
 they died for it. I shall not need to instance in particulars, when the
 whole life of man is a perpetual contradiction; and the state of
 Disobedience is called the *contradictions of Sinners*; even the
 man in the Gospel, that had two sons, they both crossed him, even
 he that obeyed him, and he that obeyed him not: for the one
 said, he would, and did not; the other said, he would not, and
 did: and so do we; we promise fair, and do nothing; and
 they that do best, are such as come out of darkness into light, such as
 said *they would not*, and at last have better bethought themselves;
 And who can guess at any other reason, why men should refuse to be
 temperate? for he that refuseth the commandement, first does vio-
 lence to the commandement, and puts on a praternatural appetite;
 he

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he spoils his health, and he spoils his understanding; he brings to himself a world of diseases, and a healthlesse constitution, smart and sickly nights, a loathing stomach, and a staring eye, a giddy brain, and a swell'd belly, gouts and dropfies, catarrhes and oppilations. If God should enjoyne man to suffer all this, heaven and earth should have heard our complaints against unjust laws, and impossible Comman dements: for we complain already, even when God commands us to drink so long as it is good for us; this is one of his impossible laws: it is impossible for us to know when we are dry, or when we need drink; for if we doe know, I am sure it is possible enough, not to lift up the wine to our heads. And when our blessed Saviour hath commanded us to love our enemies, we think we have so much reason against it, that God will easily excuse our disobedience in this case, and yet there are some enemies, whom God hath commanded us not to love, and those we dote on, we cherish and feast them, and as S. Paul in another case, upon our uncomely parts we bestow more abundant comelinesse. For whereas our body it self is a servant to our soule, we make it the heir of all things, and treat it here already, as if it were in Majority; and make that, which at the best was but a weak friend, to become a strong enemy; and hence proceed the vices of the worst, and the follies and imperfections of the best; the spirit is either in slavery, or in weakness, and when the flesh is not strong to mischief, it is weak to goodness; and even to the Apostles our blessed Lord said, *the spirit is willing, but the flesh is weak.*

The spirit that is, *ὁ ἐσω ἄνθρωπος*, the inward man, or the reasonable part of man, especially as helped by the Spirit of Grace, that is willing: for it is the principle of all good actions, the *ἐνεργητικὸν*, the power of working is from the spirit; but the flesh is but a dull instrument, and a broken arme, in which there is a principle of life, but it moves uneasily; and the flesh is so weak, that in Scripture to be *in the flesh* signifies a state of weakness and infirmity; so the humiliation of Christ is expressed by being *in the flesh*, *θεὸς παρὰ πτωθεὶς ἐν σαρκί*; God manifested in the flesh; and what S. Peter calls [put to death in the flesh] S. Paul calls [crucified through weakness]; and, ye know that through the infirmity of the flesh I preached unto you, said S. Paul: but here, flesh is not opposed to the spirit as a direct enemy, but as a weak servant: for if the flesh be powerful and opposite, the spirit stays not there:

— *veniunt ad candida testa columbae:*

The old man and the new cannot dwell together; and therefore here, where the spirit inclining to good, well disposed, and apt to holy counsels, does inhabit in society with the flesh, it means onely a weak and unapt nature, or a state of infant-grace, for in both these, and in these onely the text is verified.

I. There-

A 1. Therefore we are to consider the infirmities of the flesh naturally. 2. Its weakness in the first beginnings of the state of grace, its daily pretensions and temptations, its excuses and lessening of duty. 3. What remedies there are in the spirit to cure the evils of nature. 4. How far the weaknesses of the flesh can consist with the Spirit of grace in well grown Christians : This is the sum of what I intend upon these words.

1. Our nature is too weak in order to our duty and final interest, that at first it cannot move one step towards God, unless God by his preventing grace puts into it a new possibility.

B

οὐδὲν αἰδιότατον γὰρ πρὸς ἀνθρώπους
πάντων, δοσατε γὰρ ἐπιθυμίαι καὶ ἐρπια.

There is nothing that creeps upon the earth, nothing that ever God made, weaker then Man ; for God fitted Horses and Mules with strength, Bees and Pismires with sagacity, Harts and Hares with swiftness, Birds with feathers and a light aëry body ; and they all know their times, and are fitted for their work, and regularly acquire the proper end of their creation ; but man that was designed to an immortal duration, and the fruition of God for ever, knows not how to obtain it ; he is made upright to look up to heaven, but he knows no more how to purchase it then to climb it. Once, man went to make an ambitious tower to outreach the clouds, or the preternatural risings of the water, but could not do it ; he cannot promise himself the daily bread of his necessity upon the stock of his own wit or industry ; and for going to heaven, he was so far from doing that naturally that as soon as ever he was made he became the son of death, and he knew not how to get a pardon for eating of an apple against the Divine commandment :

C

D

καὶ ἦμεν πρὸς τέκνα ὀργῆς, said the Apostle, *By nature we were the sons of wrath*, that is, we were *born heirs of death*, which death came upon us from Gods anger for the sin of our first Parents ; or *by nature*, that is, ὄντως, ἀληθῶς, *really, not by the help of fancy, and fiction of law*, for so Oecumenius and Theophylact expound it ; but because it does not relate to the sin of *Adam* in its first intention, but to the evil state of sin, in which the *Ephesians* walked before their conversion ; it signifies that *our nature* of itself is a state of opposition to the *spirit of grace* ; it is privately opposed, that is, that there is nothing in it that can bring us to felicity ; nothing but *an obediential capacity* ; our flesh can become sanctified, as *the stones can become children unto Abraham*, or as dead seed can become living corn ; and so it is with us, that it is necessary God should make us a new creation, if he means to save us ; he must take our hearts of stone away, and give us hearts of flesh ; he must purge the old leaven, and make us a new conspersion ; he must destroy the flesh, and must breath

E

Ephes. 2. 23.

SERM. X.

breath into us *Spiritus vita*, the celestial breath of life, without which we can neither live, nor move, nor have our being. *Noman can come unto me (said Christ) unless my Father draw him, ὁ πατήρ μου ἔλκει αὐτόν. ἀντὶ τούτου καὶ ὁ πατήρ μου ὁ βασιλεὺς τῶν οὐρανῶν ἐνδεδούλωται ἡμᾶς, καὶ ὁ πατήρ μου ὁ βασιλεὺς τῶν οὐρανῶν ἐνδεδούλωται ἡμᾶς.* The Divine love must come upon us and snatch us from our imperfection, enlighten our understanding, move and stir our affections, open the gates of heaven, turn our nature into grace, entirely forgive our former prevarications, take us by the hand, and lead us all along, and we onely contribute our assent unto it; just as a childe when he is tempted to learn to go, and called upon, and guided, and upheld, and constrain'd to put his feet to the ground, lest he feel the danger by the smart of a fall; just so is our nature and our state of flesh. God teaches us, and invites us, he makes us willing and then makes us able, he lends us helps, and guides our hands, and feet; and all the way constrains us, but yet so as a reasonable creature can be constrained; that is, made willing with arguments, and new inducements, by a state of circumstances, and conditional necessities: and as this is a great glorification of the free grace of God, & declares our manner of cooperation, so it represents our nature to be weak as a childe, ignorant as infancy, helpless as an orphan, averse as an uninstructed person, in so great degrees that God is forced to bring us to an holy life by arts great and many as the power and principles of the Creation; with this onely difference that the subject matter and object of this new creation is a free agent; in the first it was purely obediential and passive; and as the passion of the first was an effect of the same power that reduced it to act; so the freedom of the second is given us in our nature by him that onely can reduce it to act; for it is a freedom that cannot therefore chuse, because it does not understand, nor taste, nor perceive the things of God; and therefore must by Gods grace be reduced to action, as at first the whole matter of the world was by Gods Almightyness; for so God worketh in us to will and to do of his own good pleasure.

2. But that I may instance in particulars, our natural weakness appears best in two things, even in the two great instances of temptation, *pleasure* and *pain*; in both which the flesh is destroyed if it be not helped by a mighty grace, as certainly as the Canes do bow their heads before the breath of a mighty winde. 1. In pleasure we see it by the publick miseries and follies of the world. An old Greek said well, Ὅτι ἐν ἀτεχνῶς ὅλως ἐστὶν ἐδενός, ἀλλὰ ἐστὶ τῷ κέρδει ἀπαντες ἥττονας, There is amongst men nothing perfect, because men carry themselves as persons that are less then money, servants of gain and interest; we are like the foolish Poet that Horace tells of:

Gestit

A

*Gessit enim nummum in locales dimittere, posthac
Securus, cadat, an recto flet fabula talo.*

SER. X.

B

C

D

E

Let him but have money for reherfing his Comedy, he cares not whether you like it or no; and if a temptation of money comes strong and violent, you may as well tie a wilde dog to quietnesse with the guts of a tender Kid, as suppose that most men can do vertuously, when they may sin at a great price. Men avoid poverty, not onely because it hath some inconveniencies; for they are few and little; but because it is the nurse of vertue; they run from it as Children from strict Parents and Tutors, from those that would confine them to reason, and sober counsels, that would make them labour, that they may become pale and lean, that they may become wise: but because Riches is attended by pride and lust, tyranny and oppression, and hath in its hand all, that it hath in its heart; and Sin waits upon Wealth ready dress'd and fit for action, therefore in some temptations they confesse, how little their souls are, they cannot stand that assault; but because this passion is the daughter of Voluptuousnesse, and very often is but a servant sin, ministring to sensuall pleasures, the great weaknesse of the flesh is more seen in the matter of carnall crimes, Lust and Drunkennesse. *Nemo enim se adsuefacit ad vitandum & ex animo evellendum ea, quæ molesta ei non sunt.* Men are so in love with pleasure, that they cannot think of mortifying or crucifying their lust; we do violence to what we hate, not to what we love. But the weaknesse of the flesh, and the empire of lust is visible in nothing so much, as in the captivity and folly of wise men. For you shall see some men fit to governe a Province, sober in their counsels, wise in the conduct of their affairs, men of discourse and reason, fit to sit with Princes, or to treat concerning peace and warre, the fate of Empires, and the changes of the world, yet these men shall fall at the beauty of a woman, as a man dies at the blow of an Angel, or gives up his breath at the sentence and decree of God. Was not Solomon glorious in all things but when he bowed to Pharaoh's daughter, and then to Devils? and is it not published by the sentence and observation of all the world, that the bravest men have been softened into effeminacy by the lisping charms, and childish noyses of Women and imperfect persons? A fair slave bowed the neck of stout Polydamas, which was stiffe and inflexible to the contentions of an enemy: and suppose a man set like the brave boy of the King of Nicomedia in the midst of temptation by a witty beauty, tied upon a bed with silk and pretty violences, courted with musick and perfumes, with promises, and easie postures, invited by opportunity and importunity, by rewards and impunity, by privacy and a

Plutar.

M

guard;

SER. X.

guard; what would his nature do in this throng of evils and vile circumstances? The grace of God secur'd the young Gentleman, and the Spirit rode in triumph; but what can *flesh* do in such a day of danger? Is it not necessary, that we take in auxiliaries from Reason and Religion, from heaven and earth, from observation and experience, from hope and fear, and cease to be what we are, lest we become what we ought not? It is certain that in the cases of temptations to voluptuousness, a man is naturally, as the Prophet said of *Ephraim*, like a Pigeon that hath no heart, no courage, no conduct, no resolution, no discourse, but falls as the water of *Nilus* when it comes to its cataracts, it falls infinitely and without restraint: And if we consider, how many drunken meetings the Sunne sees every day, how many Markets, and Fairs and Clubs, that is, so many solemnities of drunkenness, are at this instant under the eye of heaven; that many *Nations* are marked for intemperance, and that it is less noted because it is so popular, and universall, and that even in the midst of the glories of Christianity, there are so many persons drunk, or too full with meat, or greedy of lust, even now that the Spirit of God is given to us to make us sober, and temperate, and chaste, we may well imagine, since all men have flesh, and all men have not the spirit, the flesh is the parent of sinne, and death, and it can be nothing else.

And it is no otherwise, when we are tempted with pain. We are so impatient of pain, that nothing can reconcile us to it; not the lawes of God, not the necessities of nature, not the societie of all our kindred, and of all the world, not the interest of vertue, not the hopes of heaven; we will submit to pain upon no termes, but the basest and most dishonourable; for if sin bring us to pain, or affront, or sickness, we choose that, so it be in the retinue of a lust, and a base desire; but we accuse Nature, and blaspheme God, we murmur and are impatient, when pain is sent to us from him, that ought to send it, and intends it as a mercy, when it comes. But in the matter of afflictions and bodily sickness, we are so weak and broken, so uneasie and unapt to sufferance, that this alone is beyond the cure of the old Philosophy. Many can endure poverty, and many can retire from shame and laugh at home, and very many can endure to be slaves; but when pain and sharpness are to be endured for the interests of vertue, we finde but few Martyrs; and they that are, suffer more within themselves by their fears and their temptations, by their uncertain purposes and violences to Nature, then by the Hang-mans sword; the Martyr-dome is within; and then he hath won his Crown, not when he hath suffered the blow, but when he hath overcome his fears, and made his spirit conqueror. It was a sad instance of our infirmity, when of the 40. Martyrs of *Cappadocia* set in a freezing lake, almost

A most consummate, and an Angel was reaching the Crowne, and placing it upon their brows, the flesh fail'd one of them, and drew the spirit after it; and the man was called off from his Scene of noble contention, and died in warm water: SEA. X.

— *Odi artus, fragilemque hunc corporis usum*
— *Desertorem animi* —

B We carry about us the body of death, and we bring evils upon our selves by our follies, and then know not how to bear them; and the flesh forsakes the spirit. And indeed in sicknesse the infirmity is so very great, that God in a manner at that time hath reduced all Religion into one vertue, *Patience* with its appendages is the summe totall of almost all our duty, that is proper to the dayes of sorrow: and we shall find it enough to entertain all our powers, and to imploy all our aids; the counsels of wise men, and the comforts of our friends, the advices of Scripture, and the results of experience, the graces of God, and the strength of our own resolutions are all then full of imployments, and finde it work enough to secure that one grace. **C** For then it is that a cloud is wrapped about our heads; and our reason stoops under sorrow, the soul is sad, and its instrument is out of tune, the auxiliaries are disorder'd, and every thought sits heavily; then a comfort cannot make the body feel it, and the soul is not so abstracted to rejoyce much without its partner; so that the proper joyes of the soul, such as are hope, and wise discourses, and satisfactions of reason, and the offices of Religion, are felt, just as we now perceive the joyes of heaven, with so little relish, that it comes as news of a victory to a man upon the Rack, or the birth of an heir to one condemned to die; he hears a story, which was made to delight him, but it came, when he was dead to joy and all its capacities; and therefore sicknesse, though it be a good *Monitor*, yet it is an ill stage to act some vertues in; and a good man cannot *then* do much, and therefore he that is in the state of flesh and blood, can do nothing at all.

D 4. But in these considerations we finde our nature in disadvantages; and a strong man may be overcome when a stronger comes to disarm him; and pleasure and pain are the violences of choice and chance; but it is no better in any thing else: for nature is weak in all its strengths, and in its fights, at home, and abroad, in its actions and passions; we love some things violently, and hate others unreasonably; any thing can fright us when we should be confident, and nothing can scare us when we ought to fear; the breaking of a glasse puts us into a supreme anger, and we are dull and indifferent as a *Stoick* when we see God dishonour'd; we passionately desire our preservation, and yet we violently destroy.

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our selves, and will not be hindred; we cannot deny a friend when he tempts us to sin and death, and yet we daily deny God when he passionately invites us to life and health; we are greedy after money, and yet spend it vainly upon our lusts; we hate to see any man flatter'd but our selves; and we can endure folly if it be on our side, and a sin for our interest; we desire health, and yet we exchange it for wine and madnesse; we sink when a persecution comes, and yet cease not daily to persecute our selves, doing mischiefs worse then the sword of Tyrants, and great as the malice of a Devil.

5. But to summe up all the evils that can be spoken of the infirmities of the flesh; the proper nature and habitudes of men are so foolish and impotent, so averse and peevish to all good, that a mans will is of it self onely free to choose evils. Neither is it a contradiction to say *liberty*, and yet *suppose it determin'd to one object onely*; because that one object is the thing we choose. For although God hath set life and death before us, fire and water, good and evil, and hath primarily put man into the hands of his own counsel, that he might have chosen good as well as evil, yet because he did not, but fell into an evil condition and corrupted manners, and grew in love with it, and infected all his children with vicious examples; and all nations of the world have contracted some universall stains, and *the thoughts of mans hearts are onely evil, and that continually, and there is not one that doth good, no not one that sinneth not*; since (I say) all the world have sinned, wee cannot suppose a *liberty of indifferency*, to good and bad; it is impossible in such a liberty, that there should be no variety, that all should choose the same thing; but a *liberty of complacency*, or *delight* we may suppose; that is so, that though naturally he might choose good, yet morally he is so determined with his love to evil, that good seldome comes into dispute; and a man runs to evil as he runs to meat or sleep; for why else should it be, that every one can teach a child to be proud, or to swear, to lie, or to do little spites to his play-fellow. and can train him up to infant follies? But the severity of Tutors, and the care of Parents, discipline and watchfulnesse, Arts and diligence, all is too little to make him love but to say his prayers, or to do that, which becomes persons design'd for honest purposes; and his malice shall out-run his years; he shall be a man in villany before he is by law capable of choice or inheritance; and this indisposition lasts upon us for ever, even as long as we live, just in the same degrees as flesh and blood does rule us: *Σωμάτων μόνον ἡ ἀποστολὴ ἰάται τὴν ψυχὴν, οὐκ ἔστιν ἡ βουλή ἰάτρως ἰάται σώματα*, Art of Physicians can cure the evils of the body, but this strange propensity to evil nothing can cure but death; the *grace of God* cures the malignity here, but it cannot be cured but by *glory*; that

A that is, this freedome of delight or perfect unabated election of evil, which is consequent to the evil manners of the world, although it be lessened by the intermediall state of grace; yet it is not cured untill it be changed into its quite contrary; but as it is in heaven, all that is happy, and glorious, and free, yet can choose nothing but the love of God, and excellent things, because God fills all the capacities of Saints; and there is nothing without him that hath any degrees of amability: so in the state of nature, of flesh and blood; there is so much ignorance of spirituall excellencies, and so much proportion to sensuall objects, which in most instances and in many degrees are prohibited, that as men naturally know no good, but to please a wilde, indetermin'd, infinite appetite, so they will nothing else but what is good in their limit and proportion; and it is with us as it was with the shee-goat that suckled the wolves whelp; he grew up by his nurses milk, and at last having forgot his foster mothers kindnesse, eat that udder which gave him drink and nourishment; *Improbitas nullo cessatur obsequio*; for no kindnesse will cure an ill nature and a base disposition: so are we in the first constitution of our nature; so perfectly given to naturall vices, that by degrees we degenerate into unnaturall, and no education or power of art can make us choose wisely or honestly: *Ἐγὼ δὲ μίαν ἐν γένειαν οἶδα τὴν ἀρετὴν*, said Phalaris, *There is no good nature but only vertue*; till we are new created, we are wolves and serpents; free and delighted in the choice of evil, but stones and iron to all excellent things and purposes.

2. Next I am to consider the weaknesse of the flesh, even when the state is changed, in the beginning of the state of grace: For many persons, as soon as the grace of God rises in their hearts, are all on fire, and inflamed; it is with them as Homer said of the Syrian starre,

Δαμπεύεται ὁ μὲν ὄγ' ἐσι, κακὸν δὲ τὸ σῆμα τέτυκται;
Καὶ τρέφει πολλὸν πυρετὸν δειλοῖσι βελτοῖσι.

It shines finely, and brings feavers; *splendor* and *zeal* are the effects of the first grace, and sometimes the first turns into *pride*, and the second unto *uncharitableness*; and either by too dull and slow motions, or by too violent and unequall, the flesh will make pretences, and too often prevail upon the spirit, even after the grace of God hath set up its banners in our hearts.

1. In some dispositions that are forward and apt, busie and unquiet, when the grace of God hath taken possessions, & begins to give laws, it seems so pleasant and gay to their undiscerning spirits, to be delivered from the sottishnesse of lust, and the follies of drunkennesse, that reflecting upon the change, they begin to love themselves too

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well, and take delight in the wisdom of the change, and the reasonableness of the new life; and then they by hating their own follies, begin to despise them that dwell below; It was the trick of the old Philosophers whom *Aristophanes* thus describes, ἀλγῶνας τὰς ἀχρηστίας, τὰς ἀνυποδότης λίγαις; pale, and barefoot, and proud; that is, persons singular in their habit, eminent in their institution, proud and pleased in their persons, and despisers of them that are less glorious in their virtue than themselves; and for this very thing our blessed Saviour remarks the Pharisees; they were severe and phantastically advancers of themselves, and Judges of their neighbours; and here, when they have mortified corporall vices, such which are scandalous and punishable by men, they keep the spirituall, and those that are onely discernable by God: these men do but change their sin from scandal to danger, and that they may sin more safely they sin more spiritually.

2. Sometimes the passions of the flesh spoil the changes of the Spirit, by naturall excesses, and disproportion of degrees; it mingles violence with industry, and fury with zeal, and uncharitableness with reproof, and censuring with discipline, and violence with desires, and immortifications in all the appetites and prosecutions of the soul. Some think it is enough in all instances, if they pray hugely and fervently; and that it is Religion, impatiently to desire a victory over our enemies, or the life of a child, or an heir to be born; they call it *holy*, so they desire it *in prayer*; that if they reprove a vicious person, they may say what they list, and be as angry as they please: that when they demand but reason, they may enforce it *by all means*; that when they exact duty of their children, they may be imperious and without limit; that if they designe a good end, they may prosecute it by all instruments; that when they give God thanks for blessings, they may value the thing as high as they list, though their persons come into a share of the honour; here the spirit is *willing* and *holy*, but the flesh creeps too busily, and insinuates into the substance of good actions, and spoils them by unhandsome circumstances; and then the prayer is spoil'd for want of prudence or conformity to Gods will, and discipline and government is imbittered by an angry spirit; and the Fathers authority turns into an uneasy load, by being thrust like an unequall burden to one side, without allowing equall measures to the other: And if we consider it wisely, we shall find, that in many good actions the flesh is the bigger ingredient, and we betray our weak constitutions, even when we do *Justice*, or *Charity*; and many men *pray in the flesh*, when they pretend they *pray by the spirit*.

3. In the first changes and weak progresses of our spirituall life, we finde a long weaknesse upon us, because we are long before we begin,

- A begin, and the flesh was powerfull, and its habits strong, and it will mingle indirect pretences with all the actions of the spirit; If we mean to pray, the flesh thrusts in thoughts of the world; and our tongue speaks one thing, and our heart means another; and we are hardly brought to say our prayers, or to undertake a fasting day, or to celebrate a Communion: and if we remember that all these are holy actions, and that we have many opportunities of doing them all, and yet do them very seldome, and then very coldly, it will be found at the foot of the Account, that our flesh and our naturall weaknesse prevails oftner then our spirituall strengths: *δι πολὺν χρόνον δεθίντες, καὶ λυθέντες, ἐδυνάμενοι βαδίζειν, ὑποσκελίζονται*, they that are bound long in chains feel such a lameness in the first restitutions of their liberty, *ὑπὸ τῆς πολυχρονίου τῆς δεσμῶν συνθέσεως*, by reason of the long accustomed chain and pressure, that they must stay till Nature hath set them free, and the disease be taken off as well as the chain; and when the soul is got free from her actuall pressure of sins, still the wound remains, and a long habitude, and longing after it, a looking back, and upon the presenting the old object, the same company, or the remembrance of the delight, the fancy strikes, and the heart fails, and the temptations return and stand dressed in form and circumstances, and ten to one but the man dies again.
- B
- C

4. Some men are wise and know their weakneses, and to prevent their startings back, will make fierce and strong resolutions, and bind up their gaps with thorns, and make a new hedge about their spirits; and what then? this shews indeed, that *the spirit is willing*; but the storme arises, and windes blow, and rain descends, and presently the earth trembles, and the whole fabrick falls into ruine and disorder. A resolution (such as we usually make) is nothing but a little trench, which every childe can step over; and there is no civil man that commits a *willing sinne*, but he does it *against his resolution*; and what Christian lives, that will not say, and think, that he hath repented in some degree; and yet still they commit sin, that is, they break all their holy purposes as readily as they lose a dream; and so great is our weaknesse, that to most men the strength of a resolution is just such a restraint as he suffers, who is imprisoned in a curtain, and secured with dores and bars of the finest linnen; for though *the spirit be strong to resolve, the flesh is weak to keep it*.

E 5. But when they have felt their follies, and see the linen vail rent, some that are desirous to please God, back their *resolutions* with *vows*, and then the spirit is fortified, and the flesh may tempt and call, but the soul cannot come forth, and therefore it triumphs and acts its interest easily and certainly; and then the flesh is mortified; It may be so. But do not many of us enquire after a *vow*? And we consider, it may be it was rash, or it was an impossible

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possible matter, or without just consideration, and weighing of circumstances, or the case is alter'd, and there is a new emergent necessity, or a vow is no more then a resolution made in matter of duty; both are made for God, and in his eye and witnesse; or if nothing will do it, men grow sad and weary, and despair, and are impatient, and bite the knot in pieces, with their teeth, which they cannot by disputing, and the arts of the tongue. A vow will not secure our duty, because it is not stronger then our appetite; and the spirit of man is weaker then the habits and superinduced nature of the flesh; but by little and little it falls off, like the finest threed twisted upon the traces of a chariot; it cannot hold long.

6. Beyond all this, some choole excellent guides, and stand within the restraints of modesty, and a severe Monitor; and the Spirit of God hath put a veil upon our spirits, and by *modesty* in women and young persons, by *reputation* in the more aged, and by *honour* in the more noble, and by *conscience* in all, have fortified the spirit of Man, that men dare not prevaricate their duty, though they be tempted strongly, and invited perpetually; and this is a partition wall, that separates the spirit from the flesh, and keeps it in its proper strengths and retirements. But here the spirit of man, for all that it is assisted, strongly breaks from the inclosure, and runs into societies of flesh, and sometimes despises *reputation*, and sometimes supplies it with little arts of flattery, and self-love, and is modest as long, as it can be secret, and when it is discovered, it growes impudent; and a man shelters himself in crouds and heaps of sinners, and beleeves that it is no worse with him then with other mighty criminals, and publick persons, who bring sin into credit amongst fools and vicious persons; or else men take false measures of fame or publick honesty, and the world being broken into so many parts of disunion, and agreeing in nothing but in confederate vices, and grown so remisse in governments, and severe accounts, every thing is left so loose, that *honour* and *publick fame*, *modesty*, and *shame*, are now so slender guards to the spirit, that the flesh breaks in and makes most men more bold against God then against men, and against the lawes of Religion, then of the Common-wealth.

7. When the spirit is made willing by the grace of God, the flesh interposes in deceptions and false principles. If you tempt some man to a notorious sin, as to rebellion, to deceive his trust, or to be drunk, he will answer, he had rather die then do it: But put the sin civilly to him, and let it be disguised with little excuses, such things which indeed are trifles, but yet they are colours fair enough to make a weak pretence, and the spirit yeelds instantly. Most men choole the sin, if it be once disputable whether it be a sin or no? If they can but make an excuse, or a colour, so that it shall not rudely dash

A dash against the conscience with an open professed name of Sin, they suffer the temptation do its worst. If you tempt a man, you must tell him 'tis no sin, or it is excusable; this is not rebellion, but necessity, and self-defence; it is not against my allegiance, but is a performing of my trust; I do it for my friend, not against my Superiour; I do it for a good end, and for his advantage; this is not drunkenness, but free mirth, and fair society; it is refreshment, and entertainment of some supernumerary hours, but it is not a throwing away my time, or neglecting a day of salvation, and if there be any thing more to say for it, though it be no more then *Adams* fig-leaves, or the excuses of children and truants, it shall be enough to make the flesh prevail, and the spirit not to be troubled; for so great is our folly, that the flesh alwayes carries the cause, if the spirit can be coulen'd.

B 8. The flesh is so mingled with the spirit, that we are forced to make distinctions in our appetite, to reconcile our affections to God and Religion, lest it be impossible to do our duty; we weep for our sins, but we weep more for the death of our dearest friends, or other temporall sadnesses; we say we had rather die then lose our faith, and yet we do not live according to it; we lose our estates and are impatient, we lose our vertue and bear it well enough; and what vertue is so great, as more to be troubled for having sinn'd, then for being asham'd, and begger'd, and condemn'd to die? Here we are forced to a distinction: there is a *valuation of price*, and a *valuation of sence*; or the spirit hath *one rate* of things, and the flesh hath *another*; and what we beleieve the greatest evil, does not alwayes cause to us the greatest trouble; which shews plainly, that we are imperfect carnal persons, and the flesh will in some measure prevail over the spirit; because we will suffer it in too many instances, and cannot help it in all.

C 9. The spirit is abated and interrupted by the flesh, because the flesh pretends it is not able to do those ministeries, which are appointed in order to Religion; we are not able to fast, or if we watch, it breeds gouts and catarrhes; or charity is a grace too expensive, our necessities are too big to do it; or we cannot suffer pain; and *sorrow breeds death*, and therefore our repentances must be more gentle, & we must support our selves in all our calamities: for we cannot bear our crosses without a freer refreshment, and this freedome passes on to licence, and many melancholy persons drown their sorrows in sin and forgetfulness, as if sin were more tolerable then sorrow, and the anger of God an easier load then a temporall care; here the flesh betrays its weakness and its follies: For the flesh complains too soon, and the spirit of some men like *Adam* being too fond of his *Eve*, attends to all its murmurs and temptations; and yet the flesh is able to bear farre more then is required of it in usuall duties, Custome of suffering will make us endure much, and *fear* will make

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us suffer more, and necessity makes us suffer any thing; and *lust* and *desire* makes us to endure more then God is willing we should; and yet we are nice, and tender, and indulgent to our weaknesses, till our weaknesses grow too strong for us. And what shall we do to secure our duty, and to be delivered of our selves, that the body of death, which we bear about us, may not destroy the life of the spirit?

I have all this while complain'd, and you see not without cause; I shall afterwards tell you the remedies for all this evil. In the mean time, let us have but mean opinions of our selves; let us watch every thing of our selves as of suspected persons, and magnifie the grace of God, and be humbled for our stock and spring of follies, and let us look up to him, who is the fountain of grace and spiritual strengths.

Ζεῦ βασιλεῦ τὰ μὲν ἰδοὺ καὶ ἐυχόμενοι καὶ ἀνεύχοις

Ἀμμή δίδου, τὰ δὲ λυγρὰ καὶ ἐυχόμενον ἀπερὺχοις.

And pray that God would give us what we ask, and what we ask not; for we want more helps then we understand, and we are neerer to evil then we perceive, and we bear sin and death about us, and are in love with it; and nothing comes from us but false principles, and silly propositions, and weak discourses, and startings from our holy purposes, and care of our bodies, and of our palates, and the lust of the lower belly; these are the employment of our lives; but if we designe to live happily and in a better place, it must be otherwise with us; we must become new creatures, and have another definition, and have new strengths, which we can onely derive from God, whose *grace is sufficient for us*, and strong enough to prevail over all our follies and infirmities.

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Part II.

IF it be possible to cure an evil nature, we must enquire after remedies for all this mischief. In order to which I shall consider;
1. That since it is our flesh and blood that is the principle of mischief, we must not think to have it cured by washings & light medicaments; the Physitian that went to cure the Hectick with quicksilver and fasting spittle, did his Patient no good, but himself became a proverb; and he that by easie prayers and a seldome fast, by the scattering of a little almes, and the issues of some more naturall vertue thinks to cure his evil nature, does fortifie his indisposition, as a stick is hardened by a little fire, which by a great one is devoured. *Quanto satius est mentem potius eluere, quæ malis cupiditatibus sordidatur, & uno virtutis ac fidei lavacro universa vitia depellere?* Better it is by an intire body of vertue, by a living and active faith to cleanse the minde from every vice, and to take off all superinduced habits of sin; *Quod qui fecerit, quamlibet inquinatum ac sordidum corpus gerat, satis purus est.* If we take this course, although our body is foul, and our affections unquiet, and our rest discomposed, yet we shall be masters of our resolution, and clean from habituall sins, and so cure our evil nature. For our nature was not made evil but by our selves; but yet we are *naturally evil*, that is, by a superinduced nature; just as drunkards and intemperate persons have made it necessary to drink extremely, and their nature requires it, and it is health to them; they die without it, because they have made to themselves a new constitution, and *another nature*, but much worse then that which God made; their sin made this *new nature*; and this *new nature* makes sin necessary and unavoidable: so it is in all other instances; Our nature is evil, because we have spoil'd it; and therefore the removing the sin which we have brought in, is the way to cure our nature: for this evil nature is not a thing, which we cannot avoid; we made it, and therefore we must help it; but as in the superinducing this evil nature, we were thrust forward by the world and the Devil, by all objects from without, and weaknesse from within; so in the curing it we are to be helped by God and his most holy Spirit,

Laſtantiu.

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Βαθεῖαν ἄλoα δια φρενός καρπόμεν@
 'Αφ' ἧς τὰ κενὰ βλαστάνει βελώματα.

We must have a new nature put into us, which must be the principle of new counsels, and better purposes, of holy actions and great devotion; and *this nature* is deriv'd from God, and is a grace and a favour of heaven. The same Spirit, that caused the holy Jesus to be born after a new and strange manner, must also descend upon us, and cause us to be born again, and to begin a new life upon the stock of a new nature. 'Απ' ἐκείνου ἤρξατο θεῖα καὶ ἀνθρωπίνη συναρμυνομένη φύσις, ἐν ᾗ ἀνθρωπίνη τῇ πρὸς τὸ θεώτερον κοινωνία γίνεται θεῖα, said Origen; From him it first began that a divine and humane nature were weaved together, that the humane nature by communication with the celestially may also become divine, ἐκ ἐν μόνῳ τῷ Ἰησοῦ, ἀλλὰ ἐν πᾶσι τοῖς μὲν τὸ πιστεύειν ἀναλαμβάνουσι βίον, δὲ Ἰησοῦς ἐδίδαξεν; Not only in Jesus, but in all that first beleve in him, and then obey him, living such a life as Jesus taught: and this is the summe totall of the whole designe; As we have liv'd to the flesh, so we must hereafter live to the spirit: as our nature hath been flesh, not only in its originall, but in habits and affection; so our nature must be spirit in habit and choice, in designe and effectually prosecutions; for nothing can cure our old death, but this new birth; and this is the recovery of our nature, and the restitution of our hopes, and therefore the greatest joy of mankind.

Euripides.

Φίλον μὲν ῥέγ@ ἡλίου, τὸ δ' ἔ
 Καλὸν ᾗ πόντε χεῦμ' ἰδεῖν ἐυήμερον,
 Τῇ τ' ἡμερὶν θάλασσα πλέσσιον θ' ὕδωρ.

It is a fine thing to see the light of this Sun, and it is pleasant to see the storme allayed and turned into a smooth sea and a fresh gale; our eyes are pleased to see the earth begin to live, and to produce her little issues with particoulour'd coats:

'Αλλ' ἐδὲν ἔτω λαμπρὸν
 ὧς τοῖς ἀπαιαὶ καὶ πόθῳ δεδηγμένοις
 Παιδῶν, νεογνῶν ἐν δόμοις ἰδεῖν φα@.

Nothing is so beauteous as to see a new birth in a childlesse family; And it is excellent to hear a man discourse the hidden things of Nature, and unriddle the perplexities of humane notices and mistakes; it is comely to see a wise man sit in the gates of the City, and give right judgement in difficult causes: But all this is nothing to the excellencies of a new birth; to see the old man carried forth to funerall with the solemn tears of repentance, and buried in the grave of Jesus, and in his place a new creation to arise, a new heart, and

A and a new understanding, and new affections, and excellent appetites: for nothing lesse then this can cure all the old distempers. Our life, and all our discourses, and every observation, and a state of reason, and a union of sober counsels, are too little to cure a peevish spirit, and a weak reasoning, and silly principles, and accursed habits, and evil examples, and perverse affections, and a whole body of sin and death. It was well said in the Comedy;

*Nunquam ita quisquam bene subducta ratione ad vitam fuit,
Quin etas usus semper aliquid apportet novi,
Aliquid moneat; ut illa, quae scire credas, nescias,
Et quae tibi putas prima, in experiundo repudies.*

B Men at first think themselves wise, and are alwayes most confident when they have the least reason; and to morrow they begin to perceive yesterdaies folly, and yet they are not wise; But as the little Embryo in the naturall sheet and lap of its mother, first distinguishes into a little knot, and that in time will be the heart, and then into a bigger bundle, which after some dayes abode growes into two little spots, and they, if cherished by nature, will become eyes, and each part by order commences into weak principles, and is preserved with natures greatest curiosity; that it may assist first to distinction, then to order, next to usefulness, and from thence to strength, till it arrive at beauty, and a perfect creature: so are the necessities, and so are the discourses of men; we first learn the principles of reason, which breaks obscurely through a cloud, and brings a little light, and then we discern a folly, and by little and little leave it, till that enlightens the next corner of the soul; and then there is a new discovery; but the soul is still in infancy and childish follies; and every day does but the work of one day; but therefore art, and use, experience, and reason, although they do something, yet they cannot do enough; there must be something else: But this is to be wrought by a new principle, that is, by the Spirit of grace: Nature and reason alone cannot do it, and therefore the proper cure is to be wrought by those generall means of *inviting* and *cherishing*, of *getting* and *entertaining* Gods Spirit, which when we have observed, we may account ourselves sufficiently instructed toward the repair of our breaches, and the reformation of our evil nature.

C The first great instrument of changing our whole nature into the state of grace, flesh into the spirit, is a firm belief, and a perfect assent to, and hearty entertainment of the promises of the Gospel; for holy Scripture speaks great words concerning faith. *It quenches the fiery darts of the Devil,* saith St. Paul, *it overcomes the world,* saith St. John, it is the fruit of the Spirit, and the parent of love; it is *obedience*, and it is *humility*, and it is a *shield*, and it is a *breast-plate*, and a *work*, and a *mystery*, it is a *fight*, and it is a *victory*, it is a *pleasing* God, and it is that *whereby the just do live*; by faith we are

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Ephes. 4. 16.

1 Joh. 5. 4.

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*purified, and by faith we are sanctified, and by faith we are justified, and by faith we are saved: by this we have access to the throne of grace, and by it our prayers shall prevail for the sick, by it we stand, and by it we walk, and by this Christ dwells in our hearts, and by it all the miracles of the Church have been done; it gives great patience to suffer, and great confidence to hope, and great strength to do, and infallible certainty to enjoy the end of all our faith, and satisfaction of all our hopes, and the reward of all our labours, even the most mighty price of our high calling: and if faith be such a magazine of spirituall excellencies, of such universall efficacy, no thing can be a greater antidote against the venome of a corrupted nature. But then this is not a grace seated finally in the understanding, but the principle that is designed to, and actually productive of a holy life; It is not onely a beleeving the propositions of Scripture as we beleeve a proposition in the Metaphysicks, concerning which a man is never the honestest whether it be true or false; but it is a beleeve of things that concern us infinitely, things so great that if they be so true as great, no man that hath his reason and can discourse, that can think and choose, that can desire and work towards an end, can possibly neglect. The great object of our faith, to which all other Articles do minister, is, *resurrection of our bodies and souls to eternall life, and glories infinite.* Now is it possible that a man that beleeves this, and that he may obtain it for himself, and that it was prepared for him, and that God desires to give it him, that he can neglect and despise it, and not work for it, and perform such easie conditions upon which it may be obtained? Are not most men of the world made miserable at a lesse price then a thousand pound a yeer? Do not all the Usurers and Merchants, all tradesmen and labourers under the Sun toil and care, labour and contrive, venture and plot for a little money, and no man gets, and scarce any man desires so much of it as he can lay upon three acres of ground; not so much as will fill a great house; and is this summe, that is such a trifle, such a poor limited heap of dirt, the reward of all the labour, and the end of all the care, and the designe of all the malice, and the recompence of all the wars of the world; and can it be imaginable, that life it self, and a long life, an eternall and a happy life, a kingdome, a perfect kingdome, and glorious, that shall never have ending, nor ever shall be abated with rebellion, or fears, or sorrow, or care, that such a kingdome should not be worth the praying for, and quitting of an idle company, and a foolish humour, or a little drink, or a vicious filly woman for it? surely men beleeve no such thing. They do not relie upon those fine stories that are read in books, and published by Preachers, and allow'd by the lawes of all the world. If they did, why do they chuse intemperance and a seaver, lust and shame, rebellion and danger, pride and a fall, sacriledge and a curse, gain and passion, before*

- A fore humility and safety, religion and a constant joy, devotion and peace of conscience, justice and a quiet dwelling, charity, and a blessing, and at the end of all this, a Kingdome more glorious then all the beauties the Sun did ever see. *Fides est velut quodam aternitatis exemplar, praterita simul & presentia & futura sine quodam vastissimo comprehendit, at nihil ei pratereat, nil pereat, praeat nihil* ; Now, Faith is a certain image of eternity, all things are present to it, things past and things to come, are all so before the eyes of faith, that he in whose eye that candle is enkindled, beholds heaven as present, and sees how blessed a thing it is to die in Gods favour, and to be
- B chim'd to our grave with the Musick of a good conscience. Faith converses with the Angels, and antedates the hymnes of glory ; every man that hath this grace is as certain, that there are glories for him, if he perseveres in duty, as if he had heard and sung the thanksgiving Song for the blessed sentence of Dooms-day. And therefore it is no matter if these things are separat and distant objects ; none but children and fools are taken with the present trifle, and neglect a distant blessing, of which they have credible and beleevd notices. Did the Merchant see the Pearls and the wealth he designs to get in the trade of 20 yeers ? And is it possible that a childe
- C should, when he learns the first rudiments of Grammar, know, what excellent things there are in learning, whither he designs his labour, and his hopes ? We labour for that which is uncertain, and distant, and beleevd, and hoped for with many alliaies, and seen with diminution, and a troubled ray ; and what excuse can there be, that we do not labour for that, which is told us by God, & preach'd by his holy Son, and confirmed by miracles, and which Christ himself died to purchase, and millions of Martyrs died to witnesse, and which we see good men, and wise beleeve with an assent stronger then their evidence, and which they do beleeve because they do
- D love, and love because they do beleeve ? There is nothing to be said ; but that faith which did enlighten the blind, and cleanse the Lepers, and wash'd the soul of the *Aethiopian* ; that faith that cures the sick, and strengthens the Paralytick, and baptizes the Catechumens, and justifies the faithfull, and repairs the penitent, and confirms the just, and crowns the Martyrs ; that faith, if it be true and proper, Christian and alive, active and effective in us, is sufficient to appease the storm of our passions, and to instruct all our ignorances, and to *make us wise unto salvation* ; it will, if we let it do its first intention, chastise our errors, and discover our
- E follies, it will make us ashamed of trifling interests, and violent profecutions, of false principles, and the evil disguises of the world ; and then our nature will return to the innocence and excellency, in which God first estated it ; that is, our flesh will be a servant of the soul, and the soul a servant to the spirit ; and then, because faith makes heaven to be the end of our desires, and God the object of our

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love, and worshippings, and the Scripture the rule of our actions, and Christ our Lord and Master, and the holy Spirit our mighty Assistance and our Counsellour, all the little uglinesses of the world, and the follies of the flesh will be uneasie, and unsavory, unreasonable, and a load; and then that grace, the grace of faith, that layes hold upon the holy Trinity, although it cannot understand it, and beholds heaven before it can possesse it, shall also correct our weaknesses, and master all our averfations; and though we cannot in this world be perfect masters, and triumphant persons, yet we be conquerors and more; that is, conquerors of the direct hostility, and sure of a crown to be revealed in its due time.

Luke 11.13.
Matt. 7.11.

2. The second great remedy of our evil Nature, and of the loads of the flesh, is devotion, or a state of prayer, and entercourse with God. For the gift of the Spirit of God, which is the great antidote of our evil natures, is properly and expressly promised to prayer; *If you, who are evil, give good things to your children, that ask you, how much more shall your Father from heaven give his holy Spirit to them that ask it?* That which in St. Luke is called *ἅγιον πνεῦμα*, the holy Spirit, is called in St. Matthew, *τὰ ἀγαθὰ*, good things; that is, the holy Spirit is all that good that we shall need towards our pardon, and our sanctification, and our glory, and this is promised to Prayer; to this purpose Christ taught us the Lords Prayer, by which we are sufficiently instructed in obtaining this Magazine of holy and usefull things. But Prayer is but one part of devotion; and though of admirable efficacy towards the obtaining this excellent promise, yet it is to be assisted by the other parts of devotion, to make it a perfect remedy to our great evil. He that would secure his evil Nature, must be a devout person, and he that is devout, besides, that he prays frequently, he delights in it as it is a conversation with God; he rejoyces in God, and esteems him the light of his eyes, and the support of his confidence, the object of his love, and the desires of his heart; the man is uneasie, but when he does God service; and his soul is at peace and rest, when he does, what may be accepted: and this is that which the Apostle counsels, and gives in precept; *Rejoyce in the Lord alwayes, and again I say rejoyce*; that is, as the Levites were appointed to rejoyce, because God was their portion in tithes and offerings, so now that in the spirituall sence God is our portion, we should rejoyce in him, and make him our inheritance, and his service our employment, and the peace of conscience to be our rest, and then it is impossible we should be any longer slaves to sin, and afflicted by the baser employments of the flesh, or carry burdens for the Devil; and therefore the Scholiast upon Juvenal observed well, *Nullum malum gaudium est, No true joy can be evil*; and therefore it was improperly said of Virgil, *Mala gaudia mentis*, calling lust and wilde desires, the evil joyes of the minde; *Gaudium enim nisi sapienti non contingere*, said

Seneca,

- A *Seneca, none but a wise and a good man can truly rejoyce*; The evil laugh loud, and sigh deeply, they drink drunk, and forget their sorrowes, and all the joyes of an evil man is onely arts of forgetfulness, devices to cover their sorrow, and make them not see their death, and its affrighting circumstances; but the heart never can rejoyce, and be secure, be pleased and be at rest, but when it dwells with holiness: the joyes that come from thence are *safe and great, unchangeable and unabated, healthfull and holy*; and this is true joy: and this is that, which can cure all the little images of pleasure, and temptation, which debauch our nature, and make it dwell with
- B hospitals, in the region of diseases and evil sorrows. St. Gregory well observed the difference: saying, that *“Corporall pleasures, when we have them not, enkindle a flame and a burning desire in the heart, and make a man very miserable, before he tastes them; the appetite to them is like the thirst and the desires of a fever, the pleasure of drinking will not pay for the pain of the desire; and when they are enjoyed, they instantly breed satiety and a loathing. But spirituall rejoycings, and delights are loathed by them that have them not, and despised by them that never felt them; but when they are once tasted they increase the appetite and swell it to bigger capacities; and the more they are eaten, the more they are desired, and cannot become a weariness, because they satisfy all the way, and onely increase the desire, because themselves grow bigger and more amiable. And therefore when this new and stranger appetite, and consequent joy arises in the heart of man, it fills all the faculties, that there is no gust, no desire left for toads and vipers, for hemlock and the deadly night-shade.*

- D *Sirenas, hilarem navigantium penam,
Blandasque mortes, gaudiumq; crudele,
Quas nemo quondam deserebat auditas,
Prudens Ulysses dicitur reliquisse.*

- E Then a man can hear the musick of songs and dances, and think them to be heathenish noises; and if he be engaged in the society of a woman singer, he can be as unconcerned as a marble statue; he can be at a feast and not be defil'd, he can passe through theatres as thorow a street; then he can look on money as his servant, *nec distant ara lupinis*, he can use it as the Greeks did their sharp coins, to cast accounts withall, and not from thence take the accounts of his wealth or his felicity. If you can once obtain but to delight in prayer, and to long for the day of a Communion, and to be pleased with holy meditation, and to desire Gods grace with great passion, and an appetite keen as a Wolf upon the void plains of the North; If you can delight in Gods love, and consider concerning his providence, and busie your selves in the

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pursuit of the affairs of his Kingdome, then you haue the grace of devotion, and your evil nature shall be cured.

Ephes. 5. 18.

3. Because this great cure is to be wrought by the Spirit of God, which is a new nature in us, we must endeavour to abstain from those things, which by a special malignity are directly opposite to the spirit of reason, and the spirit of grace; and those are drunkennesse and lust. He that is full of wine cannot be full of the spirit of God; St. Paul noteth the hostility. *Be not drunk with wine, but be filled with the Spirit*; a man that is a drunkard does *perire cito*, he perishes quickly, his temptations that come to him make but short work with him; a drunkard is *ἄσωτος*; our English well expressees it, it is a *sottishnesse*, and the man is *ἀκόλαστος*, *ἄχρηστος*, *ἄχρηστος*, an uselesse, senselesse person, *εἰτ' ἔχ' ἀπάντων ἐστὶ τὸ μεθύειν κακὸν μέγιστον ἀνθρώποισι καὶ βλαβερώτατον*; of all the evils of the world, nothing is worse to a mans self, nothing is more harmefull then this; *ἀποστερῶντα ἑαυτὸν τὸ φρονεῖν*, ὃ μέγιστον ἡμῶν ἀγαθὸν ἔχειν ἡ ψυχή; said *Crobylus*, it deprives a wise man of his counsell and his understanding; now, because it is the greatest good that Nature hath, that which takes it away must needs be our greatest enemy. Nature is weak enough of it self, but drunkennesse takes from it all the little strengths that are left to it, and destroyes the spirit; and the man can neither have the strenghts of nature, nor the strengths of grace; and how then can the man do wisely or vertuously? *Spiritus sanctus amat sicca corda*, the Spirit of God loves dry hearts, said the Christian Proverb; and *Iosephus* said of *Samson*, *δῆλον ἦν περὶ πνεύματος ἀπὸ τῆς περὶ τὴν διαίταν σωφροσύνης*, it appears he was a Prophet, or a man full of the Spirit, by the temperance of his diet; and now that all the people are holy unto the Lord, they must *ἀόλυνες ἀγνείας ἔχειν*, as *Plutarch* said of their consecrated persons; they must have dry and sober purities: for by this means their reason is usefull, and their passions not violent, and their discourse united, and the precious things of their memory at hand, and they can pray, and read, and they can meditate, and practise, and then they can learn, where their naturall weaknesse are most urgent, and how they can be tempted, and can secure their aids accordingly; but how is it possible, that such a man should cure all the evils of his Nature, and repair the breaches of *Adams* sin, and stop all the effect which is upon him from all the evils of the world, if he delights in seas of drink, and is pleased with the follies of distemper'd persons, and laughs loud at the childish humours and weak discourses of the man, that can do nothing but that for which *Dionysius* slew. *Antiphon*, and *Timagenes* did fall from *Cæsars* friendship; that is, play the fool and abuse his friend; He cannot give good counsell or spend an hour in wise sayings; but half a day they can talk, *ut foret, unde corona cachinnum tollere possit*, to make the crowd laugh and consider not.

And the same is the case of lust; because it is exactly contrary

to

A to Christ the King of Virgins, and his holy Spirit, who is the Prince of purities and holy thoughts; it is a captivity of the reason, and an inraging of the passions, it wakens every night, and rages every day, it desires passionately, and prosecutes violently, it hinders business and distracts counsel, it brings jealousies and enkindles wars, it sins against the body, and weakens the soul, it defiles a Temple, and drives the holy Spirit forth, and it is so intire a prosecution of the follies and weaknesses of nature, such a snare and a bait to weak and easie fools, that it prevails infinitely, and rages horribly, and rules tyrannically; it is a very feaver in the reason, and a calenture in the passions; and therefore either it must be quenched, or it will be impossible to cure our evil natures: The curing of this is not the remedy of a single evil, but it is a doing violence to our whole nature; and therefore hath in it the greatest courage and an equall conduct, and supposes spirituall strengths great enough to contest against every enemy.

B 4. Hither is to be reduced, that we avoid all flatterers and evil company; for it was impossible that *Alexander* should be wise and cure his pride and his drunkenness, so long as he entertain'd *Agessius* and *Agnon*, *Bagoas* and *Demetrius*, and slew *Parmenio* and *Philotas*, and murder'd wise *Calisthenes*; for he that loves to be flattered, loves not to change his pleasure; but had rather to hear himself call'd wise, then to be so. Flattery does bribe an evil nature, and corrupt a good one; and make it love to give wrong judgement, and evil sentences; he that loves to be flatter'd can never want some to abuse him, but he shall alwayes want one to counsel him, and then he can never be wise.

C 5. But I must put these advices into a heap; he therefore that will cure his evil nature, must set himself against his chiefest lust, which when he hath overcome, the lesser enemies will come in of themselves. He must endeavour to reduce his affections to an indifferency; for all violence is an enemy to reason and counsel, and is that state of disease, for which he is to enquire remedies.

D 8. It is necessary that in all actions of choice he deliberate and consider, that he may never do that, for which he must ask a pardon, and he must suffer shame and smart: and therefore *Cato* did well reprove *Aulus Albinus* for writing the *Roman* story in the Greek tongue, of which he had but imperfect knowledge; and himself was put to make his Apologie for so doing; *Cato* told him that he was mightily in love with a fault, that he had rather beg a pardon then be innocent; Who forc'd him to need the pardon? And when before hand we know we must change from what we are or do worse, it is a better *compendium* not to enter in from whence we must uneasily retire.

E 9. In all the contingencies of chance and variety of action, remember that thou art the maker of thy own fortune, and of thy

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own sin; charge not God with it either before or after; The violence of thy own passion is no superinduced necessity from him, and the events of providence in all its strange variety can give no authority or patronage to a foul forbidden action, though the next chance of war or fortune be prosperous and rich. An Egyptian robber sleeping under a rotten wall was awaken'd by Serapis, and sent away from the ruine, but being quit from the danger, and seeing the wall to slide, thought that the *Demon* lov'd his crime, because he had so strangely preserved him from a sudden and a violent death. But Serapis told him, *Θάνατον μὲν ἄλυπον νῦν ἔφυγες, σωρὸν δ' ἰδίῃ φυλαττόμενον*, I saved you from the wall to reserve you for the wheel; from a short and a private death, to a painfull and disgracefull; and so it is very frequently in the event of humane affairs: men are saved from one death, and reserved for another; or are preserved here to be destroyed hereafter; and they that would judge of actions by events, must stay till all events are passed; that is, till all their posterity be dead, and the sentence is given at Dooms-day; in the mean time, the evils of our nature are to be look'd upon without all accidentall appendages; as they are in themselves, as they have an irregularity and disorder, an unreasonable and a sting; and be sure to rely upon nothing, but the truth of lawes and promises; and take severe accounts by those lines, which God gave us on purpose to reprove our evil habits and filthy inclinations. Men that are not willing to be cured are glad of any thing to couse them; but the body of death cannot be taken off from us, unlesse we be honest in our purposes, and severe in our counsels, and take just measures, and glorifie God, and set our selves against our selves, that we may be changed into the likenesse of the sons of God.

9. Avoid all delay in the counsels of Religion. Because the aversation and perversnesse of a childe's nature may be corrected easily; but every day of indulgence and excuse increases the evil, and makes it still more naturall, and still more necessary.

10. Learn to despise the world; or, which is a better compendium in the duty, learn but truely to understand it; for it is a counsellage all the way; the head of it is a rainbowe, and the face of it is flattery; its words are charmes, and all its stories are false; its body is a shadow, and its hands do knit spiders webs; it is an image and a noise, with a *Hyana's* lip and a serpents tail; it was given to serve the needs of our nature, and in stead of doing it, it creates strange appetites, and nourishes thirsts and feavers; it brings care and debauches our nature, and brings shame and death as the reward of all our cares. Our nature is a disease, and the world does nourish it; but if you leave to feed upon such unwholesome diet, your nature reverts to its first purities, and to the entertainments of the grace of God.

A 4. I am now to consider, how farre the infirmities of the flesh can be innocent, and consist with the spirit of grace. For all these counsels are to be entertain'd into a willing spirit, and not onely so, but into an active: and so long as the spirit is onely willing, the weaknesse of the flesh will in many instances become stronger then the strengths of the spirit. For he that hath a good will, and does not do good actions, which are required of him, *is hindred*, but not by God that requires them, and therefore by himself, or his worst enemy. But the measures of this question are these.

B 1. If the flesh hinders us of our duty, it is our enemy; and then our misery is not, that the flesh is weak, but that it is too strong; But 2. when it abates the degrees of duty and stops it growth, or its passing on to action and effect, then *it is weak, but not directly, nor alwayes criminall*. But to speak particularly.

If our flesh hinders us of any thing, that is a direct duty, and prevails upon the spirit to make it do an evil action, or contract an evil habit, the man is in a state of bondage and sin: his flesh is the mother of corruption, and an enemy to God. It is not enough to say, I desire to serve God, and cannot as I would: I would fain love God above all the things in the world, but the flesh hath

C appetites of its own that must be served: *I pray* to be forgiven as I forgive others; but flesh and blood cannot put up such an injury: for know that no infirmity, no unavoidable accident, no necessity, no poverty, no businessse can hinder us from the love of God, or forgiving injuries, or being of a religious and a devout spirit; Poverty and the intrigues of the world are things, that can no more hinder the spirit in these duties, then a strong enemy can hinder the Sun to shine, or the clouds to drop rain. These things which God requires of us, and exacts from us with mighty penalties, these he hath made us able to performe; for he knows, that

D we have no strength, but what he gives us; and therefore as he binds burdens upon our shoulders, so he gives us strength to bear them; and therefore he that sayes he cannot forgive, sayes onely that his lust is stronger then his religion; his flesh prevails upon his spirit. For what necessity can a man have to curse him, whom he calls enemy? or to sue him, or kill him, or do him any spite? A man may serve all his needs of nature, though he does nothing of all this; and if he be willing, what hinders him to love, to pardon, to wish well, to desire? The willing is the doing in this case; and he that sayes he is willing to do his duty, but he cannot; does not under-

E stand what he sayes. For all the duty of the inner man consists in the actions of the will, and there they are seated, and to it all the inferiour faculties obey in those things which are direct emanations, and effects of will. He that desires to love God, does love him; indeed men are often couzened with pretences; and in some good mood are warm'd with a holy passion, but it signifies nothing; becaule

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because they will not quit the love of Gods enemies ; and therefore they do not desire, what they say they do : but if the will and heart be right, and not false and dissembling, this duty is, or will be done infallibly.

2. If the spirit and the heart be willing, it will passe on to outward actions in all things, where it ought, or can. He that hath a charitable soul, will have a charitable hand; and will give his money to the poor, as he hath given his heart to God : For these things which are in our hand are under the power of our will, and therefore are to be commanded by it. He that sayes to the naked, *be warm and cloathed*, and gives him not the garment that lies by him, or money to buy one, mocks God, and the poor, and himself. *Nequam illud verbum est, bene vult, nisi qui bene facit*, said the Comedy ; *It is an evil saying, he wishes well, unlesse he do well.*

Tinnimus.

3. Those things which are not in our power, that is, such things in which the flesh is inculpably weak, or naturally, or politically disabled, the will does the work of the outward and of the inward man ; we cannot cloath Christs body, he needs it not, and we cannot approach so sacred and separate a presence ; but if we desire to do it, it is accounted as if we had. The ignorant man cannot discourse wisely and promote the interest of souls, but he can love souls, and desire their felicity ; though I cannot build Hospitals and Colleges, or pour great summes of money into the lap of the poor, yet if I incourage others and exhort them, if I commend and promote the work, I have done the work of a holy Religion. For in these and the like cases, the outward work is not always set in our power; and therefore without our fault is omitted, and can be supplied by that which is in our power.

4. For that is the last caution concerning this question. *No man is to be esteemed of a willing spirit, but he that endevours to do the outward work, or to make all the supplies that he can ;* not onely by the forwardnesse of his spirit, but by the compensation of some other charities, or devotion, or religion. *Silver and gold have I none*, and therefore I can give you none : But I wish you well ; How will that appear ? why thus, *Such as I have I will give you : Rise up and walk.* I cannot give you gold, but I can give you counsell ; I cannot relieve your need, but I can relieve your sadness ; I cannot cure you, but I can comfort you ; I cannot take away your poverty, but I can ease your spirit ; and *God accepts us* (saith the Apostle) *according to what a man hath, and not according to what he hath not.* Onely as our desires are great, and our spirits are willing, so we shall finde wayes to make supply of our want of ability and expressed liberality.

*Et labor ingenium misero dedit, & sua quemq;
Advigilare sibi iussit fortuna premendo.*

What

A What the poor mans need will make him do, that also the good mans charity will; it will finde out wayes and artifices of relief, in kinde, or in value; in comfort, or in prayers, in doing it himself, or procuring others:

Πάντα ὃ ταῦτ' ἰδίᾳ ἐκτελεῖται καὶ πρὸς πάντολμα ἀνάγκη.

B The necessity of our fortune, and the willingnesse of our spirits will do all this; all that it can, and something that it cannot; *You have relieved the Saints (saith St. Paul) according to your power, yea and beyond your power;* Onely let us be carefull in all instances, that we yeeld not to the weaknesse of the flesh, nor listen to its fair pretences; for the flesh can do more then it sayes, we can do more then we think we can; and if we do some violence to the flesh, to our affairs, and to the circumstances of our fortune, for the interest of our spirit, we shall make our flesh usefull, and the spirit strong, the flesh and its weaknesse shall no more be an objection, but shall comply, and co-operate, and serve all the necessities of the spirit.

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Scr-

SERMON, XII.

Of Lukewarmnesse, and Zeal:

OR,

SPIRITUALL FERVOUR.

Part. I.

Jer. 48. 10. vers. first part.

Cursed be he that doth the work of the Lord deceitfully.

Hriste Kingdome being in order to the Kingdome of his Father, which shall be manifest at the day of Judgement, must therefore be spirituall, because then it is, that all things must become spirituall, not onely by way of eminency, but by intire constitution and perfect change of natures. Men shall be like Angels, and Angels shall be comprehended in the lap of spirituall and eternall felicities; the soul shall not understand by materiall phantasmes, neither be served by the provisions of the body, but the body it self shall become spirituall, and the eye shall see intellectuall objects, and the mouth shall feed upon hymns and glorifications of God; the belly shall be then satisfied by the fulnesse of righteousness, and the tongue shall speak nothing but praises, and the propositions of a celestially wisdom; the motion shall be the swiftnesse of an Angel; and it shall be cloathed with white as with a garment: Holinesse is the Sun, and righteousness is the Moon in that region; our societie shall be Quires of singers, and our conversation wonder; contemplation shall be our food. and love shall be the wine of elect soules; and as to every naturall appetite there is now proportion'd an object, crasse, materiall, unsatisfying, and allayed with

A with sorrow and uneasinesse: so there be new capacities and equall
objects, the desires shall be fruition, and the appetite shall not sup-
pose want, but a faculty of delight, & an unmeasurable complacen-
cy: the will and the understanding, love and wonder, joyes every
day and the same for ever; this shall be their state who shall be ac-
counted worthy of the resurrection to this life; where the body
shall be a partner, but no servant; where it shall have no work of
its own, but it shall rejoyce with the soul; where the soul shall
rule without resistance, or an enemy, and we shall be fitted to en-
joy God who is the Lord and Father of spirits. In this world
B we see it is quite contrary: we long for perishing meat, and fill
our stomachs with corruption; we look after white and red, and
the weaker beauties of the night; we are passionate after rings and
seals, and enraged at the breaking of a Chrystall; we delight in the
society of fools and weak persons; we laugh at sin, and contrive
mischiefs; and the body rebels against the soul, and carries the
cause against all its just pretences; and our soul it self is above
half of it earth, and stone in its affections, and distempers; our
hearts are hard, and inflexible to the softer whippers of mercy
and compassion; having no loves for any thing but strange flesh,
C and heaps of mony, and popular noises, for misery and folly;
and therefore we are a huge way off from the Kingdom of God,
whose excellencies, whose designs, whose ends, whose constitution
is spirituall and holy, and separate, and sublime, and perfect. Now
between these two states of *naturall flesh*, and *heavenly spirit*, that
is, the powers of darknesse, and the regions of light, the mis-
eries of man, and the perfections of God; the imperfection of na-
ture where we stand by our creation, and supervening follies, and
that state of felicities, whither we are designed by the mercies of
God, there is a middle state; the *Kingdome of grace*, wrought for
D us by our Mediator, the man Christ Jesus, who came to perfect
the vertue of Religion, and the designs of God, and to reforme
our Nature, and to make it possible for us to come to that spi-
rituall state, where all felicity does dwell. The Religion that Christ
taught is a *spirituall Religion*, it designs (so far as this state can
permit) to make us *spirituall*; that is, so as the spirit be the pre-
vailing ingredient. God must now be worshipped in spirit, and not
only so, but with a *fervent spirit*; and though God in all Reli-
gions did seise upon the spirit, and even under *Moses Law* did
by the shadow of the ceremony, require the substantiall worship,
E by cutting off the flesh intended the circumcision of the heart;
yet because they were to minde the outward action, it took off
much from the intention, and activity of the spirit; Man could
not do both busily: And then they fail'd also in the other part of
a spirituall Religion; for the nature of a spirituall Religion is,
that in it we serve God with our hearts and affections; and because
F
O while

Ser. XII. while the spirit prevails, we do not to evil purposes of abatement converse with flesh and blood, this service is also *seruus, inuense, adiuue, wise, and huse*, according to the nature of things spirituall. Now because God alwayes perfectly intended it, yet because he lesse perfectly required it in the Law of *Moses*, I say they fell short in both.

For, 1. They so rested in the outward action, that they thought themselves chaste, if they were no adulterers, though their eyes were wanton as Kids, and their thoughts polluted as the springs of the Wildernesse when a Panther and a Lionesse descend to drink and lust; and if they did not rob the Temple, they accounted it no shame if they murmur'd at the riches of Religion; and *Iosephus* reproves *Polybius*, for saying that *Antiochus* was punished for having a designe of sacrilege; and therefore *Tertullian* layes of them, they were *nec plena, nec adeo timenda disciplina ad innocentia veritatem*; this was their righteousness which Christ said unless we will exceed, we shall not enter into the Kingdome of heaven, where all spirituall perfections are in state and excellency.

2. The other part of a spirituall worship is a *seruus* and a *holy* zeal of Gods glory, greatnesse of desire, and quicknesse of action; of all this the Jews were not carefull at all, excepting the zelots amongst them, and they were not onely fervent but inflamed; and they had the earnestnesse of passion for the holy warmth of Religion; and in stead of an earnest charity they had a cruell discipline, and for fraternall correction they did destroy a sinning Israelite: and by both these evil states of Religion they did the work of the Lord *deserisfully*; they either gave him the action without the heart, or zeal without charity, or religion without zeal, or ceremony without religion, or indifferency without desires; and then God is served by the outward man and not the inward; or by part of the inward and not all; by the understanding and not by the will; or by the will when the affections are cold and the body unapt, and the lower faculties in rebellion, and the superior in disorder, and the work of God is left imperfect, and our persons ungracious, and our ends unacquired, and the state of a spirituall kingdome not at all set forward towards any hope or possibility of being obtained. All this Christ came to mend, and by his Lawes did make provision that God should be served intirely according as God alwayes designed, and accordingly required by his Prophets, and particularly in my Text, that his work be done *sincerely*, and our duty with *great affection*; and by these two provisions, both the *intention* and the *extension* are secured; our duty shall be intire, and it shall be perfect, we shall be neither lame nor cold, without a limbe, nor without naturall heat, and then the work of the Lord will prosper in our hands: but if we fail

A fail in either, we do the Lords work deceitfully, and then we are accursed. For so saith the Spirit of God; *Cursed be he that doth the work of the Lord deceitfully.*

1. Here then is the duty of us all: 1. God requires of us to serve him with an integrall, intire, or a whole worship and religion. 2. God requires of us to serve him with earnest and intense affections; The intire purpose of both which, I shall represent in its severall parts by so many propositions. 3. I shall confidet concerning the measures of zeal and its inordinations.

B 1. *He that serves God with the body without the soul, serves God deceitfully.* My son give me thy heart; and though I cannot think that Nature was so sacramentall, as to point out the holy and mysterious Trinity by the triangle of the heart, yet it is certain that the heart of man is Gods speciall portion, and every angle ought to point out towards him directly; that is, the soul of man ought to be presented to God, and given to him as an oblation to the interest of his service.

C 1. For, to worship God with our souls confesses one of his glorious attributes; it declares him to be the searcher of hearts, and that he reads the secret purposes, and beholds the smallest arrests of fancy, and binds in all the flexures and intricques of crafty people; and searches out every plot and trifling conspiracy against him, and against our selves, and against our brethren.

2. It advances the powers and concernments of his providence, and confesses all the affairs of men, all their cabinets & their nightly counsels, their snares and two-edged mischiefs to be over-ruled by him; for what he sees he judges, and what he judges he rules, and what he rules must turn to his glory; and of this glory he reflects rayes and influences upon his servants, and it shall also turn to their good.

D 3. This service distinguishes our duty towards God from all our conversation with man, and separates the divine Commandements from the imperfect decrees of Princes and Republicques; for these are satisfied by the outward work, and cannot take any other cognisance of the heart, and the will of man, but as himself is pleased to signifie. He that wishes the *fiscus* empty, and that all the revenues of the Crown were in his counting-house, cannot be punished by the Lawes, unlesse himself become his own traytor and accuser; and therefore what man cannot discern, he must not judge, and must not require; but God sees it, and judges it, and requires it, and therefore reserves this as his own portion, and the chiefest fendall right of his Crown.

E 4. He that secures the heart, secures all the rest; because this is the principle of all the morall actions of the whole man, and the hand obeys this, and the feet walk by its prescriptions; we eat and drink by measures which the soul desires and limits; and though the naturall actions of man are not subject to choice and rule, yet the

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animal actions are under discipline; and although it cannot be helped but we shall desire, yet our desires can receive measures, and the lawes of circumstances, and be reduced to order, and nature be changed into grace, and the actions animall (such as are, eating, drinking, laughing, weeping, &c.) shall become actions of Religion; and those that are simply naturall (such as, being hungry and thirsty) shall be adopted into the retinue of religion, and become religious by being order'd, or chastis'd, or suffered, or directed; and therefore God requires the heart, because he requires all; and all cannot be secured without the principle be inclosed. But he that seals up a fountain, may drink up all the waters alone, and may best appoint the channels where it shall run, and what grounds it shall refresh.

5.

5. That I may summe up many reasons in one; God by requiring the heart secures the *perpetuity* and *perseverance* of our duty, and its *sincerity*, and its *integrity*, and its *perfection*: for so also God takes account of little things; it being all one in the heart of man, whether maliciously it omits a duty in a small instance, or in a great; for although the expression hath variety and degrees in it, in relation to those purposes of usefulness and charity whither God designs it, yet the obedience and disobedience is all one, and shall be equally accounted for; and therefore the Jew Tryphon disputed against *Justin*, that the precepts of the Gospel were impossible to be kept, because it also requiring the heart of man did stop every egression of disorders: for making the root holy and healthfull, as the Balm of *Judas*, or the drops of Manna in the evening of the Sabbath; it also causes that nothing spring thence but gummies fit for incense, and oblations for the Altar of proposition, and a cloud of perfume fit to make atonement for our sins, and being united to the great sacrifice of the world to reconcile God and man together. Upon these reasons you see it is highly fit that God should require it, and that we should pay the *sacrifice of our hearts*; and not at all think that God is satisfied with the work of the hands, when the affections of the heart are absent. He that prays because he would be quiet, and would fain be quit of it, and communicates for fear of the lawes, and comes to Church to avoid shame, and gives almes to be eased of an importunate begger; or relieves his old parents, because they will not die in their time, and provides for his children lest he be compell'd by Lawes and shame, but yet complains of the charge of Gods blessings, this man is a servant of the eyes of men, and offers parchment or a white skin in sacrifice, but the flesh and the inwards he leaves to be consumed by a stranger fire. And therefore this is a deceit that robs God of the best, and leaves that for religion which men pare off; It is sacrilege, and brings a double curse.

2. He that serves God with the soul without the body, when both

- A *can be conjoynd, doth the work of the Lord deceitfully.* Paphnūtius, whose knees were cut for the testimony of Jesus, was not obliged to worship with the humble flexures of the bending penitents; and blinde Bartimew could not read the holy lines of the Law; and therefore that part of the work was not his duty; and God shall not call Lazarus to account for not giving almes, nor St. Peter and St. John for not giving silver and gold to the lame man, nor Epaphroditus for not keeping his fasting dayes when he had his sicknesse. But when God hath made the body an apt minister to the soul; and hath given money for almes, and power to protect the oppressed, and knees to serve in prayer, and hands to serve our needs, then the soul alone is not to work; but as Rachel gave her maid to Jacob, and she bore children to her Lord upon her Mistresse knees, and the children were reckoned to them both, because the one had fruitfull desires, and the other a fruitfull wombe: so must the body serve the needs of the spirit; that what the one desires the other may effect, and the conceptions of the soul may be the productions of the body, and the body must bow when the soul worships, and the hand must help when the soul pities, and both together do the work of a holy Religion; the body alone can never serve God without the conjunction and preceding act of the soul; and sometimes the soul without the body is imperfect and vain; for in some actions there is a body and a spirit, a materiall and a spirituall part: and when the action hath the same constitution that a man hath, without the act of both it is as imperfect as a dead man; the soul cannot produce the body of some actions any more then the body can put life into it; and therefore an ineffective pety and a lazy counsell, and empty blessing, and gay words, are but deceitfull charity.
- C

Quod peto, da, Cai; non peto consilium.

- B He that gave his friend counsell to study the Law, when he desired to borrow 20 l. was not so friendly in his counsell as he was useles in his charity; spiritual acts can cure a spiritual malady, but if my body needs relief, because you cannot feed me with Diagrams, or cloath me with Euclids elements, you must minister a real supply by a corporall charity to my corporall necessity. This proposition is not onely usefull in the doctrine of charity, and the vertue of Religion; but in the professions of faith, and requires that it be publick, open, and ingenuous. In matters of necessary duty it is not sufficient to have it to our selves, but we must also have it to God, and all the world; and as in the heart we believe, so by the mouth we confesse unto salvation: he is an ill man that is onely a Christian in his heart, and is not so in his professions and publications; and as your heart must not be wanting in any good profession and pretences, so neither must publick profession be wanting in every good and necessary
- E

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ry perswasion. The faith and the cause of God must be owned publicly; for if it be the cause of God, it will never bring us to shame. I do not say, what ever we think, we must tell it to all the world, much lesse at all times, and in all circumstances; but we must never deny that, which we beleeve to be the cause of God in such circumstances, in which we can and ought to glorifie him. But this extends also to other instances. He that swears a false oath with his lips, and unswears it with his heart, hath deceived one more then he thinks for; himself is the most abused person; and when my action is contrary to men, they will reprove me; but when it is against my own perswasion, I cannot but reprove my self; and am witnesse, and accuser, and party, and guilty, and then God is the Judge, and his anger will be a fierce executioner, because we do the Lords work deceitfully.

3.

3. They are deceitfull in the Lords work, that reserve one faculty for sinne, or one sinne for themselves, or one action to please their appetite, and many for Religion. Rabbi Kimchi taught his Scholars, *Cogitationem pravam Deus non habet vice facti, nisi concepta fuerit in Dei fidem & Religionem*; that God is never angry with an evil thought, unlesse it be a thought of Apostasie from the Jewes religion; and therefore, provided that men be severe and close in their self and party, they might roll in lustfull thoughts; and the torches, they light up in the Temple, might smoke with anger at one end, and lust at the other, so they did not flame out in egressions of violence and injustice, in adulteries and fouler complications: nay they would give leave to some degrees of evil actions; for R. Moses and Selamoh taught, that if the most part of a mans actions were holy and just, though in one he sinned often, yet the greater ingredient should prevail, and the number of good works should outweigh the lesser account of evil things; and this *Pharisaical righteousnesse* is too frequent even amongst Christians. For who almost is there that does not count fairly concerning himself, if he reckons many vertues upon the stock of his Religion, and but one vice upon the stock of his infirmity; half a dozen to God, and one for his company, or his friend; his education, or his appetite; and if he hath parted from his folly, yet he will remember the flesh-pots, and please himself with a phantastick sin, and call it home through the gates of his memory, and place it at the door of fancy, that there he may behold it and consider concerning what he hath parted withall, out of the fears and terrors of Religion, and a necessary unavoidable conscience. Do not many men go from sin to sin, even in their repentance; they go backward from sin to sin, and change their crime as a man changes his uneasie load, and shakes it off from one shoulder to support it with the other. How many severe persons, virgins and widowes are so pleased with their chastity, and their abstinence even from lawfull mixtures, that by this

- A this means they fall into a worse pride: inſomuch that I remember *St. Auſtin* ſaid, *Audeo dicere ſuperbis continentibus expedit cadere*; they that are chaſte and proud, it is ſometimes a remedy for them to fall into ſin, and by the ſhame of luſt to cure the devil of pride, and by the ſin of the body, to cure the worſer evils of the ſpirit; and therefore he addes, that he did beleewe, God in a ſevere mercy did permit the Barbarous nations, breaking in upon the *Roman* Empire, to violate many virgins profeſſed in Cloiſters and religious Families to be as a mortification of their pride, leſt the accidentall advantages of a continent life ſhould bring them into the certain miſeries of a ſpiritual death, by taking away their humility, which was more neceſſary then their virgin ſtate; It is not a cure, that men may uſe, but God permits it ſometimes with greater ſafety through his wiſe conduct and over-ruling providence; *St. Peter* was ſafer by his fall (as it fell out in the event of things) then by his former confidence. Man muſt never cure a ſin by a ſin; but he that brings good out of our evil, he can when he pleaſe. But I ſpeak it, to repreſent, how deceitfully many times we do the work of the Lord. We reprove a ſinning Brother, but do it with a pompous ſpirit; we ſeparate from ſcandall, and do it with glory, and a gaudy heart; we are charitable to the poor, but will not forgive our unkinde enemies; or we pour relief into their bags, but we pleaſe our ſelves and drink drunk, and hope to commute with God, giving the fruit of our labours or effluxes of money for the ſin of our ſouls: And upon this account it is, that two of the nobleſt graces of a Chriſtian are to very many perſons made a ſavour of death, though they were intended for the beginning and the promotion of an eternall life; and thoſe are *faith* and *charity*; ſome men think if they have *faith*, it is enough to answer all the accusations of ſin, which our conſciences or the Devils make againſt us: If I be a wanton perſon, yet my *faith* ſhall hide it, and *faith* ſhall cover the follies of drunkenneſſe, and I may all my life rely upon *faith*, at laſt to quit my ſcores. For he that is moſt carefull is not innocent, but muſt be ſaved by *faith*, and he that is leaſt carefull may have *faith*, and that will ſave him. But becauſe theſe men miſtake concerning *faith*, and conſider not, that charity or a good life is a part of that *faith*, that ſaves us, they hope to be ſaved by the word, they fill their bellies with the ſtory of *Triumphant* banquet, and drink drunk with the news of wine, they eat ſhadows, and when they are drowning, catch at the image of the trees, which hang over the water, and are reflected from the bottom.
- E

But thus many men do with charity, [*Give almes and all things ſhall be clean unto you, ſaid our Bleſſed Saviour:*] and therefore, many keep a ſin alive, and make account to pay for it, and God ſhall be put to relieve his own poor at the price of the ſin of another of his

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his servants; charity shall take lust or intemperance into protection, and men will not be kinde to their brethren, unlesse they will be also at the same time unkinde to God. I have understood concerning divers vicious persons, that none have been so free in their donatives and offerings to Religion and the Priest as they: and the Hospitals that have been built, and the High-ways mended at the price of souls, are too many for Christendome to boast of in behalf of charity. But as others mistake concerning faith, so these do concerning its twin sister. The first had *faith without charity*, and these have *charity without hope*; for every one that hath this hope, that is, the hope of receiving the glorious things of God promised in the Gospel, purifies himself even as God is pure; faith and charity too, must both suppose repentance; and repentance is the abolition of the whole body of sin, the purification of the whole man. But the summe of the Doctrine and case of conscience in this particular is this:

1. *Charity is a certain cure of sins that are past, not that are present.* He that repents and leaves his sin, and then relieves the poor, and payes for his folly by a diminution of his owne estate, and the supplies of the poor, and his ministring to Christs poor members, turns all his former crimes into holinesse, he purges the stains and makes amends for his folly, and commutes for the baser pleasure with a more noble usage: so said Daniel to Nebuchadnezzar, [Break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor:] first be just, and then be charitable; for it is pity almes, which is one of the noblest services of God, and the greatest mercy to thy Brother, should be spent upon sin, and thrown away upon folly.

2. *Faith is the remedy of all our evils, but then it is never of force, but when we either have endeavoured or undertaken to do all good; this in Baptisme, that after: faith and repentance at first; and faith and charity at last; and because we fail often by infirmity, and sometimes by inadvertency, sometimes by a surprize, and often by omission; and all this even in the midst of a sincere endeavour to live justly, and perfectly; therefore the passion of our Lord payes for this, and faith layes hold upon that.* But without a hearty and sincere intent, and vigorous prosecution of all the parts of our duty, *faith is but a word*, not so much as a cover to a naked bosome, nor a pretence big enough to deceive persons, that are not willing to be coulened.

3. *The bigger ingredient of vertue and evil actions will prevail, but it is onely when vertue is habitual, and sins are single, interrupted, casual and seldome, without choice, and without affection; that is, when our repentance is so timely, that it can work for God, more then we served under the tyrannie of sin; so that if you will account the whole life of man, the rule is good, and the greater ingredient shall*

Dan. 4. 27.

A shall prevail, & he shall certainly be pardoned & accepted, whose life is so reformed, whose repentance is so active, whose return is so early, that he hath given bigger portions to God then to Gods enemy. But if we account so, as to divide the measures in present possession, the bigger part cannot prevail; a small or a seldome sin spoils not the sea of piety; but when the affection is divided, a little ill destroys the whole body of good; the cup in a mans tight hand must be *ἄρεστος*, it must be pure although it be mingled; that is, the whole affection must be for God; that must be pure and unmingled; if sin mingles in seldome and unapproved instances, the drops of water are swallowed up with a whole vintage of piety, and the bigger ingredient is the prevailing; in all other cases it is not so: for one sin that we chuse and love and delight in, will not be excused by 20 vertues: and as one broken link dissolves the union of the whole chain; and one jarring and untuned string spoils the whole musick; so is every sin that seiles upon a portion of our affections; if we love one, that one destroys the acceptation of all the rest: And as it is in faith, so it is in charity. He that is a Heretick in one article, hath no saving faith in the whole; and so does every vicious habit, or unreformed sin destroy the excellency of the grace of charity; a wilfull error in one article is Heresie, and every vice in one instance is Malice, and they are perfectly contrary, and a direct darknesse to the two eyes of the soul, *faith and charity*.

4. There is one deceit more yet, in the matter of the extension of our duty, destroying the integrity of its constitution: for they do the work of God deceitfully, who think God sufficiently served with abstinence from evil, and converse not in the acquisition and pursuit of holy charity and religion. This *Clemens Alexandrinus* affirms of the Pharisees, they were *καὶ ἀπὸ τῶν κακῶν διακρίμενοι*, they hoped to be justified by abstinence from things forbidden; but if we will be *βασιλεῖς* sons of the kingdome, we must *μὴ τῆς ἐν τέτοις τελείσεως, ἢ τῆς πλῆρους ἀγαπῆς, ἢ ἐνεργείας*; Besides this, and supposing a proportionable perfection in such an innocence, we must love our brother and do good to him, and glorifie God by a holy Religion, in the Communion of Saints, in faith and Sacraments, in almes and counsell, in forgivenesses and assistances. *Flee from evil, and do the thing that is good, and dwell for evermore*, said the Spirit of God in the Psalmes: and St. Peter [Having escaped the corruption that is in the world through lust, give all diligence to adde to your faith vertue, to vertue patience, to patience godlinesse, and brotherly kindness and charity. Many persons think themselves fairly affoiled, because they are no adulterers, no rebels, no drunkards, not of scandalous lives; In the mean time like the *Laodiceans*, they are naked and poor; they have no catalogue of good things registred in heaven, no treasures in the repositories of the poor; neither have the poor often prayed concerning them, *Lord remember thy servants for this thing*

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thing at the day of Judgement. A negative Religion is in many things the effects of lawes and the appendage of sexes, the product of education, the issues of company and of the publick, or the daughter of fear and naturall modesty, or their temper and constitution, and civil relations, common fame, or necessary interest. Few women swear and do the debaucheries of drunkards; and they are guarded from adulterous complications by spies and shame, by fear and jealousy, by the concernment of families, and the reputation of their kindred, and therefore they are to account with God beyond this civil and necessary innocence, for humility and patience, for religious fancies and tender consciences, for tending the sick and dressing the poor, for governing their house and nursing their children; and so it is in every state of life. When a Prince or a Prelate, a noble and a rich person hath reckon'd all his immunities and degrees of innocence from those evils that are incident to inferiour persons, or the worser sort of their own order, they do the work of the Lord, and their own too, very deceitfully, unlesse they account correspondencies of piety to all their powers and possibilities: they are to reckon and consider concerning what oppressions they have relieved, what causes and what fatherlesse they have defended, how the work of God and of Religion, of justice and charity hath thriv'd in their hands. If they have made peace, and encouraged Religion by their example and by their lawes, by rewards and collaterall encouragements, if they have been zealous for God and for Religion, if they have imployed ten talents to the improvement of Gods bank, then they have done Gods work faithfully; if they account otherwise, and account onely by ciphers, and negatives, they can expect onely the rewards of innocent slaves; they shall escape the *furca* and the *wheel*, the torments of lustfull persons, and the crown of flames, that is reserved for the ambitious; or they shall not be gnawn with the vipers of the envious, or the shame of the ingratefull; but they can never upon this account hope for the crowns of Martyrs, or the honorary rewards of Saints, the Coronets of Virgins, and Chaplets of Doctors and Confessors: And though murderers and lustfull persons, the proud and the covetous, the Heretick and Schismatick are to expect flames and scorpions, pains and smart, (*panam sensus*, the Schools call it) yet the lazie and the imperfect, the harmlesse sleeper and the idle worker shall have *panam damni*, the losse of all his hopes, and the dishonours of the losse; and in the summe of affairs it will be no great difference whether we have *losse* or *pain*, because there can be no greater *pain* imaginable then to lose the sight of God to eternall ages.

5. Hither are to be reduced as deceitful workers, those that promise to God, but mean not to pay what they once intended; * people that are confident in the day of ease, and fail in the danger; * they

A * they that pray passionately for a grace; and if it be not obtained at that price, go no further, and never contend in action for what they seem to contend in prayer; * such as delight in forms and out-sides, and regard not the substance and designe of every institution; * that think it a great sin to tast bread before the receiving the holy Sacrament, and yet come to communicate with an ambitious and revengefull soul; * that make a conscience of eating flesh, but not of drunkennesse; * that keep old customes and old sins together; * that pretend one duty to excule another; religion against charity, or piety to parents against duty to God, private promises against publick duty, the keeping of an oath against breaking of a Commandement, honour against modesty, reputation against piety, the love of the world in civil instances to countenance enmity against God; these are the deceitfull workers of Gods work, they make a schisme in the duties of Religion, and a warre in heaven worse then that between *Michael* and the Dragon; for they divide the Spirit of God, and distinguish his commandements into parties and factions; by seeking an excuse, sometimes they destroy the integrity and perfect constitution of duty, or they doe something whereby the effect and usefulness of the duty is hindred; concerning all which this onely can be said, they who serve God with a lame sacrifice and an imperfect duty, a duty defective in its constituent parts, can never enjoy God; because he can never be divided; and though it be better to enter into heaven with one foot, and one eye; then that both should be cast into hell, because heaven can make recompence for this losse; yet nothing can repair his losse who for being lame in his duty shall enter into hell, where nothing is perfect; but the measures and duration of torment, and they both are next to infinite.

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Ser-

S E R M O N XIII.

Part II.

2. **T**He next enquiry, is into the *intention of our duty*: and here it will not be amisse to change the word *fraudulenter*, or *dolose*, into that which some of the *Latine Copies* do use, *Maledictus, qui facit opus Dei [negligenter]*, *Cursed is he, that doth the work of the Lord negligently, or remissely*: and it implies, that as our duty must be whole, so it must be fervent; for a languishing body may have all its parts, and yet be uselesse to many purposes of nature: and you may reckon all the joynts of a dead man, but the heart is cold, and the joynts are stiffe and fit for nothing but for the little people that creep in graves: and so are very many men; if you summe up the accounts of their religion, they can reckon dayes and moneths of Religion, various offices, charity and prayers, reading and meditation, faith and knowledge, catechisme and sacraments, duty to God, and duty to Princes, paying debts and provision for children, confessions and tears, discipline in families, and love of good people; and it may be, you shall not reprove their numbers, or find any lines unfill'd in their tables of accounts; but when you have handled all this and consider'd, you will find at last you have taken a dead man by the hand, there is not a finger wanting, but they are stiffe as Isicles, and without flexure as the legs of Elephants; such are they whom *St. Bernard* describes, "whole spirituall joy is allayed with tediousnesse, whose compunction for sins is short and seldome, whose thoughts are animall, and their designs secular, whose Religion is lukewarm; their obedience is without devotion, their discourse without profit, their prayer without intention of heart, their reading without instruction, their meditation is without spirituall advantages, and is not the commencement and strengthening of holy purposes; and they are such whom modesty will not restrain, nor reason bridle, nor discipline correct, nor the fear of death and hell can keep from yeelding to the imperiousnesse of a foolish lust, that dishonours a mans understanding, and makes his reason, in which he most glories, to be weaker then the discourse of a girle, and the dreams of the night. In every action of Religion God expects such a warmth, and a holy fire to go along,

- A along, that it may be able to enkindle the wood upon the altar, and consume the sacrifice; but God hates an indifferent spirit. Earnestnesse and vivacity, quicknesse and delight, perfect choice of the service, and a delight in the prosecution, is all that the spirit of a man can yeeld towards his Religion: the outward work is the effect of the body; but if a man does it heartily and with all his minde, then religion hath wings and moves upon wheels of fire; and therefore when our Blessed Saviour made those *capitulars* and *canons* of Religion, to love God, and to love our neighbours; besides, that the materiall part of the duty [love] is founded in the spirit, as its naturall seat, he also gives three words to involve the spirit in the action, and but one for the body: Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy mind; and lastly, with all thy strength; this brings in the body too; because it hath some strengths, and some significations of its own; but heart and soul and minde mean all the same thing in a stronger and more earnest expression; that is, that we do it hugely, as much as we can, with a cleer choice, with a resolute understanding, with strong affections, with great diligence: *Enervus animos odisse virtus solet*, Vertue hates weak and ineffectiv minds, and tame easie prosecutions; *Loripedes*, people whose arm is all flesh, whose foot is all leather, and an unsupporting skin; they creep like snakes, and pursue the noblest mysteries of Religion, as *Naaman* did the mysteries of *Rimmon*, onely in a complement, or for secular regards; but without the mind, and therefore without zeal; *I would thou wert either hot or cold*, said the Spirit of God to the Angel or Bishop of *Laodicea*. In feasts or sacrifices the Ancients did use *apponere frigidam* or *calidam*; sometimes they drank hot drink, sometimes they poured cold upon their graves or in their wines, but no services of Tables or Altars were ever with lukewarm. God hates it worse
- D then stark cold; which expression is the more considerable, because in naturall and superinduc'd progressions, from extreme to extreme, we must necessarily passe thorow the midst; and therefore it is certain, a lukewarm Religion is better then none at all, as being the doing some parts of the work designed, and neerer to perfection then the utmost distance could be; and yet that God hates it more, must mean, that there is some appendant evil in this state which is not in the other, and that *accidentally* it is much worse; and so it is, if we rightly understand it; that is, if we consider it, not as a being in, or passing through the middle way, but as a state and a period of Religion. If it be in motion, a lukewarm Religion is pleasing to God; for God hates it not for its imperfection, and its naturall measures of proceeding; but if it stands still and rests there, it is a state against the designs, and against the perfection of God, and it hath in it these evils.
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1. It is a state of the greatest imprudence in the world; for it makes a man to spend his labour for that which profits not, and to deny his appetite for an unsatisfying interest; he puts his moneys in a napkin; and he that does so, puts them into a broken bag; he loses the principall for not encreasing the interest. He that dwells in a state of life that is unacceptable, loses the money of his almes, and the rewards of his charity, his hours of prayer, and his parts of justice, he confesses his sins and is not pardoned, he is patient, but hath no hope, and he that is gone so far out of his countrey, and stands in the middle way, hath gone so far out of his way; he had better have stayed under a dry roof, in the house of banishment, then to have left his *Gyarus*, the Island of his sorrow, and to dwell upon the *Adriatick*. So is he that begins a state of Religion, and does not finish it; he abides in the high-way, and though he be neerer the place, yet is as far from the rest of his countrey as ever; and therefore all that beginning of labour was in the prejudice of his rest, but nothing to the advantages of his hopes. He that hath never begun, hath lost no labour; *Jasura prateritorum*, the losse of all that he hath done, is the first evil of the negligent and lukewarme Christian; according to the saying of Solomon: *He that is remisse or idle in his labour, is the brother of him that scattereth his goods.*

Prov. 18.9.

2. The second appendant evil is, that lukewarmnesse is the occasion of greater evil; because the remisse easie Christian shuts the gate against the heavenly breathings of Gods holy Spirit; he thinks every breath, that is fann'd by the wings of the holy Dove, is not intended to encourage his fires, which burn, and smoke, and peep thorow the cloud already; it tempts him to security; and if an evil life be a certain inlet to a second death, *despair* on one side, and *security* on the other are the bars and locks to that door, he can never passe forth again while that state remains; who ever slips in his spirituall walking does not presently fall; but if that slip does not awaken his diligence, and his caution, then his ruine begins, *vel prava inspirationis deceptus exordis, aut per longam mentis incuriam, Et virtute animi decedente*; as St. *Augustin* observes, either upon the pursuit of his first error, or by a carelesse spirit, or a decaying slackned resolution; all which are the direct effects of lukewarmnesse. But so have I seen a fair structure begun with art and care, and raised to half its stature, and then it stood still by the misfortune or negligence of the owner, and the rain descended, and dwelt in its joynts, and supplanted the contexture of his pillars, and having stood a while like the antiquated Temple of a deceased Oracle, it fell into a hasty age, and sunk upon its own knees, and so descended into ruine; So is the imperfect, unfinished spirit of a man; it layes the foundation of a holy resolution, and strengthens it with vows and arts of prosecution, it raises up the walls,

A walls; Sacraments; and Prayers, Readings; and holy Ordinances; and holy actions begin with a slow motion, and the building staves; and the spirit is weary, and the soul is naked; and exposed to temptation, and in the dayes of storm take in every thing that can do us mischief; and it is faint and sick, listlesse and tired; and it stands till its own weight wearies the foundation; and then declines to death and sad disorder, being so much the worse, because it hath not onely returned to its first follies, but hath superadded *unthankfulness* and *carelesnesse*, a positive neglect, and a despite of holy things, a setting a low price to the things of God, lazinesse and wretchednesse; all which are evils superadded to the first state of coldnesse, whither he is with all these loads and circumstances of death easily revol'd.

B 3. A state of lukewarmnesse is more incorrigible then a state of coldnesse; while men flatter themselves; that their state is good; that they are rich and need nothing; that their lamps are dressed; and full of ornaments. There are many, that think they are in their countrey, as soon as ever they are weary, and measure not the end of their hopes by the possession of them, but by their precedent labour, which they overvalue, because they have easie and effeminate souls. St. Bernard complains of some that say, *Sufficit nobis; nolumus esse meliores quam Patres nostri*: It is enough for us to be as our forefathers, who were honest and usefull in their generations, but *be not over-righteous*: These men are such as think, they have knowledge enough to need no teacher, devotion enough to need no new fires, perfection enough to need no new progresse; justice enough to need no repentance; and then because the spirit of a man and all the things of this world are in perpetual variety and change; these men decline, when they have gone their period; they stand still, and then revert; like a stone returning from the bosome of a cloud, where it rested as long as the thought of a childe, and fell to its naturall bed of earth, and dwelt below for ever. He that sayes he will take care he be no worse, and that he desires to be no better; stops his journey into heaven, but cannot be secure against his descending into hell: and *Cassian* spake a hard saying, *Frequenter vidimus de frigidis & carnalibus ad spiritualem venisse fervorem; de tepidis & animalibus omnino non vidimus*: Many persons from vicious, and dead, and cold, have passed into life and an excellent grace; and a spirituall warmth, and holy fires; but from lukewarm and indifferent never any body came to an excellent condition, and state of holinesse: *rarisissime* St. Bernard sayes; very extremely seldom; and our blessed Saviour said something of this. *The Publicanes and the Harlots go before you into the Kingdom of Heaven*; they are moved by shame, and punished by disgrace, and remarked by punishments, and frighted by the circumstances and notices of all the world, and separated from sober persons by laws and an

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intolerable character; and the sense of honour, and the care of their persons, and their love of civill society, and every thing in the world can invite them towards vertues. But the man, that is accounted honest, and does justice, and some things of Religion, unlesse he finds himself but upon his way, and feels his wants, and groans under the sense of his infirmities, and sighes under his imperfections, and accounts himself *not to have comprehended, but still presses towards the mark of his calling*, unlesse (I say) he still increases in his appetites of Religion, as he does in his progression, he will think he needs no counsellour, and the Spirit of God whispers to an ear, that is already fill'd with noyses, and cannot attend to the heavenly calling. The stomach, that is already full, is next to loathing; and that's the prologue to sickness, and a rejecting the first wholesome nutriment, which was entertained to relieve the first naturall necessities: *Qui non proficit vult deficere*, said St. Bernard: He that goes not forward in the love of God, and of Religion, does not stand still; but goes for all that, but whither such a motion will lead him, himself without a timely care shall feel by an intolerable experiment.

In this sence and for these reasons it is, that although a lukewarm Christian hath gone forward some steps towards a state of holiness, and is advanced beyond him, that is cold, and dead, and unconcerned; and therefore speaking *absolutely* and *naturally*, is neerer the Kingdome of God then he that is not yet set out; yet *accidentally*, and by reason of these ill appendages, he is worse, in greater danger, in a state equally unacceptable, and therefore must either go forward, and still do the work of God carefully, and diligently, with a Fervent spirit, and an Active hand, with a willing heart, and a chearfull eye, or it had been better he had never begun.

2. It concerns us next to enquire concerning the duty in its proper instances, that we may perceive to what parts and degrees of duty it amounts; we shall find it especially in the duties of *faith*, of *prayer*, and of *charity*.

1. Our faith must be strong, vigorous, active, confident, and patient, reasonable, and unalterable, without doubting, and fear, and partiality. For the faith of very many men, seems a duty so weak and indifferent, is so often untwisted by violence, or ravel'd and intangled in weak discourses, or so false and fallacious by its mixture of interest, that though men usually put most confidences in the pretences of faith, yet no pretences are more unreasonable.

I. Our faith and perswasions in Religion is most commonly imprinted in us by our country, and we are Christians at the same rate as we are *English* or *Spaniards*, or of such a family; our reason is first stained and spotted with the dye of our kinred, and country, and our education puts it in grain, & whatsoever is against this we are taught to call a temptation:

A temptation: in the mean time we call these accidentall and artificiall persuasions by the name of *faith*, which is onely the air of the countrey, or an heirloome of the family, or the daughter of a present interest. What ever it was that brought us in, we are to take care, that when we are in, our faith be noble, and stand upon its most proper and most reasonable foundation; it concerns us better to understand that Religion, which we call Faith, and that faith whereby we hope to be saved.

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2. The faith and the whole Religion of many men is the production of fear. Men are threatned into their persuasions, and the iron rod of a Tyrant converts whole Nations to his principles, when the wise discourses of the Religion seems dull as sleep, and unprevailing as the talk of childhood. That's but a deceitfull faith, which our timorousnesse begot, and our weakness nuries, and brings up. The Religion of a Christian is immortall, and certain, and perswasive; and infallible, and unalterable, and therefore needs not be received by humane and weak conveyes, like worldly and mortall Religions: that faith is lukewarme, and easie, and trifling, which is onely a beleef of that, which a man wants courage to disbelieve.

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C 3. The faith of many men is such, that they dare not trust it: they will talk of it, and serve vanity, or their lust, or their company, or their interest by it, but when the matter comes to a pinch, they dare not trust it. When *Antisthenes* was initiated into the mysteries of *Orpheus*, the Priest told him, that all that were of that Religion, immediately after death should be perfectly happy; the Philosopher asked him, why he did not die, if he beleev'd what he said: Such a faith as that, was fine to talk of at table, or eating the sacrifices of the Religion, when the mystick man was full of wine and flesh, of confidence and religion; but to die, is a more materiall consideration, and to be chosen upon no grounds, but such a faith, which really comes from God, and can secure our reason, and our choyce, and perfect our interest and designs. And it hath been long observed concerning those bold people, that use their reason against God that gave it; they have one perswasion in their health, and another in their sicknesse, and fears; when they are well, they blaspheme; when they die, they are superstitious. It was *Bias* his case, when he was poyson'd by the Atheismes of *Theodorus*, no man died more like a coward and a fool; as if the gods were to come and go as *Bias* pleas'd to think and talk: so one said of his folly. If

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E God be to be feared, when we die, he is also to be feared in all our life, for he can for ever make us die; he that will do it once, and that when he please, can alwayes. And therefore all those perswasions against God, and against Religion, are onely the production of vicious passions, of drink or fancy, of confidence and ignorance, of boldnesse or vile appetites, of vanity or fiercenesse, of

*Nil qui sacris
visis abeunt
ad inferos
Homines beati
sunt, solis quia
vivere
Contingit illis
istis, turba ca-
tera
Omnium malo-
rum generi
incedit.*

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pride or flatteries; and Atheisme is a proportion so unnaturall and monstrous, that it can never dwell in a mans heart *as faith does*, in health and sicknesse, in peace and warre, in company and alone, at the beginning and at the end of a designe; but comes from weak principles, and leaves shallow and superficiall impressions; but when men endeavour to strengthen and confirme it, they onely strive to make themselves worse then they can. Naturally a man cannot be an Atheist: for he that is so, must have something within him that is worse either then man or Devil.

4. Some measure their faith by shews and apparencies, by ceremonies and names, by professions and little institutions. *Diogenes* was angry at the silly Priest, that thought he should be immortal, because he was a Priest, and would not promise so concerning *Agessilaus*, and *Epaminondas*, two noble *Greeks*, that had preserved their Countrey, and lived vertuously. The faith of a Christian hath no signification at all but obedience and charity; If men be just, and charitable, and good, and live according to their faith, then onely they are Christians; whatsoever else is pretended is but a shadow and the image of a grace; for since in all the sects and institutions of the world, the professors did in some reasonable sort conform to the rules of the profession (as appears in all the Schools of *Philosophers*, and Religions of the world, and the practises of the *Jews*, and the usages and the Country customes of the *Turks*) it is a strange dishonour to Christianity, that in it alone men should pretend to the faith of it, and do nothing of what it perswades, and commands upon the account of those promises, which it makes us to beleeve. * He that means to please God by his faith, must have his faith begotten in him by the Spirit of God, and proper Arguments of Religion; he must professe it without fear, he must dare to die for it, and resolve to live according to its institution; he must grow more confident, and more holy, have fewer doubtings and more vertues, he must be resolute and constant, far from indifference, and above secular regards; he must by it regulate his life, and value it above his life; he must contend earnestly for the faith, by the most prevailing arguments, by the arguments of holy living, and ready dying, by zeal and patience, by conformity and humility, by reducing words to actions, fair discourses to perfect perswasions, by loving the article, and encreasing in the knowledge and love of God and his Son *Jesus Christ*; and then his faith is not negligent, deceitfull, artificiall and improper, but true, and holy, and reasonable, and usefull, zealous and sufficient, and therefore can never be re-proved.

2. Our prayers and devotions must be fervent and zealous, not cold, patient, easie, and soon rejected; but supported by a patient spirit, set forwards by importunity, continued by perseverance, waited on by attention, and a present mind, carried along with holy but

See Sermons
of the Return
of Prayer,
Part 2.

- A but strong desires; and ballasted with resignation, and conformity to the Divine will; and then it is, as God likes it, and does the work to Gods glory and our interest effectively. He that asks with a doubting mind, and a lazie desire, begs for nothing but to be denied; we must in our prayers be earnest, and fervent, or else we shall have but a cold answer; for God gives his grace according as we can receive it; and whatsoever evil returns we meet in our prayers, when we ask for good things, is wholly by reason of our wandering spirits and cold desires; we have reason to complain that our mindes wander in our prayers, and our diversions are more prevailing then all our arts of application, and detention; and we wander sometimes even when we pray against wandering; and it is in some degrees naturall, and unavoidable: but although the evil is not wholly to be cured, yet the symptomes are to be eased; and if our desires were strong, and fervent, our minds would in the same proportion be present; we see it by a certain and regular experience, what we love passionately, we perpetually think on, and it returns upon us whether we will or no; and in a great fear the apprehension cannot be shaken off; and therefore if our desires of holy things were strong and earnest, we should most certainly attend our prayers: it is a more violent affection to other things, that carries us off from this; and therefore if we lov'd passionately, what we ask for daily, we should ask with hearty desires, and an earnest appetite, and a present spirit; and however it be very easie to have our thoughts wander, yet it is our indifferency and lukewarmnesse that makes it so naturall: and you may observe it, that so long as the light shines bright, and the fires of devotion, and desires flame out, so long the mind of a man stands close to the altar, and waits upon the sacrifice; but as the fires die and desires decay, so the mind steals away and walks abroad to see the little images of beauty and pleasure, which it beholds in the falling stars and little glow-wormes of the world. The River that runs slow and creeps by the banks, and begs leave of every turfe to let it passe, is drawn into little hollownesse, and spends it self in smaller portions, and dies with diversion; but when it runs with vigorousnesse and a full stream, and breaks down every obstacle, making it even as its own brow, it staves not to be tempted by little avocations, and to creep into holes, but runs into the Sea through full and usefull channels: So is a mans prayer, if it moves upon the feet of an abated appetite, it wanders into the society of every trifling accident, and staves at the corners of the fancy, and talks with every object it meets, and cannot arrive at heaven; but when it is carried upon the wings of passion and strong desires, a swift motion and a hungry appetite, it passes on through all the intermediall regions of clouds, and staves not till it dwells at the foot of the Throne, where mercy sits, and thence sends holy showers of refreshment. I deny not but some little
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little drops will turn aside, and fall from the full channell by the weaknesse of the banks, and hollownesse of the passage; but the maine course is still continued: and although the most earnest and devout persons feel and complain of some loosenesse of spirit, and unfixed attentions, yet their love and their desire secure the main positions, and make the prayer to be strong, fervent, and effectually. Any thing can be done by him, that earnestly desires what he ought; secure but your affections and passions, and then no temptation will be too strong; *A wise man, and a full resolution, and an earnest spirit can do any thing of duty*; but every temptation prevails, when we are willing to die; and we usually lend nothing to devotion but the offices that flatter our passions; we can desire and pray for any thing, that may serve our lust, or promote those ends which we cover, but ought to fear and flee from: but the same earnestnesse, if it were transplanted into Religion and our prayers, would serve all the needs of the spirit, but for want of it we do the Lords work deceitfully.

3. Our charity also must be fervent: *ut alius est miles qui ducem suum gementem sequitur*, He that follows his Generall with a heavy march, and a heavy heart is but an ill souldier; but our duty to God should be hugely pleasing, and we should rejoyce in it; it must passe on to action, and do the action vigorously; it is called in Scripture *ἀγάπη, the labour and travail of love*; *A friend at a guests and an almes-basket full of prayers*, a love that is lazie, and a service that is uselesse, and a pity without support, are the images and colours of that grace, whose very constitution and designe is *beneficence* and well-doing. He that loves passionately will not only do all that his friend needs, but all that himself can; for although the law of charity is fulfilled by acts of profit, and bounty, and obedience, and labour; yet it hath no other measures but the proportions and abundance of a good mind; and according to this God requires that we be *ἀγαπῶμεν ὡς ἐν τῷ ἑαυτοῦ τῷ κυρίῳ*, *abounding*, and that *always* in the work of the Lord; if we love passionately, we shall do all this, for love endures labour, and calls it pleasure, it spends all and counts it a gain, it suffers inconveniencies, and is quickly reconciled to them; if dishonours and affronts be to be endured, love smiles and calls them favours, and wears them willingly.

alii jacuere ligati
Turpiter, atque aliquis de Diis non tristibus optat
Sic fieri turpis,

It is the Lord, said David, and I will be yet more vile, and it shall be honour unto me; thus did the Disciples of our Lord go from tribunals rejoycing, that they were accounted worthy to suffer stripes for that beloved Name; and we are commanded to rejoyce in persecutions,

A persecutions, to resist unto blood, to strive to enter in at the strait gate, not to bee weary of well-doing; do it hugely, and do it alwayes. *Non enim votis neque suppliciis muliebribus auxilia Deorum parantur; sed vigilando, agendo, bene consulendo omnia prospera cedunt.* No man can obtain the favour of God by words and imperfect resolutions, by lazie actions, and a remisse piety; but by severe counsels, and sober actions, by watchfulnesse and prudence, by doing excellent things with holy intentions, and vigorous persecutions. *Ubi socordia & ignavia te tradideris nequaquam Deos implorabis:* If your vertues be lazy, your vices will be bold and active: and therefore *Democritus* said well, that the painfull and the soft-handed people in Religion differ just as good men and bad; *namquam spe bona*, the labouring charity hath a good hope, but a cool Religion hath none at all; and the distinction will have a sad effect to eternall ages.

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C These are the great Scenes of duty, in which we are to be fervent and zealous; but becaule earnestnesse and zeal are circumstances of a great latitude; and the zeal of the present age is stark cold, if compared to the fervors of the Apostles, and other holy primitives; and in every age a good mans care may turn into scruple, if he sees that he is not the best man, because he may reckon his own estate to stand in the confines of darknesse, because his spark is not so great as his neighbors fires, therefore it is fit that we consider concerning the degrees of the intention and forward heats; for when we have found out the lowest degrees of zeal, and a holy fervour, we know that duty dwells there, and whatsoever is above it is a degree of excellence; but all that is lesse then it, is lukewarmnesse, and the state of an ungracious and an unaccepted person.

D 1. No man is fervent and zealous as he ought, but he that preferres Religion before businesse, charity before his own ease, the relief of his brother before money, heaven before secular regards, and God before his friend or interest. Which rule is not to be understood absolutely, and in particular instances; but alwayes generally; and when it descends to particulars, it must be in proportion to circumstances, and by their proper measures: for,

E 1. In the whole course of life it is necessary that we preferre Religion before any state that is either contrary to it, or a lessening of its duties. He that hath a state of life, in which he cannot at all in fair proportions tend to Religion, must quit great proportions of that, that he may enjoy more of this; this is that which our Blessed Saviour calls pulling out the right eye, if it offend thee.

2. In particular actions, when the necessity is equall, hee, that does not preferre Religion, is not at all zealous; for although all naturall necessities are to be served before the circumstances and order of Religion, yet our belly and our back, our liberty and our

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SER. XIII. our life, our health, and a friend are to be neglected rather than a Duty, when it stands in its proper place, and is requir'd.

3. Although *the things of God are by a necessary zeal to be preferred before the things of the world*; yet we must take heed, that wee do not reckon Religion, and orders of worshipping, onely to be *the things of God*, and all other duties to bee *the things of the world*; for it was a Pharisaicall device to cry *Corban*, and to refuse to relieve their aged Parents; it is good to give to a Church, but it is better to give to the Poor; and though they must be both provided for, yet in cases of dispute Mercy carries the cause against Religion and the Temple. And although *Mary* was commended for choosing the better part, yet *Mary* had done worse, if she had been at the foot of her Master, when she should have relieved a perishing brother. *Martha* was troubled with much serving; that was *more then need*, and therefore she was to blame; and sometimes *hearing* in some circumstances may be *more then needs*; and some women are troubled with *over-much hearing*, and then they had better have been serving the necessities of their house.

4. This rule is *not to be extended to the Relatives of Religion*; for although the things of the Spirit are better then the things of the World, yet a spirituall man is not in humane regards to bee preferred before Princes and Noble personages. Because a man is called spirituall in severall regards, and for various measures and manners of partaking of the Spirit of grace, or co-operating toward the works of the Spirit. * A King and a Bishop both, have callings in order to godlinesse, and honesty, and spirituall effects, towards the advancement of Christs Kingdome, whose representatives severally they are. * But whether of these two works more *immediately*, or more *effectively*, cannot at all times be known; and therefore from hence no argument can be drawn concerning doing them civill regards; * and possibly, *the partaking the Spirit* is a nearer relation to him, then doing his ministeries, and serving his ends upon others; * and if relations to God and Gods Spirit could bring an obligation of giving proportionable civill honour, every holy man might put in some pretence for dignities above some Kings and some Bishops. * But as the things of the Spirit are in order to the affairs of another World, so they naturally can inferre only such a relative dignity, as can be expressed in spirituall manners. But because such relations are subjected in men of this life, and we now converse especially in materiall and secular significations, therefore we are to expresse our regards to men of such relations by proportionable expressions: but because *civill excellencies* are the proper ground of receiving and exacting *civill honours*, and spirituall excellencies do onely claim them accidentally

- A** rally, and indirectly; therefore in titles of honour and humane regards the *civill preeminence* is the appendix of the greatest *civill power* and *employment*, and is to descend in proper measures; and for a spirituall relation to challenge a temporall dignity, is as if the best Musick should challenge the best cloathes; or a Lute-string should contend with a Role for the honour of the greatest sweetnesse. * Adde to this, that although temporall things are in order to spirituall, and therefore are lesse perfect, yet this is not so naturally; for temporall things are properly in order to the felicity of man in his proper and present constitution; and it is by a supernaturall grace, that now they are thrust forward to a higher end of grace and glory; and therefore temporall things, and persons, and callings have properly the chiefest temporall regard; and Christ took nothing of this away from them, but put them higher, by sanctifying and ennobling them. * But then the higher calling can no more suppose the higher man, then the richest trade can suppose the richest man. From callings to men, the argument is fallacious; and a Smith is a more usefull man then he that teaches Logick; but not alwayes to be more esteemed, and called to stand at the Chairs of Princes and Nobles.
- C** * Holy persons and holy things and all great relations are to be valued by generall proportions to their correlatives, but if wee descend to make minute and exact proportions, and proportion an inch of temporall to a minute of spirituall, we must needs be hugely deceived; unlesse we could measure the motion of an Angel by a string, or the progressions of the Spirit by weight and measure of the staple. * And yet if these measures were taken, it would be unreasonable that the lower of the higher kind should be preferred before the most perfect and excellent in a lower order of things. A man generally is to be esteemed above a woman, but not the meanest of her subjects before the most excellent Queen; not alwayes this man before this woman. Now Kings and Princes are the best in all temporall dignities, and therefore if they had in them no spirituall relations and consequent excellencies (as they have very many) yet are not to be undervalued to spirituall relations, which in this world are very imperfect, weak, partiall; and must stay till the next world, before they are in a state of excellencie, propriety and perfection; and then also all shall have them, according to the worth of their persons, not of their calling.
- E** * But lastly, what men may not challenge is not their just and proper due; but spirituall persons and the nearest relatives to God stand by him, but so long as they dwell low and safe in humility, and rise high in nothing but in labours, and zeal of souls, and devotion. * In proportion to this rule, a Church may be pulled down to save a Town, and the Vessels of the Church may be sold

SER. XIII. sold to redeem Captives, when there is a great calamity imminent, and prepared for relief and no other way to succour it.

But in the whole, the duty of zeal requires, that we neglect, an ordinary visit rather than an ordinary prayer, and a great profit rather than omit a required duty. No excuse can legitimate a sinne; and he that goes about to distinguish between his duty and his profit, and if he cannot reconcile them, will yet tie them together like a Hyæna and a Dog, this man pretends to Religion, but secures the world, and is indifferent and lukewarme towards that, so he may be warme and safe in the possession of this.

2. To that fervour and zeal that is necessary and a duty, it is required that we be constant and persevering. *Esto fidelis ad mortem*, said the Spirit of God, to the Angel of the Church of Smyrna, *Be faithfull unto death, and I will give thee a crown of life*: For he that is warme to day, and cold to morrow, zealous in his resolution and weary in his practises, fierce in the beginning, and slack and easie in his progresse, hath not yet well chosen, what side he will be of; he sees not reason enough for Religion, and he hath not confidence enough for its contrary; and therefore he is *duplicis animi*, as St. James calls him, *of a doubtfull minde*. For Religion is worth as much to day as it was yesterday, and that cannot change though we do; and if we do, we have left God, and whither he can go that goes from God, his own sorrows will soon enough instruct him. This fire must never go out, but it must be like the fire of heaven, it must shine like the starres, though sometimes cover'd with a cloud, or obscur'd by a greater light; yet they dwell for ever in their orbs, and walk in their circles, and observe their circumstances, but go not out by day nor night, and set not when Kings die, nor are extinguish'd when Nations change their Government: So must the zeal of a Christian be, a constant incentive of his duty, and though sometimes his hand is drawn back by violence or need, and his prayers shortned by the importunity of businesse, and some parts omitted by necessities, and just compliances, yet still the fire is kept alive, it burns within when the light breaks not forth, and is eternall as the orb of fire, or the embers of the Altar of Incense.

3. No man is zealous as he ought, but *he that delights in the service of God*: without this no man can persevere, but must faint under the continuall pressure of an uneasie load. If a man goes to his prayers as children go to School, or give almes as those that pay contribution, and meditate with the same willingnesse, with which young men die, this mans does *personam sustinere*, he acts a part which he cannot long personate, but will finde so many excuses and silly devices to omit his duty, such tricks to run from

- A from that which will make him happy, he will so watch the eyes of men, and be so sure to do nothing in private; he will so often distinguish and mince the duty into minutes and little particles, he will so tie himself to the letter of the Law; and be so carelesse of the intention and spirituall designe; he will be punctuall in the ceremony, and trifling in the secret, and he will be so well pleased, when he is hindred by an accident not of his own procuring, and will have so many devices to defeat his duty, and to coulen himself, that he will certainly manifest, that he is afraid of Religion, and secretly hates it; he counts it a burthen, and an objection; and then
- B the man is sure to leave it, when his circumstances are so fitted. But if we delight in it, we enter into a portion of the reward, as soon as we begin the work, and the very grace shall be stronger then the temptation in its very pretence of pleasure; and therefore it must needs be pleasing to God; because it confesses God to be the best Master; Religion the best work, and it serves God with choice, and will, and reconciles our nature to it, and entertains our appetite; and then there is no *ansa* or handle left, whereby we can easily be drawn from duty, when all parties are pleased with the imployment. But this delight is not to be understood as if it were
- C alwayes required, that we should feel an actuall cheerfulness, and sensible joy; such as was that of *Jonathan*, when he had newly tasted honey, and the light came into his eyes, and he was refreshed and pleasant. This happens sometimes, when God please to intice, or reward a mans spirit, with little Antepasts of heaven; but such a delight onely is necessary, and a duty, that we alwayes choose our duty regularly; and undervalue the pleasures of temptation; and proceed in the work of grace with a firme choice and unabated election; our joy must be a joy of hope, a joy at least of confident sufferers, the joyes of faith and expectation; *rejoycing*
- D *in hope*, so the Apostle calls it; that is, a going forward upon such a perswasion as sees the joyes of God laid up for the Children of men: and so the Sun may shine under a cloud; and a man may *rejoyce in persecution*, and *delight in losses*; that is, though his outward man groans, and faints, and dies; yet his spirit, *ὁ εὐφρανόμενος*, the inner man, is confident and industrious, and hath a hope by which it lives and works unto the end: It was the case of our blessed Saviour in his agony; his soul was exceeding sorrowfull unto death, and the load of his Fathers anger crushed his shoulder, and bowed his knees to the ground; and yet he chose it, and still went forward, and resolved to die; and did so; and what we choose we delight
- E in; and we think it to be *eligible*, and therefore *amiable*, and fit by its proper excellencies and appendages to be delighted in; it is not pleasant to the flesh at all times, for its dignity is spirituall and heavenly; but therefore it is proportioned to the spirit, which is as heavenly as the reward, and therefore can feel the joyes of it, when

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the body hangs the head, and is uneasie and troubled.

These are the necessary parts of zeal; of which if any man fails, he is in a state of lukewarmnesse, and that is a spirituall death. As a banished man or a condemned person is *dead civilly*; he is *diminutus capite*, he is not reckoned in the *census*, nor partakes of the privileges, nor goes for a person, but is reckoned among things in the possession of others: so is a lukewarme person; he is *corde diminutus*, he is spiritually dead, his heart is estranged from God, his affections are lessened, his hope diminished, and his title cancell'd, and he remains so, unlesse, 1. he prefers Religion before the world, and 2. spiritually rejoyces in doing his duty, and 3. do it constantly, and with perseverance. These are the heats and warmth of life; whatsoever is lesse then this, is a discase, and leads to the coldnesse and dishonours of the grave.

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S E R M O N XIV.

Part III.

3. **S**O long as our zeal and forwardnesse in Religion hath only these constituent parts, it hath no more then can keep the duty alive: but beyond this, there are many degrees of earnestnesse and vehemence, which are progressions towards the state of perfection, which every man ought to designe and desire to be added to his portion: of this sort I reckon *frequency in prayer*, and *almes above our estate*. Concerning which two instances I have these two cautions to insert. 1. Concerning *frequency in prayer*, it is an act of zeal so ready and prepared for the spirit of a man, so easie and usefull, so without objection, and so fitted for every mans affairs, his necessities and possibilities, that he that prayes but seldome, cannot in any sense pretend to be *a religious person*. For in Scripture there is no other rule for the frequency of prayer given us, but by such words which signifie we should do it *always*, *Pray continually*: and, *Men ought always to pray and not to faint*. And then, men have so many necessities, that if we should esteem our needs to be the circumstances and positive determination of our times of prayer, we should be very farre from admitting limitation of the former words, but they must mean, that we ought to pray frequently every day. For in danger and trouble, naturall Religion teaches us to pray: In a festivall fortune, our prudence, and our needs inforce us equally. For though we feel not a present smart, yet we are certain then is our biggest danger: and if we observe how the world treats her darlings, men of riches and honour, of prosperity and great successe, we cannot but confesse them to be the most miserable of all men, as being in the greatest danger of losing their biggest interest. For they are bigger then the iron hand of Law, and *they cannot be restrain'd with fear*: the hand grasps a power of doing all that, which their evil heart can desire, and *they cannot be restrained with disability to sinne*; they are flatter'd by all mean, and base, and indiligent persons, which are the greatest part of mankind; but few men dare reprove a potent sinner; *he shall every day be flattered and seldome counsell'd*: and his great reflexions and opinions of his condition makes him impatient

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of reproof, and so *he cannot be restrain'd with modesty*: and therefore as the needs of the poor man, his rent day, and the cries of his children, and the oppression he groans under, and his *δυσκοιλιαν* *τὸ μέλημα*, his uneasie, ill-sleeping care will make him run to his prayers, that in heaven a new decree may be passed every day for the provisions of his daily bread: so the greater needs of the rich, their temptations, and their dangers, the flattery and the vanity, the power and the pride, their businesse and evil estate of the whole world upon them, calls upon them to be zealous in this instance that they *pray often*, that they *pray without ceasing*; For there is great reason they should do so, and great security and advantage, if they do; For *he that prays well and prays often, must needs be a good and a blessed man*; and truly he that does not, deserves no pity for his misery. For when all the troubles and dangers of his condition may turn into his good, if he will but desire they should; when upon such easie termes he may be happy, for there is no more trouble in it then this, *Ask and ye shall receive*; that's all that is required; no more turnings and variety in their road; when (I say) at so cheap a rate, a poor man may be provided for, and a rich man may escape damnation, they that refuse to apply themselves to this remedy, *quickly, earnestly, zealously, and constantly*, deserves the smart of his poverty, and the care of it, and the scorne, *if he be poor*, and *if he be rich*, it is fit he should (because he desires it) dye by the evils of his proper danger. * It was observed by *Cassian*; *orationibus maxime infidantur Demones*, the Devil is more busie to disturb our prayers, then to hinder any thing else. For else it cannot be imagined, why we should be brought to pray so seldome; and to be so little to them, and so trifling at them. No, *The Devil knows*, upon what hard termes he stands with the praying man; he also knows, that it is a mighty emanation of Gods infinite goodnesse and a strange desire of saving mankind, that he hath to to easie a duty promised such mighty blessings. For God knowing, that upon hard termes we would not accept of heaven it self, and yet hell was so intolerable a state, that God who loved us would affix heaven to a state of prayer and devotion; this, because the Devil knows to be one of the greatest arts of the Divine mercy, he labours infinitely to supplant; and if he can but make men unwilling to pray, or to *pray coldly*, or to *pray seldome*, he secures his interest, and destroys the mans; and it is infinitely strange, that he can and doth prevail so much in this so unreasonable temptation. *Opposuit nubem ne transiret oratio*, the mourning Prophet complained, there was a cloud passed between heaven and the prayer of *Judah*; a little thing God knows; it was a wall, which might have been blown down with a few hearty sighes, and a few penitentiall tears; or if the prayers had ascended in a full and numerous body, themselves would have broken thorow that little partition; but so the Devil

Lam. 3. 44.

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- A** prevails often ; *opponit nubem* : he claps a cloud between ; some little objection ; *a stranger is come ; or my head akes ; or the Church is too cold ; or I have letters to write ; or I am not disposed ; or it is not yet time, or the time is past* : these, and such as these are the clouds, the Devil claps between heaven and us ; but these are such impotent objections, that they were as soon confuted as pretended, by all men that are not fools, or professed enemies of Religion, but that they are clouds : which sometimes look like Lions and Bears, Castles, and wals of fire, armies and horses ; and indeed are any thing that a man will fancy ; and the smallest article of objection managed and
- B** conducted by the Devils arts, and meeting with a wretchlesse, carelesse, indevout spirit, is a Lion in the way, and a deep river ; it is impassable, and it is impregnable. *Γίνονται πάνθ' ὅ, τι ἀν βέλαιαι νεφέλαι, λύκοι ἐὰν Σίμωνι εἰσίδωσι, ἱλαροὶ τῷ Κλεωνύμῳ* ; as the Sophister said in the Greek Comedy, *Clouds become any thing as they are represented ; wokes to Simon, Harts to Cleonymus* ; For the Devil fits us with clouds, according as we can be abused ; and if we love affairs of the world, he can contrive its circumstances so, that they shall crosse our prayers ; and so it is in every instance : and the best way to cure this evil is *prayer ; pray often, and pray zealously*, and
- C** the Sun of righteousness will scatter these clouds, and warm our hearts with his holy fires : But it is in this, as in all acquired habits ; the habit makes the actions easie and pleasant ; but this habit cannot be gotten without frequent actions : *habits* are the daughters of *actions* ; but then they nurse their mother, and produce daughters after her image, but farre more beautifull and prosperous. For in frequent prayer there is so much rest and pleasure, that as soon as ever it is perceived, the contrary temptation appears unreasonable ; none are so unwilling to pray, as they that pray feldome ; for they that do pray often, and with zeal, and passion, and desire, feel
- D** no trouble so great, as when they are forced to omit their holy offices and hours of prayer. It concerns the Devils interest to keep us from all the experience of the rewards of a frequent and holy prayer ; and so long as you will not try and *taste how good and gracious the Lord is to the praying man*, so long you cannot see the evil of your coldnesse and lukewarme state ; but if you would but try, though it be but for curiosity sake, and informe yourselves in the vanity of things, and the truth of pretences, and the certainty of Theologicall propositions, you should finde your selves taken in a golden snare, which will tie you to nothing but *felicity, and safety, and holinesse, and pleasures*. But then the caution, which
- E** I intended to insert is this ; that *frequency in prayers*, and that part of zeal which relates to it, is to be upon no account but of an *holy spirit, a wise heart, and reasonable perswasion* ; for if it begins upon passion or fear, in imitation of others, or desires of reputation, honour or phantastick principles, it will be unblest and weary,

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Aristo. Νεφέλαι.

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unprosperous and without return or satisfaction : therefore if it happen to begin upon a weak principle, be very curious to change the motive, and with all speed let it be turned into Religion and the love of holy things, then let it be as frequent as it can prudently, it cannot be amisse.

2. When you are entred into a state of zealous prayer, and a regular devotion, what ever interruption you can meet with, observe their causes, and be sure to make them irregular, seldome, and contingent, that your omissions may be seldome and casuall, as a bare accident; for which no provisions can be made: for if ever it come, that you take any thing *habitually* and *constantly* from your prayers, or that you distract from them *very frequently*, it cannot be but you will become troublesome to your self; your prayers will be uneasy, they will seem hinderances to your more necessary affairs of passion and interest, and the things of the world: and it will not stand still, till it comes to *Apostasie*, and a direct despise and contempt of holy things. For it was an old rule, and of a sad experience, *Tepiditas, si callum obduxerit, fiet apostasia*, if your lukewarmnesse be habituall and a state of life, if it once be hardned by the usages of many dayes, it changes the whole state of the man, it makes him an apostate to devotion. Therefore be infinitely carefull in this particular; alwayes remembering the saying of St. Chrysostome, *Docendi, pradicandi officia & alia cessant suo tempore, prescandi autem nunquam*; there are seasons for teaching, and preaching; and other outward offices; but prayer is the duty of all times, and of all persons, and in all contingences: From other things in many cases we can be excused, but from prayer never. In this therefore *καλὸν ζήλῆσαι*, it is good to be zealous.

2. Concerning the second instance I named, *viz.* To give alms above our estate, it is an excellent act of zeal, and needs no other caution to make it secure from illusion and danger, but that *our egressions of charity do not prejudice justice*. See that your almes do not other men wrong, and let them do, what they can to thy self, they will never prejudice thee by their abundance; but then be also carefull, that the pretences of justice do not couden thy self of thy charity, and the poor of thine almes, and thy soul of the reward. He that is in debt is not excused from giving almes, till his debts are paid; but onely from giving away such portions which should and would pay them, and such which he intended should do it: There are *lacrime divitiarum*, and crumbs from the table, and the gleanings of the harvest, and the scatterings of the vintage, which in all estates are the portions of the poor, which being collected by the hand of providence, and united wisely may become considerable to the poor, and are the necessary duties of charity; but beyond this also, every considerable relief to the poor is not a considerable diminution to the estate; and yet if it be, it is not alwayes

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- A** considerable in the accounts of Justice ; for nothing ought to be pretended against the zeal of almes, but the certain omissions or the very probable retarding the doing that, to which we are otherwise obliged. He that is going to pay a debt, and in the way meets an indigent person, that needs it all, may not give it to him unlesse he knowes by other means to pay the debt ; but if he can do both, he hath his liberty to lay out his money for a Crown. But then in the case of provision for children our restraint is not so easie, or discernable ; 1. Because we are not bound to provide for them in a certain portion, but may do it by the analogies and measures of prudence, in which there is a great latitude. 2. Because our zeal of charity is a good portion for them, and layes up a blessing for inheritance. 3. Because the fairest portions of charity are usually short of such sums, which can be considerable in the duty of provision for our children. 4. If we for them could be content to take any measure lesse then all, any thing under every thing that we can, we should finde the portions of the poor made ready to our hands sufficiently to minister to zeal, and yet not to intrench upon this case of conscience ; But the truth is ; we are so carelesse, so unskill'd, so unstudied in Religion, that we are onely glad to make
- C** an excuse, and to defeat our souls of the reward of the noblest grace : we are contented, if we can but make a pretence ; for we are highly pleased if our conscience be quiet, and care not so much, that our duty be performed ; much lesse that our eternall interest be advanced in bigger portions. We care not, we strive not, we think not of getting the greater rewards of Heaven ; and he whose desires are so indifferent for the greater, will not take pains to secure the smallest portion ; and it is observable, that *ἡ ἐλάχιστος ἐν τῇ βασιλείᾳ*, the least in the Kingdome of heaven, is as much as *ἐδύς*, as good as none ; if a man will be content with
- D** his hopes of the lowest place there, and will not labour for something beyond it, he does not value it at all, and it is ten to one, but will lose that for which he takes so little pains, and is content with so easie a security. He that does his almes, and resolves, that in no case he will suffer inconvenience for his brother, whose case it may be is intolerable, should do well to remember that God in some cases requires a greater charity ; and it may be, we shall be called to die for the good of our brother : and that although it alwayes supposes a zeal, and a holy fervour, yet sometimes it is also a duty, and we lose our lives if we go to save them ; and so we do with our estates ; when we are such good husbands in our Religion, that we will serve all our own conveniences before the great needs of a hungry and afflicted brother, God oftentimes takes from us that, which with so much curiosity we would preserve, and then we lose our money, and our reward too.
- E**

3. Hither is to be reduced * the accepting and choosing the coun-

Stn. XIV.

Matt. 5. 16.

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counsels Evangelicall : * the virgin or widow estate in order to Religion : * telling all, and giving it to the poor : * making our selves *Eunuchs* for the Kingdome of Heaven : * offering our selves to death voluntarily, in exchange or redemption of the life of a most usefull person, as *Aquila* and *Priscilla*, who ventur'd their lives for St. *Paul* : * the zeal of souls : * St. *Paul*'s preaching to the *Corinthian* Church without wages : remitting of rights and forgiving of debts, when the obliged person could pay, but not without much trouble : * protection of calamitous persons with hazard of our own interest and a certain trouble ; concerning which and all other acts of zeal, we are to observe the following measures, by which our zeal will become safe and holy, and by them also we shall perceive the excesses of zeal, and its inordinations, which is the next thing I am to consider.

I. The first measure, by which our zeal may comply with our duty, and its actions become laudable, is *charity to our neighbour*. For since God receives all that glorification of himself, whereby we can serve and minister to his glory, reflected upon the foundation of his own goodnesse, and bounty, and mercy; and all the *Allellujahs* that are or ever shalbe sung in heaven are praises and thanksgivings, and that God himself does not receive glory from the acts of his Justice, but then when his creatures will not rejoyce in his goodnesse and mercy, it followes that we imitate this originall excellency, and pursue Gods own method, that is, glorifie him *in via misericordie*, in the way of *mercy*, and *bounty*, *charity*, and *forgivenessse*, *love*, and *fair compliances*; There is no greater charity in the world then to save a soul, nothing that pleases God better, nothing that can be in our hands greater or more noble, nothing that can be a more lasting and delightfull honour, then that a perishing soul, snatched from the flames of an intolerable Hell, and born to Heaven upon the wings of piety and mercy, by the Ministry of Angels, and the graces of the holy Spirit, shall to eternall ages blesse God and blesse thee, *Him*, for the *Author and finisher* of salvation, and thee for the Minister and charitable instrument; that bright starre must needs look pleasantly upon thy face for ever, which was by thy hand plac'd there, and had it not been by thy Ministry might have been a sooty coal, in the regions of sorrow. Now in order to this, God hath given us all some powers, and ministeries, by which we may by our charity promote this Religion, and the great interest of souls : *Counsels*, and *prayers*, *preaching*, and *writing*, *passionate desires*, and *fair examples*, going before others, in the way of godlinesse, and bearing the torch before them, that they may see the way and walk in it. This is a charity, that is prepared more or lesse for every one; and by the way we should do well to consider, what we have done towards it. For as it will be a strange arrest at the day of Judgement to *Dives*, that he fed high and

- A and suffered *Leperies* to starve, and every garment that lies by thee and perishes while thy naked brother does so too for want of it, shall be a bill of Indictment against thy unmercifull soul; so it will be in every instance: in what thou couldst profit thy brother and didst not, thou art accountable; and then tell over the times, in which thou hast prayed for the conversion of thy sinning brother; and compare the times together, and observe, whether thou hast not tempted him or betrayed him to a sin, or encourag'd him in it, or didst not hinder him, when thou mightest, *more frequently* than thou hast *bumbly*, and *passionately*, and *charitably*, and *zealously* bowed thy head, and thy heart, and knees to God to redeem that poor soul from hell, whither thou seest him descending with as much indifferency as a stone into the bottom of a well. In this thing *καὶ οὐκ ἐλάττω*, it is a good thing to be zealous, and put forth all your strength, for you can never go too far. But then be carefull, that this zeal of thy neighbours amendment be only expressed in wayes of charity, not of cruelty, or importune justice. He that striketh the Prince for justice, as Solomons expression is, is a companion of murderers; and he that out of zeal of Religion shall go to convert Nations to his opinion by destroying Christians, whose faith is *intire* and *summ'd up by the Apostles*; this man breaks the ground, with a sword, and sowes tares, and waters the ground with blood, and ministers to envie and cruelty, to errors and mistake, and there comes up nothing but poppies to please the eye and fancy, *disputes* and *hypocrisie*, new summaries of Religion estimated by measures of anger, and accursed principles; and so much of the Religion as is necessary to salvation is laid aside, and that brought forth that serves an interest, not holinesse; that fits the Schools of a proud man, but not that which will fill Heaven. Any zeal is proper for Religion, but the zeal of the sword, and the zeal of anger; this is *μυκτη ζήλος*, the bitterness of zeal; and it is a certaine temptation to every man against his duty; for if the sword turns Preacher, and dictates propositions by empire in stead of arguments, and ingraves them in mens hearts with a ponyard, that it shall be death to beleieve, what I innocently and ignorantly am perswaded of, it must needs be unsafe to *try the spirits*, to *try all things*, to make inquiry; and yet without this liberty, no man can justifie himself before God or man, nor confidently say that his Religion is best; since he cannot without a small danger make himself able to give a right sentence, and to follow that, which he findes to be the best; this may ruine souls by making Hypocrites, or carelesse and compliant against conscience or without it; but it does not save souls, though peradventure it should force them to a good opinion: This is *inordination of zeal*; for Christ by reprovng St. Peter drawing his sword, even in the cause of Christ, for his sacred, and yet injured person, *διδάσκει μὴ χρεῖσθαι μάχαρι καὶ τὸ δεῦρ δυνάμις ἐνδύει*, (saith

Ssa. XIV.

Jam. 3. 14.

SER. XIV. (saith Theophylact) teaches us not to use the sword though in the cause of God, or for God himself; because he will secure his own interest, onely let him be served as himself is pleased to command: and it is like *Moses* passion, it throws the Tables of the Law out of our hands, and breaks them in pieces out of indignation to see them broken. This is the zeal, that is now in fashion, and hath almost spoil'd Religion; men-like the Zelots of the Jews cry up their Sect and in it their interest; *Ἰνδοὶ μαθηταὶ ἡ μαχαιρῆς ἀνασιγγῆται*; they affect Disciples and fight against the opponents; and we shall find in Scripture, that when the Apostles began to preach the meeknesse of the Christian institution, salvations, and promises, charity and humility, there was a zeal set up against them; the Apostles were zealous for the Gospel, the Jews were zealous for the Law: and see what different effects these two zeals did produce; the zeal of the law came to this, *ἀρπύζον τὴν πόλιν, & ἐδίωκεν μαχαίρῃ & ἀνασιγγῆται & ὁχλοποιήσαντες*; they stirred up the City, they made tumults, they persecuted this way unto the death, they got letters from the high Priest, they kept Damascus with a Garrison, they sent parties of souldiers to silence and to imprison the Preachers, and thought they did God service, when they put the Apostles to death, and they swore neither to eat nor to drink, till they had killed Paul. It was an old trick of the Jewish zeal.

Non monstrare vias eadem nisi sacra colenti,

Questum ad fontem solos deducere verpos.

They would not shew the way to a Samaritan, nor give a cup of cold water, but to a circumcised brother. That was their zeal; But the zeal of the Apostles was this; they preached publicly and privately, they prayed for all men, they wept to God for the hardnesse of mens hearts, they became all things to all men, that they might gaine some, they travel'd through deeps and deserts, they endured the heat of the Syrian Starre, and the violence of Euroclydon, winds and tempests, seas and prisons, mockings and scourgings, fastings and poverty, labour and watching, they endured every man and wronged no man, they would do any good thing and suffer any evil, if they had but hopes to prevail upon a soul; they perswaded men meekly, they intreated them humbly, they convinced them powerfully, they watched for their good, but medled not with their interest, and this is the Christian zeal, the zeal of meeknesse, the zeal of charity, the zeal of patience, *ἐν τέτοις καλὸν ἐνδεῖναι*, in these it is good to be zealous, for you can never go far enough.

2. The next measure of zeal is prudence. For, as charity is the matter of zeal, so is discretion the manner. It must alwayes be for good to our neighbour, and there needs no rules for the conducting

of

A of that, provided the end be consonant to the designe; that is, that charity be intended, and charity done. But there is a *zeal* also of Religion or worshipping; and this hath more need of measures and proper cautions. For Religion can turn into a snare; it may be abused into *superstition*, it may become wearinesse in the spirit; and tempt to tediousnesse; to hatred, and despair: and many persons through their indiscreet conduct and furious marches and great loads taken upon tender shoulders and unexperienced, have come to be perfect haters of their joy, and despisers of all their *hopes*; being like dark Lanthorns, in which a candle burns bright, but the body is compassed with a crust and a dark cloud of iron; and these men keep the fires and light of holy propositions within them, but the darknesse of hell; the hardnesse of a vexed heart hath shaded all the light, and makes it neither apt to warm nor to enlighten others, but it turns to fire within; a fever and a distemper dwells there, and Religion is become their torment.

B I. Therefore our *zeal* must never carry us beyond that which is profitable. There are many institutions; customes; and usages introduced into Religion upon very fair motives; and apted to great necessities; but to imitate those things, when they are disrobed of their proper ends is an importune zeal, and signifies nothing but a forward minde, and an easie heart, and an imprudent head; unless these actions can be invested with other ends and usefull purposes: The primitive Church were strangely inspired with a zeal of virginity; in order to the necessities of preaching and travelling, and easing the troubles and temptations of persecution; but when the necessity went on, and drove the holy men into deserts; that made Colleges of Religious, and their manner of life was such, so united; so poor, so dressed, that they must live *more non seculari*, after the manner of men divorc'd from the usuall entercourses of the world: C still their desire of single life increased; because the old necessity lasted, and a new one did supervene. Afterwards the case was altered, and then the single life was not to be chosen for it self, nor yet in imitation of the first precedents; for it could not be taken out from their circumstances and be used alone. He therefore that thinks he is a more holy person for being a virgin or a widower, or that he is bound to be so, because they were so; or that he cannot be a religious person, because he is not so, hath zeal indeed; but not according to knowledge. But now if the single state can be taken out and put to new appendages, and fitted to the end of another grace or essentiall duty of Religion, it will well become a Christian D zeal to choose it so long, as it can serve the end with advantage and security. Thus also a zealous person is to choose his fastings; while they are necessary to him, and are acts of proper mortification, while he is tempted; or while he is under discipline, while he repents, or while he obeys; but some persons fast in zeal, but for E nothing

SER. XIV. nothing else; fast when they have no need, when there is need they should not; but call it Religion to be miserable or sick; here their zeal is folly, for it is neither an act of Religion nor of prudence, to fast when fasting probably serves no end of the spirit; and therefore in the fasting dayes of the Church, although it is warrant enough to us to fast, if we had no end to serve in it but the meer obedience, yet it is necessary that the *Superiours* should not think the Law obeyed, unlesse the end of the first institution be observed; a fasting day is a day of humiliation, and prayer; and fasting being nothing it self, but wholly the handmaid of a further grace, ought not to be devested of its holinesse and sanctification, and left like the wals of a ruinous Church, where there is no duty performed to God, but there remains something of that, which used to minister to Religion. The want of this consideration hath caused so much scandall and dispute, so many snares and schismes concerning Ecclesiasticall fasts. For when it was undressed and stripp'd of all the ornaments and usefull appendages, when from a solemn day it grew to be common; from thence to be lesse devout by being lesse seldome and lesse usefull; and then it passed from a day of Religion to be a day of order, and from fasting till night, to fasting till evening-song, and evening-song to be sung about twelve a clock; and from fasting it was changed to a choice of food, from eating nothing to eating fish, and that the letter began to be stood upon, and no usefulness remained but what every of his own piety should put into it, but nothing was enjoin'd by the Law, nothing of that exacted by the Superiours, then the Law fell into disgrace, and the designe became suspected, and men were first intinared and then scandalized, and then began to complain without remedy, and at last took remedy themselves without authority; the whole affair fell into a disorder and a mischief; and zeal was busie on both sides, and on both sides was mistaken, because they fell not upon the proper remedy, which was to reduce the Law to the usefulness and advantages of its first intention. But this I intended not to have spoken.

2. *Our zeal must never carry us beyond that which is safe.* Some there are, who in their first attempts and entries upon religion, while the passion, that brought them in, remains, undertake things as great as their highest thoughts; no repentance is sharp enough, no charities expensive enough, no fastings afflictive enough, then *totis Quinqueatribus orant*; and finding some delicioufnesse at the first contest, and in that activity of their passion, they make vowes to binde themselves for ever to this state of delicacies. The onset is fair; but the event is this. The age of a passion is not long, and the flatulent spirit being breathed out, the man begins to abate of his first heats, and is ashamed; but then he considers that all that was not necessary, and therefore he will abate something more and from some-

A something to something, at last it will come to just nothing, and the proper effect of this is, indignation, and hatred of holy things, an impatient spirit, carelesnesse or despair. Zeal sometimes carries a man into temptation: and he that never thinks he loves God dutifully or acceptably, because he is not imprison'd for him or undone, or design'd to Martyrdom, may desire a triall that will undo him. It is like fighting of a Duel to shew our valour. Stay till the King commands you to fight and die, and then let zeal do its noblest offices. This irregularity and mistake was too frequent in the Primitive Church, when men and women would strive for death, and be ambitious to feel the hangmans sword; some miscarried in the attempt, and became sad examples of the unequall yoking a frail spirit with a zealous driver.

B 3. Let Zeal never transport us to attempt anything but what is possible. M. Teresa made a vow, that she would do always that, which was absolutely the best. But neither could her understanding always tell her which was so, nor her will always have the same fervours: and it must often breed scruples, and sometimes tediousnesse, and wishes that the vow were unmade. He that vows never to have an ill thought, never to commit an error, hath taken a course, that his little infirmities shall become crimes, and certainly be imputed by changing his unavoidable infirmity into vow-breach. Zeal is a violence to a mans spirit, and unlesse the spirit be secur'd by the proper nature of the duty, and the circumstances of the action, and the possibilities of the man; it is like a great fortune in the meanest person, it bears him beyond his limit, and breaks him into dangers and passions, transportations and all the furies of disorder that can happen to an abused person.

C 4. Zeal is not safe unlesse it be *in re probabili* too, it must be in a likely matter. For we that find so many excuses to untie all our just obligations, and distinguish our duty into so much finenesse, that it becomes like leaf-gold apt to be gone at every breath; it can not be prudent that we zealously undertake, what is not probable to be effected. If we do, the event can be nothing but portions of the former evil, *scruple and snares, shameful retreats and new fantastick principles*; In all our undertakings we must consider what is our state of life, what our naturall inclinations, what is our society, and what are our dependencies; by what necessities we are born down, by what hopes we are biassed; and by these let us measure our heats and their proper business. A zealous man runs up a sandy hill; the violence of motion is his greatest hinderance, and a passion in religion destroys as much of our evennesse of spirit, as it sets forward any outward work; and therefore although it be a good circumstance and degree of a spirituall duty, so long as it is within, and relative to God and our selves; so long it is a holy flame; but if it be in an outward duty, or relative to our neighbours, or in an instance not necessary,

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it sometimes spoils the action, and alwayes endangers it. But I must remember, we live in an age, in which men have more need of new fires to be kindled within them, and round about them, then of any thing to allay their forwardnesse : there is little or no zeal now but the zeal of envie, and killing as many as they can, and damning more then they can; *πύρρος & κενός πυρρὸς*, *smoke and lurking fires* do corrode and secretly consume : therefore this discourse is lesse necessary. A Physitian would have but small imployment neer the *Riphean Mountains*, if he could cure nothing but Calentures ; Catarrhes, and dead palsies, Colds, and Consumptions are their evils, and so is lukewarmnesse and deadnesse of spirit, the proper maladies of our age : for though some are hot, when they are mistaken, yet men are cold in a righteous cause ; and the nature of this evil is to be insensible, and the men are farther from a cure, because they neither feel their evil, nor perceive their danger. But of this I have already given account : and to it, I shall onely adde what an old spirituall person told a novice in Religion, asking him the cause why he so frequently suffered tediousnesse in his religious offices ; *Nandum vidisti requiem quam speramus, nec tormenta quæ timemus* ; Young man, thou hast not seen the glories which are laid up for the zealous and devout, nor yet beheld the flames which are prepared for the lukewarm, and the haters of strict devotion. But the Jews tell that *Adam* having seen the beauties, and tasted the delicacies of Paradise, repented and mourned upon the *Indian Mountains* for three hundred yeers together : and we who have a great share in the cause of his sorrowes, can by nothing be invited to a persevering, a great, a passionate religion, more then by remembering what he lost, and what is laid up for them whose hearts are burning lamps, and are all on fire with Divine love, whose flames are fann'd with the wings of the holy Dove, and whose spirits shine and burn with that fire, which the holy Jesus came to enkindle upon the earth.

Ser-

SERMON, XV.

The House of Feasting:
OR THE
EPICURES MEASURES.

Part. I.

1 Cor. 15. 32. last part.

Let us eat and drink, for to morrow we die.



His is the Epicures Proverb, begun upon a weak mistake; started by chance, from the discourses of drink, and thought witty by the undiscerning company, and prevail'd infinitely, because it struck their fancy luckily, and maintained the merry-meeting; but as it happens commonly to such discourses, so this also, when it comes to be examined by the consultations of the morning, & the sober hours of the day, it seems the most witlesse, and the most unreasonable in the world. When *Seneca* describes the spare diet of *Epicurus* and *Metrodorus*, he uses this expression; *Liberatiora sunt alimenta carceris: sepositos ad capitale supplicium, non tam angustè, qui occisurus est, pascit.* The prison keeps a better table, and he that is to kill the criminall to morrow morning, gives him a better supper over night. By this he intended to represent his meal to be very short: for as dying persons have but little stomach to feast high; so they that mean to cut the throat will think it a vain expence to please it with delicacies, which after the first alteration must be poured upon the ground, and looked upon as the worst part of the accursed thing. And there is also the same proportion of unreasonableness, that

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because men shall *die to morrow*, and by the sentence and unalterable decree of God, they are now descending to their graves, that therefore they should first destroy their reason, and then force dull time to run faster, that they may die forth as beasts, and speedily as a *lie*: But they thought there was no life after this; or if there were, it was without pleasure, and every soul thrust into a hole, and a dorter of a spans length allowed for his rest, and for his walk; and in the shades below no numbring of healths by the numerall letters of *Philenium's* name, no fat Mullets, no Oysters of *Lucrinus*, no *Lesbian* or *Chian* Wines. *Τὸ το σαρπὲς ἀνθρώπου μάλα εὐπερίεστανόν*, Therefore now enjoy the delicacies of Nature, and feel the descending wines distilled through the limbeck of thy tongue, and *larynx*, and suck the delicious juice of fishes, the Marrow of the laborious Oxe, and the tender lard of *Apulian* Swine, and the condited bellies of the *scarus*; but lose no time; for the Sunne drives hard, and the shadow is long, and the dayes of mourning are at hand, but the number of the dayes of darknesse and the grave cannot be told.

Thus they thought they discoursed wisely, and their wildome was turned into folly; for all their arts of providence, and witty securities of pleasure were nothing but unmanly prologues to death, fear, and folly, sensuality and beastly pleasures. But they are to be excused rather than we. They placed themselves in the order of beasts and birds, and esteemed their bodies nothing but receptacles of flesh and wine, larders and pantries; and their soul the fine instrument of pleasure and brisk perception of relishes and gusts, reflexions and duplications of delight; and therefore they treated themselves accordingly. But then why we should do the same things, who are led by other principles, and a more severe institution, and better notices of immortality, who understand what shall happen to a soul hereafter, and know that this time is but a passage to eternity, this body but a servant to the soul, this soul a minister to the Spirit, and the whole man in order to God and to felicity; this I say is more unreasonable, then to eat *acomite* to preserve our health, and to enter into the flood that we may die a dry death; this is a perfect contradiction to the state of good things, whither we are designed, and to all the principles of a wise Philosophy, whereby we are instructed that we may become wise unto salvation. That I may therefore do some assistances towards curing the miseries of mankind, and reprove the follies and improper motions towards felicity, I shall endeavour to represent to you,

1. That plenty and the pleasures of the world are no proper instruments of felicity.
2. That intemperance is a certain enemy to it; making life unpleasant, and death troublesome and intolerable.

A 3. I shall adde the rules and measures of temperance in eating and drinking, that nature and grace may joyne to the constitution of mans felicity.

B 1. Plenty and the pleasures of the world are no proper instrument of felicity. It is necessary that a man have some violence done to himself before he can receive them: for Natures bounds are, *non esurire, non sitire, non algere*, to be quit from hunger, and thirst, and cold, that is, to have nothing upon us that puts us to pain; against which she hath made provisions by the fleece of the sheep, and the skins of beasts, by the waters of the fountain, and the herbs of the field, and of these no good man is destitute, for that share that he can need to fill those appetites and necessities, he cannot otherwise avoid: *τὸν ἀπὸ τῶν ἐσθίων καὶ πλύνει* (15). For it is unimaginable that Nature should be a mother naturall and indulgent to the beasts of the Forrest, and the spawn of fishes, to every plant and fungus, to cats and owles, to moles and bats, making her store-houses alwayes to stand open to them, and that for the Lord of all these, even to the noblest of her productions she should have made no provisions, and onely produc'd in us appetites sharp as the stomach of Wolves, troublesome as the Tigris hunger, and then run away, leaving us and *chance, violence and stultie*, to feed us and to cloath us.

C This is so far from truth, that we are certainly more provided for by nature then all the world besides; for every thing can minister to us; and we can passe into none of Natures cabinets, but we can finde our table spread: so that what David said to God, *whither shall I go from thy presence? If I go to heavens thou art there, If I descend to the deep, thou art there also; If I take the wings of the morning, and flee into the uttermost parts of the wilderness, even there thou wilt finde me out, and thy right hand shall uphold me*: we may say it concerning our tables, and our wardrobe;

D If we go into the fields, we finde them till'd by the mercies of heaven, and water'd with showers from God to feed us and to clothe us; if we go down into the deep, there God hath multiplied our stores, and fill'd a Magazine which no hunger can exhaust; the air drops down delicacies, and the wilderness can sustain us; and all that is in nature, that which feeds Lions, and that which the Oxe eats, that which the fishes live upon, and that which is the provision for the birds, all that can keep us alive; and if we consider, that of the beasts and birds, for whom Nature hath provided but one dish, it may be flesh or fish, or herbs or flies, and these also we secure with guards from them, and drive away birds and beasts from that provision which Nature made for them, yet seldom can we finde that any of these perish with hunger; much rather shall we finde that we are secured by the securities proper for the more noble creatures by that providence that disposes all things, by that mercy that gives us all things, which to other creatures

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are ministred singly, by that labour, that can procure what we need; by that wild ome, that can consider concerning future necessities; by that power, that can force it from inferiour creatures; and by that temperance, which can fit our meat to our necessities. For if we go beyond what is needfull, as we finde sometimes more then was promised, and very often more then we need, so we disorder the certainty of our felicity, by putting that to a hazard which Nature hath secur'd. For it is not certain; that if wee desire to have the wealth of *Susa*, or garments stain'd with the blood of the *Tyrian* fish, that if we desire to feed like *Philoxenus*, or to have tables loaden like the boards of *Kitellius*, that we shall never want. It is not Nature that desires these things, but *lust* and *violence*; and by a disease we enter'd into the passion and the necessity, and in that state of trouble it is likely we may dwell for ever, unless we reduce our appetites to natures measure.

Horace.

*Si ventri bene, si lateri est, pedibusque tuis, nil
Divitiæ poterunt Regales addere majus.*

And therefore it is that plenty and pleasures are not the proper instruments of felicity. Because felicity is not a jewell that can be lock'd in one mans cabinet. God intended that all men should be made happy, and he, that gave to all men the same naturall desires, and to all men provision of satisfactions by the same meats and drinks, intended, that it should not go beyond that measure of good things, which corresponds to those desires which all men naturally have.

He that cannot be satisfied with common provisions, hath a bigger need then he that can; it is harder, and more contingent, and more difficult, and more troublesome, for him to be satisfied; *ἢ τὸ σαρμάτιον ἡδεῖ, ὅδα πινέει, ἢ ἄλλω χρωμένῳ, περὶ σαρμάτων ἐκ τοῦ λιλείας ἡδονῆς*, said *Epicurus*, I feed sweetly upon bread & water, those sweet and easie provisions of the body, and I desire the pleasures of costly provisions; And the man was so confident that he had the advantage over wealthy tables, that he thought himself happy as the immortal Gods, *ἑτοίμως ἔχειν τῷ Διὶ ὕπερ ἐυδαιμονίας διαγινώσκοντας, μεζάνει χων, ἢ ὕδαρ*: For these provisions are easie, they are to be gotten without amazing cares; no man needs to flatter, if he can live as Nature did intend: *Magna pars libertatis est bene moratus venter*: he need not swell his accounts, and intricate his spirit with arts of subtilty and contrivance, he can be free from fears; and the chances of the world cannot concern him. And this is true, not only in those severe and *Anachoreticall* and *Philosophicall* persons, who lived meanly as a sheep, and without variety as the *Baptists*, but in the same proportion it is also true in every man that can be contented with that which is honestly sufficient. *Maximus Tyrius* considers

Senec.

A ders concerning the felicity of *Diogenes*, a poor *Synopean*, having
not so much nobility as to be born in the better parts of *Greece*;
but he saw that he was compell'd by no Tyrant to speak or do igno-
bly; he had no fields to till, and therefore took no care to buy car-
tell, and to hire servants; he was not distracted when a rent-day
came, and fear'd not when the wise *Greeks* play'd the fool and fought
who should be Lord of that field that lay between *Thebes* and *A-*
thens; he laugh'd to see men scramble for dirty silver, and spend
10000 *Attick talents* for the getting the revenues of 200 *Philippic*;
B he went with his staffe and bag into the camp of the *Phocenses*, and
the souldiers reverenc'd his person and despised his poverty, and it
was true with him who ever had wars; and the *Dradem* of *Kings*,
and the Purple of the *Emperors*, the *Mitre* of high *Priests*, and the
divining staffe of soothsayers were things of envie and ambition, the
purchase of danger, and the rewards of a mighty passion: and
men enter'd into them by trouble and extreme difficulty, and dwell
under them as a man under a falling roof, or as *Damocles* under the
Tyrants sword;

C *Nunc lateri incumbens. — mox deinde supinus,*
nunc cubat in faciem, nunc recto pectore surgens,

Sleeping like a condemned man; and let there bee what pleasure
men can dream of in such broken slumbers, yet the fear of wa-
king from this illusion, and parting from this phantastick pleasure,
is a pain and torment which the imaginary felicity cannot pay
for. *Quicumque paupertate bene convenit, dives est; non qui parum*
habet, sed qui plus cupit, pauper est. All our trouble is from within
us; and if a dish of lettuce and a clear fountain can cool all my
heats, so that I shall have neither thirst nor pride, lust nor revenge,
D envie nor ambition, I am lodg'd in the bosome of felicity; and in-
deed no men sleep so soundly, as they that lay their head upon Na-
tures lap. For a single dish and cleane chalice lifted from the springs,
can cure my hunger and thirst: but the meat of *Ahasuerus* feast
cannot satisfie my ambition and my pride. *Nulla re egere, Dei*
proprium; quam paucissimis autem, Deo proximum, said *Socrates*. He
therefore that hath the fewest desires and the most quiet passions,
whose wants are soon provided for, and whose possessions can-
not be disturbed with violent fears; he that dwells next door to sa-
tisfaction, and can carry his needs and lay them down where hee
E please, this man is the happy man, and this is not to be done in
great designs, and swelling fortunes. *Dives jam satis deest gau-*
dere lenis, Carius edit & bibit, & latatur dives, quam pauper, qui
in quolibet, in parato, in inempto gaudet, & facile epulari potest,
dives nunquam. For as it is in plants which Nature thrusts forth
from her navell, she makes regular provisions, and dresses them
with

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with strength and ornament, with easinesse and a full stature; but if you thrust a Jessamine there where she would have had a Daisie grow, or bring the tall firre from dwelling in his own country, and transport the orange or the almond-tree neer the fringes of the North-starre, Nature is displeased, and becomes unnaturall, and starves her sucklings, and renders you a return lesse then your charge and expectation: so it is in all our appetites; when they are naturall and proper, nature feeds them and makes them healthfull and lusty, as the course issue of the *Scythian* Glown; she feeds them and makes them easie without cares and costly passion; but if you thrust an appetite into her, which she intended not, she gives you sickly and uneasie banquets, you must struggle with her for every drop of milk she gives beyond her own needs; you may get gold from her entrails, and at a great charge provide ornaments for your Queens and Princely women: but our lives are spent in the purchase; and when you have got them, you must have more; for these cannot content you, nor nourish the spirit. *Ad superuacua sudatur.* A man must labour infinitely to get more then he needs; but to drive away thirst and hunger, a man needs not sit in the fields of the oppressed poor, nor lead Armies, nor break his sleep, & contumeliosam humanitatem pati, and to suffer shame and danger, and envie, and affront, and all the retinue of infelicity.

*Quis non Epicurum
Suspexit, exigui latum plantaribus horti?*

If men did but know, what felicity dwells in the cottage of a vertuous poor man, how sound his sleeps, how quiet his breast, how composed his minde, how free from care, how easie his provision, how healthfull his morning, how sober his night, how moist his mouth, how joyfull his heart, they would never admire the noises and the diseases, the throng of passions, and the violence of unnaturall appetites, that fill the houses of the luxurious, and the heart of the ambitious.

Nam neque diuitibus contingunt gaudia solis.

These which you call pleasures are but the imagery and phantastick appearances, and such appearances even poor men may have. It is like felicity that the King of Persia should come to *Babylon*, in the winter, and to *Susa* in the summer; and be attended with all the servants of 127 Provinces, and with all the Princes of Asia. It is like this, that *Diogenes* went to *Corinth* in the time of vintage, and to *Athens* when winter came, and in stead of Courts, visited the Temples and the Schools, and was pleased in the society of Scholars and learned men, and conversed with the Students of all Asia and Europe,

A *Europe*. If a man loves privacy, the poor fortune can have that when Princes cannot; if he loves noises, he can go to *Martins* and to *Courts*, and may glut himself with strange faces, and strange voytes, and stranger manners, and the wilde designs of all the world: and when that day comes in which we shall die, nothing of the eating and drinking remains, nothing of the pomp and luxury; but the sorrow to part with it, and shame to have dwelt there where wisdom and vertue seldome comes, unlesse it be to call men to sober counsels, to a plain and a severe and more naturall way of living; and when *Lutian* derides the dead Princes and Generalls; and sayes that in hell they go up and down selling salt meats and crying Mussels, or begging; and he brings in *Philip* of *Macedon*, in γανδύῳ τῇσι μασσῶν καὶ σαρδείοις ὑποδυστάων, mending of shoes in a little stall; he intended to represent, that in the shades below and in the state of the grave, the Princes and voluptuous have a being different from their present plenty, but that their condition is made contemptible and miserable by its disproportion to their lost and perishing voluptuousnesse. The result is this, that *Tiresias* told the Ghost of *Mentippus* enquiring what state of life was nearest to felicity, ὁ τ' ἰδιωτῶν ἀρετῆς βίη καὶ σωφρονέστερα. The private life, that which is freest from tumult and vanity, noise and luxury, businesse and ambition, nearest to nature and a just entertainment to our necessities; that life is nearest to felicity. Τῶν δὲ ταύτων ἡ γνησιότης τὸ τομὸν ἐξάπαντ ἐνέδωκεν, ἐπὶ τοῦ πατρὸς ἐν δόμῳ, παρὰ δὲ τῆς γαλῶν τὰ πολλὰ, καὶ περὶ μὲν ἐν ἰσχυράκῳ. Therefore despise the swellings and the diseases of a disordered life, and a proud vanity; be troubled for no outward thing beyond its merit, enjoy the present temperately, and you cannot choose but be pleased to see, that you have so little share in the follies and miseries of the intemperate world.

P 2. Intemperance in eating and drinking is the most contrary course to the Epicures designe in the world; and the voluptuous man hath the least of pleasure; and upon this proposition, the consideration is more materiall and more immediately reducible to practise, because in eating and drinking men please themselves so much, and have the necessities of Nature to usher in the inordination of gluttony and drunkennesse, and our need leads in vice by the hand, that we know not how to distinguish our friend from our enemy; and St. *Austin* is sad upon this point; Thou O Lord hast taught me that I should take my meat as I take my Physick, but while I passe from the trouble of hunger to the quietnesse of satisfaction, in the very passage I am insuared by the cords of my own concupiscence; Necessity bids me passe, but I have no way to passe from hunger to fullnesse, but over the bridge of pleasure; and although health and life be the cause of eating and drinking, yet pleasure, a dangerous pleasure thrusts her self into attendance, and sometimes endeavours to
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be the principall, and I do that for pleasures sake which I would onely do for health; and yet they have distinct measures, whereby they can be separated, and that which is enough for health is too little for delight, and that which is for my delight destroys my health, and still it is uncertain for what end I do indeed desire; and the worst of the evil is this, that the soul is glad because it is uncertain, and that an excuse is ready, that under the pretence of health, *Obumbret negotium voluptatis*, the designe of pleasure may be advanced and protected. How farre the ends of naturall pleasure may lawfully be enjoyed, I shall afterwards consider; In the mean time, if we remember that the Epicures designe is pleasure principally, we may the better reprove his folly by considering, that intemperance is a plain destruction to all that, which can give reall and true pleasure.

1. It is an enemy to health, without which it is impossible to feel any thing of corporall pleasure. 2. A constant full table hath in it lesse pleasure then the temperate provisions of the Hermite, or the Labourer, or the Philosophicall table of Scholars, and the just pleasures of the vertuous. 3. Intemperance is an impure fountain of vice, and a direct nurse of uncleannesse. 4. It is a destruction of wisdom. 5. It is a dishonour and disreputation to the person and the nature of the man.

1. *It is an enemy to health*: which is as one calls it, *ansa voluptatum & condimentum vite*; it is that handle by which we can apprehend, and perceive pleasures, and that sauce that onely makes life delicate; for what content can a full table administer to a man in a feaver? and he that hath a sickly stomach admires at his happinesse, that can feast with cheefe and garlick, *unctious breuages* and the low tasted *spinage*: Health is the opportunity of wisdom, the fairest scene of Religion, the advantages of the glorifications of God, the charitable ministeries to men; it is a state of joy and thanksgiving, and in every of its period feels a pleasure from the blessed emanations of a mercifull providence. The world does not minister, does not feel a greater pleasure, then to be newly delivered from the racks or the gratings of the stone, and the torments and convulsions of a sharp colick: and no Organs, no Harp, no Lute can sound out the praises of the Almighty Father so spritely, as the man that rises from his bed of sorrowes, and considers what an excellent difference he feels from the groans and intolerable accents of yesterday. Health carries us to Church and makes us rejoyce in the communion of Saints; and an intemperate table makes us to lose all this. For this is one of those sins, which St. Paul affirms to be *περὶ πολλοὶ πειράζουσαι εἰς κελσὶν*, manifest, leading before unto judgement. It bears part of its punishment in this life, and hath this appendage like the sin against the holy Ghost, that it is not remitted in this world, nor in the world to come; that is, if it be not repented of, it is punished here and here-

A hereafter, which the Scripture does not affirm concerning all sins, SER. XV.
and all cases.

But in this the sinner gives sentence with his mouth, and brings it to execution with his hands;

*Pena tamen, praefens cum tu deponis amicum
Turgidus, & crudum patonem in balnea portas.*

B The old gluttons among the Romans, *Heliogabalus, Tigellius, Crispus, Montanus*, not only per oppida buccae, famous Epicures, mingled their meats with vomitings; so did *Vitellius*, and enter'd into their baths to digest their Phelants, that they might speedily return to the Mullet and the Beles of Syene, and then they went home and drew their breath short till the morning, and it may be not at all before night,

Hinc subita mortes, atq; intestata senectus.

C Their age is surpris'd at a feast, and gives them not time to make their will, but either they are choked with a large morsell, and there is no room for the breath of the lungs, and the motions of the heart; or a seaver burns their eyes out, or a quinzie punishes that intemperate throat that had no religion, but the eating of the fat sacrifices; the portions of the poor and of the Priest; or else they are condemn'd to a Lethargie if their constitutions be dull, and if active; it may be they are wilde with watching.

*Plurimus hinc ager moritur vigilando: sed illam
Languorem peperit cibus imperfectus, & harena
Audenti stomacho* ———

D So that the Epicures geniall proverb may be a little alter'd, and say;
Let us eat and drink; for by this means to morrow we shall die; but that's not all, for these men live a healthlesse life, that is, are long; are every day dying, and at last die with torment. *Menander* was too soft in his expression, *μὴν ἔτι φάσκειν ἐνθάδε*; that it is indeed a death, but gluttony is a pleasant death,

——— * *ἔχοντα πολλὰν τὴν χολὰδα παχύν
καὶ μέλις λαχόντα, καὶ τὸ πνεῦμα ἔχοντα πᾶν ἄναι;
ἔδοντα καὶ λείγοντα, Σήπορι ὑπὸ τῆς ἡδονῆς.*

E For this is the gluttons pleasure, to breath short and difficultly; scarce to be able to speak, and when he does; he cries out; I die and rot with pleasure. But the folly is as much to be derided as the men to be pitied, that we daily see men afraid of death with a most intolerable

SER. XV.

intolerable apprehension, and yet increase the evil of it, the pain, and the trouble, and the suddenness of its coming, and the appendage of an unflufferable eternity.

*Rem struere exoptant caso bove Mercuriumq;
Arcessunt fibrâ*

They pray for herds of cattell, and spend the breeders upon feasts and sacrifices. For why do men go to Temples and Churches, and make vowes to God and daily prayers, that God would give them a healthfull body, and take away their gout and their palsies, their feavers and apoplexies, the pains of the head and the gripings of the belly, and arise from their prayers and pour in loads of flesh and seas of wine, lest there should not be matter enough for a lusty disease?

Per. sat. 2.

*Poscis opem nervis, corpûsq; fidele Senectæ.
Esto age, sed grandes patina tucetâq; crassa
Annuere his superos vetuere, Jovemq; morantur.*

But it is enough that the rich glutton shall have his dead body condited and embalmed; he may be allowed to stink and suffer corruption while he is alive; These men are for the present *living sinners* and *walking rottenness*, and hereafter will be *dying penitents* and *perfumed carcases*, and their whole felicity is lost in the confusions of their unnaturall disorder. When *Cyrus* had espied *Astyages* and his fellows coming drunk from a banquet loaden with variety of follies and filthiness, their legs failing them, their eyes red and staring, couened with a moist cloud, and abused by a doubled object, their tongues full as sponges, and their heads no wiser, he thought they were *poysoned*, and he had reason; for what malignant quality can be more venomous and hurtfull to a man then the effect of an intemperate goblet, and a full stomach? it *poysons* both the soul and body. All *poysons* do not kill presently, and this will in proceſſe of time, and hath formidable effects at present.

But therefore me thinks the temptations, which men meet withall from without, are in themselves most unreasonable and soonest confuted by us. He that tempts me to drink beyond my measure, civilly invites me to a feaver; and to lay aside my reason as the *Persian* women did their garments and their modesty at the end of feasts: and all the question then will be, which is the worse evil, to refuse your uncivil kindness, or to suffer a violent headach, or to lay up heaps big enough for an *English surfeit*. *Creon* in the Tragedy said well,

*Κραῖσσον ᾧ μοι νῦν πρὸς σ' ἀπεβαῖναι, ξένε,
ἢ μαλθακιδενθ' ὕστερον μέγα σῆναι,*

It is

- A It is better for me to grieve thee O stranger, or to be affronted by thee, then to be tormented by thy kindnesse the next day and the morrow after; and the freed man of Domitius the Father of Nero suffered himself to be kil'd by his Lord; and the sonne of Praxaspes by Cambyfes, rather then they would exceed their own measures up to a full intemperance, and a certain sicknesse, and dishonour. For, (as Plutarch laid well) to avoid the opinion of an uncivil man, or being clownish, to run into a pain of thy sides or belly, into madnesse or a head-ach, is the part of a fool and a coward, and of one that knowes not how to converse with men *citra pecula & miodorem*, in any thing but in the famelick smells of meat and vertiginous drinkings:

*Ebrius & petulans, qui nullum forte cecidis,
Dat panem, noctem patitur lugentis amicum
Pelide*

- C A drunkard and a glutton feels the torments of a restless night, although he hath not kill'd a man; that is, just like murtherers and persons of an affrighting conscience; so wake the glutton, so broken and sick, and disorderly are the slumbers of the drunkard. Now let the Epicure boast his pleasures, and tell how he hath swallowed the price of Provinces, and gobbers of delicious flesh, purchased with the reward of souls; let him brag *farorem illum conciviorum & fœdissimam patrimoniorum exitum culinam*, of the madnesse of delicious feasts, and that his kitchen hath destroyed his Patrimony; let him tell that he takes in every day,

Quantum Lauscia bibebat,

- D As much wine as would refresh the sorrowes of 40 languishing prisoners; or let him set up his vain-glorious triumph,

*Ut quod multi Damalis meri
Bassum Toreiciâ vicit amysside,*

That he hath knock'd down *Damalis* with the 25th bottle, and hath out-feasted *Anthony* or *Cleopatra's* luxury; it is a goodly pleasure and himself shall bear the honour.

- E *Rarum & memorabile magni
Gutturis exemplum; conducendûq; magister:*

But for the honour of his banquet he hath some ministers attending that he did not dream of, and in the midst of his loud laughter, the gripes of the belly, and the feavers of the brain, *Pallor &*

Ser. XV. *gena pendula, oculorum ulcera, tremula manus, furiales somni, inquietas nocturna*, as *Pliny* reckons them, *palenesse* and *hanging cheeks*, *ulcers of the eyes*, and *trembling hands*, *dead or distracted sleeps*, these speak aloud, that to day you eat and drink, that to morrow you may die, and die for ever.

It is reported concerning *Socrates*, that when *Athens* was destroyed by the plague, he in the midst of all the danger escaped untouched by sickness, because by a spare and severe diet, hee had within him no tumult of disorderly humours, no factions in his blood, no loads of moisture prepared for charnell houses, or the sickly hospitals; but a vigorous heat, and a well proportioned radicall moisture; he had enough for *health* and *study*, *Philosophie* and *Religion*, for the *Temples* and the *Academy*, but no superfluities to be spent in *groans* and *sickly nights*: And all the world of gluttons is hugely convinced of the excellency of temperance in order to our temporall felicity and health, because when themselves have left vertue, and sober diet, and counsels, & first lost their temperance, and then lost their health, they were forc'd to run to temperance, & abstinence for their cure, *Vilis enim tenuisq; mensa (ut loquuntur pueri) sanitatis mater est*. Then, a thin diet and a humbled body, fasting and emptinesse; and arts of scattering their sin and sickness, is in season; but by the same means they might preserve their health, by which they do restore it; but when they are well, if they return to their full tables and oppressing meals, their sickness was but like *Vitellius* vomiting, that they might eat again; but so they may entail a fit of sickness upon every full moon, till both their vertue and themselves decrease into the corruptions and rottenness of the grave. But if they delight in sharp feavers and horrid potions, in sowre palats and heaps of that which must be carried forth, they may reckon their wealthy pleasures to be very great and many; if they will but tell them one by one with their sicknesses and the multitude of those evils they shall certainly feel before they have thrown their sorrowes forth. These men (as *St. Paul's* expression is) *heap up wrath against the day of wrath, and the revelation of the day of Gods most righteous judgements*. Strange therefore it is that for the stomach which is scarce a span long, there should be provided so many furnaces and ovens, huge fires and an army of cooks, cellars swimming with wine, and granaries sweating with corn; and that into one belly should enter the vintage of many Nations, the spoils of distant Provinces, and the shell-fishes of severall seas. When the Heathens feasted their Gods, they gave nothing but a fat ox, a ram, or a kid, they poured a little wine upon the Altar, and burned a handfull of gum; but when they feasted themselves, they had many vessels fill'd with *Campanian wine*, *turtles of Liguria*, *Sicilian beeves*, and *wheat from Egypt*, *wilde boars from Illyrium*, and *Grecian sheep*, variety, and load, and

Chrysost.

A

B

C

D

E

A and cost, and curiosity : and so do we. It is so little we spend in Religion, and so very much upon our selves, so little to the poor, and so without measure to make our selves sick, that we seem to be in love with our own mischief, and so passionate for necessity and want, that we strive all the ways we can to make our selves need more then Nature intended. I end this consideration with the saying of the *Cynic*; It is to be wondered at, that men eat so much for pleasure sake; and yet for the same pleasure should not give over eating, and betake themselves to the delights of temperance, since to be healthfull and holy is so great a pleasure. However, certain
B it is that no man ever repented, that he arose from the table sober; healthfull, and with his wits about him; but very many have repented, that they sate so long, till their bellies swelled, and their health, and their *vertue*, and their God is departed from them.

S 2

Ser-

S E R M O N XVI.

Part II.

B

2. **A** Constant full Table is lesse pleasant then the temperat provisions of the vertuous, or the naturall banquets of the poor. *Χαρις τῇ μακαρίᾳ φύσει, ὅτι τὰ ἀναγκαῖα ἐποίησεν ἐν ὀρέῃ, τὰ δὲ δυσπόρεστα ἐκ ἀναγκαῖα, said Epicurus, Thanks be to the God of Nature, that he hath made that which is necessary to be ready at hand, and easie to be had, and that which cannot easily be obtained, is not necessary it should bee at all; which in effect is to say, It cannot bee constantly pleasant; for necessity and want makes the appetite, and the appetite makes the pleasure; and men are infinitely mistaken when they despise the poor mans Table, and wonder how he can endure that life, that is maintain'd without the excise of pleasure, and that he can suffer his dayes labour, and recompense it with unsavory herbs, and potent garleek, with water-creffes, and bread colour'd like the ashes that gave it hardnesse; he hath a hunger that gives it deliciousnesse; and we may as well wonder that a Lyon eats raw flesh, or that a Wolfe feeds upon the turfe, they have an appetite proportionable to this meat, and their necessity, and their hunger, and their use, and their nature are the Cooks that dresse their provisions, and make them delicate: And yet if water and pulse, naturall provisions, and the simple diet were not pleasant, as indeed they are not to them, who have been nurfed up and accustomed to the more delicious, *ἔπειτα πλεονῶν ἐκ ἑθ' ἡδέαι φακῶν*, yet it is a very great pleasure to reduce our appetites to Nature, and to make our reason rule our stomach, and our desires comply with our fortunes, and our fortunes be proportionable to our persons. *Non est voluptas aqua & potentia, (said a Philosopher) sed summa voluptas est, posse ex his capere voluptatem*, It is an excellent pleasure to be able to take pleasure in worts and water, in bread and onions; for then a man can never want pleasure when it is so ready for him, that Nature hath spread it over all its provisions. *Fortune and Art gives delicacies; Nature gives meat and drink; and what nature gives, fortune cannot take away, but every change can take away what onely is given by the bounty of a full fortune; and if in satisfaction and freedome from care, and security* and*

C

D

E

A and proportions to our own naturall appetite, there can be pleasure, then we may know to value the sober and naturall Tables of the vertuous and wise, before that state of feasting which a War can lessen, and a Tyrant can take away, or the Pirates may intercept, or a Blast may spoil, and is alwayes contingent, and is so far from satisfying, that either it destroyes the appetite, and capacity of pleasure, or increases it beyond all the measures of good things.

B He that feasts every day, feasts no day, ἀτρυφήσεν, ὥστε μὴ πολλὸν τρυφᾶν χεῖρον. And however you treat your selves, sometimes you will need to be refreshed beyond it; but what will you have for a Festivall, if you wear crowns every day? even a perpetuall fulnesse will make you glad to beg pleasure from emptinesse, and variety from poverty or a humble Table.

*Plerumque grata principibus vices,
Mundaque parvo sub lare pauperum
Cena sine aulais, & ostro,
Solicitam explicuere frontem.*

C But however, of all the things in the world a man may best and most easily want pleasure, which if you have enjoyed, it passes away at the present, and leaves nothing at all behinde it; but sorrow and fowre remembrances. No man felt a greater pleasure in a goblet of wine, then *Lyfimachus* when he fought against the *Geta*; and himself and his whole Army were compell'd by thirst to yeeld themselves to bondage; but when the wine was sunk as farre as his navel, the pleasure was gone, and so was his kingdome and his liberty; for though the sorrow dwels with a man pertinaciously, yet the pleasure is swift as lightning, and more pernicious; but the

D pleasures of a sober and a temperate Table are pleasures till the next day, καὶ τῇ ὑστερίᾳ ἡδέως γίνονται, as *Timotheus* said of *Plato's* Scholars, they converse sweetly, and are of perfect temper and delicacie of spirit even the next morning; whereas the intemperate man is forced to lie long in bed, and forget that there is a Sunne in the skie; he must not be call'd till he hath concocted, and slept his surfeit into a truce and a quiet respite; but whatsoever this man hath suffer'd, certain it is that the poor mans head did not ake, neither did he need the juice of poppies, or costly cordials, Physicians or Nurses, to bring him to his right shape again; like *Apuleius's* Assle; with eating roses: and let him turn his hour-glasse, he will finde his head akes longer then his throat was pleased; and which is worst, his glasse runs out with joggings and violence, and every such concussion with a surfeit makes his life look neerer its end, and ten to one but it will before its naturall period be broken in pieces. If these be the pleasures of an Epicures Table, I shall

SER. XVI. pray that my friends may never feel them; but *hee that sinneth against his Maker shall fall into the calamities of intemperance.*

3. Intemperance is the Nurse of vice; Ἀρεσθίνης γάλα, *Venus milk*, so *Aristophanes* calls *wine*, πᾶσαν δαινῶν μητρόπολις, the Mother of all grievous things: so *Pontianus*. For by the experience of all the world, it is the bawd to lust: and no man must ever dare to pray to God for a pure soul in a chaste body, if himself does not live temperately, if himself *make provisions for the flesh, to fulfill the lusts of it*; for in this case he shall finde that *which enters into him shall defile him more*, then he can be cleansed by those vain prayers that come from his tongue, and not from his heart. Intemperance makes rage and choler, pride and fantastick principles; it makes the body a sea of humours, and those humours the seat of violence: by faring deliciously every day men become senselesse of the evils of mankind, inapprehensive of the troubles of their Brethren, unconcerned in the changes of the world, and the cries of the poor, the hunger of the fatherlesse, and the thirst of widows: ἐκ ἐκ τῶν μαζορᾶγων οἱ τυττανοὶ, ἀλλ' ἐκ τῶν τρυφωμένων, said *Diogenes*, Tyrants never come from the cottages of them that eat pulse and course fare, but from the delicious beds and banquets of the effeminate and rich feeders. For to maintain plenty and luxury sometimes wars are necessary, and oppressions and violence: but no Land-lord did ever grinde the face of his Tenants, no Prince ever suck'd blood from his Subjects for the maintenance of a sober and a moderate proportion of good things. And this was intimated by *St. James*, *Do not rich men oppress you, and draw you before the Judgement seat?* For all men are passionate to live according to that state, in which they were born, or to which they are devolved, or which they have framed to themselves; Those therefore that love to live high and deliciously,

Et quibus in solo vivendi causa palato,

who live not to God, but to their belly, not to sober counsels, but to an intemperate table, have framed to themselves a manner of living which oftentimes cannot be maintain'd, but by injustice and violence, which coming from a man whose passions are made big with sensuality and an habituall folly, by pride and forgetfulness of the condition and miseries of mankind, are always *unreasonable*, and sometimes *intolerable*.

— regustatum digito terebrare salinum
Contentus perages, si vivere cum Jove tendis.

Formidable is the state of an intemperate man, whose sin begins with *sensuality*,

A *sensuality*, and grows up in *folly* and *weak discourses*, and is fed by *violence* and applauded by *fools*; and *parasites*, full bellies, and empty heads, *servants* and *flatterers*, whole hands are full of *flesh* and *blood*, and their hearts empty of *pity* and *naturall compassion*; where *religion* cannot inhabit, and the *love of God* must needs be a stranger; whose talk is loud, and trifling, injurious and impertinent; and whose employment is the same with the work of the sheep or the calf, alwayes to eat; their loves are the *lusts of the lower belly*, and their portion is in the lower regions to eternall ages; where their thirst, and their hunger, and their torment shall be infinite.

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B 4. Intemperance is a perfect destruction of *Wisdome*. Παχέα γαστήρ λεπτόν εἰς τίλει νόον, a full gorg'd belly never produc'd a *prightly mind*: and therefore these kind of men are called γασίρες ἀργαί, *slow bellies*, so St. Paul concerning the intemperate *Cretians* out of their own Poet: they are like the *Tigres of Brasil*, which when they are empty are bold, and swift, and full of sagacity, but being full, sneak away from the barking of a village dog. So are these men, wise in the morning, quick and fit for business; but when the Sun gives the signe to spread the tables, and intemperance brings in the messes, and drunkenness fills the bouls, then the man falls away and leaves a beast in his room; nay worse, νεκράς μεσάνυχτας, they are dead all but their throat and belly, so *Aristophanes* hath fitted them with a character, *carkasses above half way*; *Plotinus* descends one step lower yet; affirming such persons, ἀπὸ δένδρῶσθῆναι, they are made trees, whose whole employment and life is nothing but to feed and suck juices from the bowels of their Nurse and Mother; and indeed commonly they talk as trees in a winde and tempest, the noise is great and querulous, but it signifies nothing but trouble and disturbance. A full meal is like *Sisera's banquet*, at the end of which there is a nail struck into a mans head; ὡς συκολλῶσα καὶ διοικαλλῶσα τὴν ψυχὴν πρὸς τὴν τῷ σωματι ἀπόλαυσιν;

4.

D so *Porphyrie*; it knocks a man down, and nails his soul to the sensuall mixtures of the body. For what *wisdome* can be expected from them, whose soul dwels in clouds of meat, and floats up and down in wine, like the spilled cups which fell from their hands; when they could lift them to their heads no longer? πολλάκις γὰρ ἐν οἷνς κύμασι τις ναυαγεί: It is a perfect shipwrack of a Man, the *Pilot* is drunk and the helm dash'd in pieces, and the ship first reels; and by swallowing too much is it self swallowed up at last. And therefore the *Navis Agrigentina*, the madness of the young fellows of *Agrigentum*, who being drunk, fancied themselves in a storme, and the house the ship; was more then the wilde fancy of their cups, it was really so, they were all cast away, they were broken in pieces by the foul disorder of the storm.

E

Hinc vini atque somni degener discordia,
Libido sordens, inverecundus lepos,

Prudent. hymn
de jejun.

Variaq;

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*Variaeque pestes languidorum sensuum.
Hinc frequenti marcida oblectamine
Scintilla mentis intorpesce nobilis,
Animusque pigris stertit in precordiis.*

The senses languish, the spark of Divinity that dwells withithin is quenched, and the mind snorts, dead with sleep and fulnesse in the fouler regions of the belly.

So have I seen the eye of the world looking upon a fenny bottom, and drinking up too free draughts of moisture, gather'd them into a cloud, and that cloud crept about his face, and made him first look red, and then cover'd him with darknesse and an artificiall night : so is our reason at a feast.

*Putrem resudans crapulam
Obstrangulata mentis ingenium premit.*

The clouds gather about the head, and according to the method and period of the children, and productions of darknes, it first grows red, and that redness turns into an obscurity, and a thick mist, and reason is lost to all use and profitableness of wise and sober discourses; *ἀναθυμιάσις θολώδες τε ἐστὶν ἡ πικρὸς δὲ τῇ ψυχῇ*, a cloud of folly and distraction darkens the soul, and makes it crasse and materiall, polluted and heavie, clogg'd and loaden like the body : *ψυχὴ καθυδρῶται· ταῖς ἐκ τῆ οἴνου ἀναθυμιάσεσι καὶ κεφαλαῖς δίνων σώματος ποικίλῃ*. And there cannot be any thing said worse, reason turns into folly, wine and flesh into a knot of clouds, the soul it self into a body, and the spirit into corrupted meat; there is nothing left but the rewards and portions of a fool to be reaped and enjoyed there, where flesh and corruption shall dwell to eternall ages; and therefore in Scripture such men are called *βαρυνόμενοι*. *Hesternis vitis animam quoque praegravant* : Their heads are grosse, their souls are emerged in matter, and drowned in the moistures of an unwholesome cloud; they are dull of hearing, slow in apprehension, and to action they are as unable as the hands of a childe, who too hastily hath broken the inclosures of his first dwelling.

But temperance is reasons girdle; and passions bridle, *σώφρωνσις*, so Homer in *Stobaeus*, that's *σωφροσύνη*, prudence is safe, while the man is temperate, and therefore *σωφρων* is opposed τῷ χαλίρειν, a temperate man is no fool, for temperance is the *σωφρονιστικόν*, such as Plato appointed to night-walkers, a prison to restrain their inordinations; it is *ῥῆμα ψυχῆς*, as *Pythagoras* calls it; *κρητὶς ἀρετῆς*, so *Socrates*; *κόσμος ἀγαθῶν πάντων*, so *Plato*; *ἀσφαλὲς καὶ καλλίστην ἔξω*, so *Iamblicus*, It is the strength of the soul, the foundation of vertue, the ornament of all good things, and the corroborative of all excellent habits.

5. After

A

5. After all this, I shall the lesse need to add, that intemperance is a dishonour, and disreputation to the nature, and the person, and the manners of a Man. But naturally men are ashamed of it, and the needs of nature shall be the vail for their gluttony, and the night shall cover their drunkenesse. Τὴν πνιμονα οἶνον, τὸ ὅδ' ἄσπερον πείσσει λυτα, which the Apostle rightly renders, *They that are drunk are drunk in the night*; but the Priests of Heliopolis never did sacrifice to the Sun with wine; meaning, that this is so great a dishonour, that the Sun ought not to see it; and they that think there is no other eye but the Sun that sees them, may cover their shame by choosing their time; just as children do their danger by winking hard, and not looking on: Σκυδίζειν καὶ ζαχότρειν πίνειν καὶ δεινῶς φαγεῖν, To drink sweet drinks and hot, to quaffe great draughts, and to eat greedily; Theophrastus makes them characters of a Clown.

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5.

Alcibi.

B

And now that I have told you the foulness of the Epicures feasts and principles, it will be fit that I describe the measures of our eating and drinking, that the needs of nature may neither become the cover to an intemperate dish, nor the freer refreshment of our persons be changed into scruples, that neither our vertue nor our conscience fall into an evil snare.

3.

C

1. The first measure of our eating and drinking is our *natural needs*, μήτε ἀλγεῖν κατὰ σῶμα, μήτε ταρστέλειν κατὰ ψυχὴν; these are the measures of nature, that the body be free from pain, and the soul from violence. *Hunger*, and *thirst*, and *cold* are the naturall diseases of the body; and food, and raiment, are their remedies, and therefore are the measures.

1.

*In quantum sitis atque fames, & frigora poscunt;
Quantum Epicure tibi parvis sufficit in horis.*

D

But in this there are two cautions. 1. Hunger and thirst are only to be extinguished while they are violent and troublesome, and are not to be provided for to the utmost extent and possibilities of nature; a man is not hungry so long, till he can eat no more, but till its sharpness and trouble is over, and he that does not leave some reserves for temperance, gives all that he can to nature, and nothing at all to grace; For God hath given a latitude in desires and degrees of appetite; and when he hath done, he laid restraint upon it in some whole instances, and of some parts in every instance; that man might have something to serve God of his own, and something to distinguish him from a beast in the use of their common faculties. Beasts cannot refrain but fill all the capacity, when they can; and if a man does so, he does what becomes a beast, and not a man; And therefore there are some little symptoms of this inordination, by which a man may perceive himself to have transgressed his measures; *Ructation, uneasy loads, singing, looser pratings, importune drowsiness,*

E

SER. XVI. nesse, provocation of others to equall and full chalices; and though in every accident of this signification, it is hard for another to pronounce that the man hath sinned, yet by these he may suspect himself, and learn the next time to hold the bridle harder.

2. *This hunger must be naturall, not artificiall and provoked; For many men make necessities to themselves, and then think they are bound to provide for them. It is necessary to some men to have garments made of the calabrian fleece, stain'd with the blood of the murex, and to get money to buy pearls round and orient; scelerata hoc fecit pulpa;* but it is the mans luxury that made it so; and by the same principle it is, that in meats, wh at s abundant to Nature is defective and beggerly to art, and when Nature willingly rises from Table, when the first course of flesh, plain and naturall is done, then art, and sophistry, and adulterate dishes invite him to taste and die, *μέχρι τινος ἐσμὲν σάρκες· μέχρι κινῶ τῆς γῆς κῦπτομεν;* well may a sober man wonder that men should be so much in love with earth and corruption, the parent of rottenesse, and a disease, that even then when by all lawes *witches and inchanters, murderers and man-stealers* are chastised and restrain'd with the iron hands of death, yet that men should at great charges give pensions to an order of men, whose trade it is to rob them of their temperance, and wittily to destroy their health; *κατωφερεῖς ἢ χαμαιζήλους ἢ τὰς ἐκ τῆς γῆς κενολογόντας,* the Greek Fathers call such persons;

— *curvæ in terris anima caelestium inanes,*

people bowed down to the earth; *lovers of pleasures more then lovers of God:* * *Aretinas mentes,* so Antidamus calls them, men framed in the furnaces of *Ewuria, Aratine spirits,* beginning and ending in flesh and filthinesse; dirt and clay all over. But go to the Crib thou glutton, and there it will be found that when the charger is clean, yet natures rules were not prevaricated; the beast eats up all his provisions because they are natural and simple; or if he leaves any, it is because he desires no more then till his needs be served; and neither can a man (unlesse he be diseased in body or in spirit, in affection or in habit) eat more of naturall and simple food then to the satisfactions of his naturall necessities. He that drinks a draught or two of water, and cools his thirst, drinks no more till his thirst returns; but he that drinks wine, drinks it again, longer then it is needfull, even so long as it is pleasant. Nature best provides for herself, when she spreads her own table; but when men have gotten superinduced habits, and new necessities, art that brought them in must maintain them, but *wantonnesse and folly wait at the Table, and sicknesse and death take away.*

2. Reason is the second measure, or rather the rule whereby we judge of intemperance; For whatsoever loads of meat or drink make the

* Viz. ab Aretino, unde sicut ex aliis Etruriae figulinis testacea vasa Romani deserviebant.

- A the reason uselesse, or troubled, are effects of this deformity; not that reason is the adequate measure, for a man may be intemperate upon other causes, though he do not force his understanding, and trouble his head. Some are strong to drink, and can eat like a Wolf, and love to do so, as fire to destroy the stubble; such were those Harlots in the Comedy, *Quæ cum amatore suo cum cenant liguriunt*: These persons are to take their accounts from the measures of Religion, and the Spirit; though they can talk still or transact the affairs of the world, yet if they be not fitted for the things of the Spirit, they are too full of flesh or wine, and cannot or care not to attend to the things of God. But reason is the limit beyond which temperance never wanders; and in every degree in which our discourse is troubled, and our soul is lifted from its wheels, in the same degree the sin prevails. *Dum sumus in quâdam delinquendi libidine, nebulis quibusdam insipientiæ mens obducitur*, saith St. Ambrose, when the flesh-pots reek, and the uncovered dishes send forth a stink and hungry smells, that cloud hides the face, and puts out the eye of reason; and then tell them *mors in ollâ*, that death is in the pot, and *folly is in the chalice*, that those smells are fumes of brimstone, and vapours of Egypt; that they will make their heart easie, and their head sottish, and their colour pale, and their hands trembling, and their feet tormented;

(*Mullorum leporumq; & suminis exitus hic est, Sulphureusq; color carnificesque pedes.*)

- D For that is the end of delicacies, *δυσωδία, λευκὸς ἰδεῖν, ἐντροπείας ἀδελίας, πόνων ἀπείρος*, as Dio Chrysostome, palenesse and effeminacy, and lazinesse, and folly: yet under the dominion of the pleasures of sensuality, men are so stript of the use of reason, that they are not onely uselesse in wise counsels and assistances, but they have not reason enough to avoid the evils of their own throat and belly; when once their reason fails, we must know, that their temperance and their religion went before.

- E 3. Though reason be so strictly to be preserved at our tables as well as at our prayers, and we can never have leave to do any violence to it; yet the measures of Nature, may be enlarged beyond the bounds of prime and common necessity. For besides hunger and thirst, there are some labours of the body, and others of the mind, and there are sorrows and loads upon the spirit by its communications with the indispositions of the body; and as the labouring man may be supplied with bigger quantities, so the student and contemplative man with more delicious and spritefull nutriment: for as the tender and more delicate easily-digested meats will not help to carry burthens upon the neck, and hold the plough in society and yokes of the laborious oxen; so neither will the pulse and the leeks, *Levian faulages*,

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sausages, and the *Cisalpine* suckets or gobbets of condited buls flesh minister such delicate spirits to the *thinking man*; but his notion will be flat as the noise of the *Arcadian* porter, and thick as the first juice of his country lard, unlesse he makes his body a fit servant to the soul, and both fitted for the employment.

But in these cases *necessity*, and *prudence*, and *experience* are to make the measures and the rule; and so long as the just end is fairly designed, and aptly ministred to, there ought to be no scruple concerning the quantity or quality of the provision: and he that would stint a Swain by the commons of a Student, and give *Philotas* the Candian, the leavings of *Plato*, does but ill serve the ends of temperance, but worse of prudence and necessity.

4.

4. Sorrow and a wounded spirit may as well be provided for in the quantity and quality of meat and drink, as any other disease; and this disease by this remedy as well as by any other. For great sorrow and importune melancholy may be as great a sinne as a great anger; and if it be a sin in its nature, it is more malignant and dangerous in its quality; as naturally tending to murmur and despair, wearinesse of Religion, and hatred of God, timorousnesse and jealousies, fantastick images of things and superstition; and therefore as it is necessary to restrain the feavers of anger, so also to warm the freezings and dulnesse of melancholy by prudent and temperate, but proper and apportion'd diets; and if some meats and drinks make men lustfull, or sleepy, or dull, or lazy, or spritely, or merry, so farre as meats and drinks can minister to the passion, and the passion minister to vertue, so far by this means they may be provided for. Give strong drink to him that is ready to perish, and wine to those that bee of heavy hearts, let him drink and forget his poverty, and remember his misery no more, said King Lemuel's Mother. But this is not intended to be an habituall cure, but single and occasionall; for he that hath a pertinacious sorrow is beyond the cure of meat and drink, and if this becomes every dayes physick, it will quickly become every dayes sin. 2. It must alwayes keep within the bounds of reason, and never seise upon any portions of affection: The *Germans* use use to mingle mulick with their bowls, and drink by the measures of the six Notes of Musick:

Prov. 31. 6.

Ut relevet miserum fatum, solitisque labores:

but they sing so long, that they forget not their sorrow only, but their vertue also, and their Religion: and there are some men, that fall into drunkenness, because they would forget a lighter calamity, running into the fire to cure a calenture, and beating their brains out to be quit of the aking of their heads. A mans heavinesse is refreshed long before he comes to drunkennesse; for when he arrives thither, he hath but chang'd his heavinesse, and taken a crime to boot.

5. Even

A 5. Even when a man hath no necessity upon him, no pungent sorrow, or naturall or artificiall necessity, it is lawfull in some cases of eating and drinking to receive pleasure and intend it. For whatsoever is *naturall and necessary*, is therefore *not criminall*, because it is of Gods procuring; and since we eat for need, and the satisfaction of our need is a removing of a pain, and that in nature is the greatest pleasure, it is impossible that in its own nature it should be a sin. But in this case of Conscience, these cautions are to be observed:

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B 1. So long as nature ministers the pleasure and not art, it is materially innocent. *Si tuo veniat jure, luxuria est*: But it is safe while it enters upon natures stock; for it is impossible that the proper effect of health, and temperance, and prudent abstinence should be vicious; and yet these are the parents of the greatest pleasure, in eating and drinking. *Malum panem expetit, bonus fiet; etiam illum tenerum tibi & siligineum fames reddet*: If you abstain and be hungry, you shall turn the meanest provision into delicate, and desirable.

Sene cd.

C 2. Let all the pleasure of meat and drink be such as can minister to health, and be within the former bounds. For since pleasure in eating and drinking is its naturall appendage, and like a shadow follows the substance, as the meat is to be accounted, so is the pleasure: and if these be observed, there is no difference whether nature or art be the Cook. For some constitutions, and some mens customs, and some mens educations, and necessities, and weaknesses are such, that their appetite is to be invited, and their digestion helped, but all this while we are within the bounds of nature and need.

D 3. It is lawfull, when a man needs meat to choose the pleasanter, even meerly for their pleasures; that is, because they are pleasant, besides that they are usefull; this is as lawfull as to smell of a rose, or to lie in feathers, or change the posture of our body in bed for ease, or to hear musick, or to walk in gardens rather than the high-ways; and God hath given us leave to be delighted in those things; which he made to that purpose, that we may also be delighted in him that gives them. For so as the more pleasant may better serve for health, and directly to refreshment, so collaterally to Religion: Alwayes provided, that it be in its degree moderate, and we temperate in our desires, without transportation and violence, without unhandsome usages of our selves, or taking from God and from Religion any minuites and portions of our affections. When Eicadastes the Epicure, saw a goodly dish of hot meat serv'd up, he sung the verse of Homer,

E

Τὸ δ' ἐγὼ ἄρτι & τῆς, καὶ ἐν πλεῖστον ἔφαγον, καὶ ἔπιον.

and swallowed some of it greedily, till by its hands of fire it curled

T

his

SER. XVI. his stomach, like parchment in the flame, and he was carried from his banquet to his grave.

Non poterat letho nobiliori mori :

It was fit he should die such a death; ; but *that death* bids us beware of *that folly*.

4. Let the pleasure as it came with the meat, so also passe away with it. *Philoxenus* was a beast, *ἠύξατο ποτὲ τὴν γαστέρα ἀνὰ χεῖρα*, he wisht his throat as long as a Cranes, that he might be long in swallowing his pleasant morsels : *Meret quod magna pars felicitatis exclusa esset corporis angustis* ; he mourned because the pleasure of eating was not spread over all his body, that he might have been an Epicure in his hands : and indeed, if we consider it rightly, great eating and drinking is not the greatest pleasure of the *taste*, but of the *touch* ; and *Philoxenus* might feel the unctious juice slide softly down his throat, but he could not taste it in the middle of the long neck ; and we see that they who mean to feast exactly, or delight the palate, do *libare*, or *pitissare*, take up little proportions and spread them upon the tongue or palate ; but *full morsels* and *great draughts* are easie and soft to the *touch* ; but so is the feeling of silk, or handling of a melon, or a moles skin, and as delicious too as eating when it goes beyond the appetites of Nature, and the proper pleasures of taste, which cannot be perceived but by a temperate man. And therefore let not the pleasure be intended beyond the taste; that is, beyond those little naturall measures in which God intended that pleasure should accompany your tables. Dō not run to it beforehand, nor chew the chud when the meal is done ; delight not in the fancies, and expectations, and remembrances of a pleasant meal ; but let it descend *in latrinam*, together with the meals whose attendant pleasure is.

5. Let pleasure be the lesse principall, and used as a servant ; it may be modest and prudent to strew the dish with Sugar, or to dip thy bread in vinegar, but to make thy meal of sauces, and to make the accessory become the principall, and pleasure to rule the table, and all the regions of thy soul, is to make a man lesse and lower then an Oglio, of a cheaper value then a Turbat, a servant and a worshipper of *saucies*, and *cooks*, and *pleasure*, and *folly*.

6. Let pleasure as it is used in the regions and limits of nature and prudence, so also be changed into religion and thankfulness. *Turtures cum bibunt non resupinant colla*, say Naturalists, Turtles when they drink list not up their bills ; and if we swallow our pleasures without returning the honour and the acknowledgement to God that gave them, we may *large libere jumentorum modo*, drink draughts as large as an Oxe, but we shall die like an Oxe, and

A and change our meats and drinks into eternall rottennesse. In all Religions it hath been permitted to enlarge our Tables in the dayes of sacrifices and religious festivity. SAR. XVI.

*Qui Veientarum festis potare diebus,
Campanâ solitus trullâ, vappâmq; profestis.*

B For then the body may rejoyce in fellowship with the soul, and then a pleasant meal is religious, if it be not inordinate. But if our festivall dayes like the Gentile sacrifices end in drunkennesse, [*μεθύειν μὲν τὸ θύειν*] and our joyes in Religion passe into sensuality and beastly crimes, we change the Holy-day into a day of Death, and our selves become a Sacrifice as in the day of Slaughter.

To summe up this particular, there are, as you perceive, many cautions to make our pleasure safe, but any thing can make it inordinate, and then scarce any thing can keep it from becoming dangerous.

C *Habet omnis hoc voluptas,
Stimulis agit furentes,
Apiumque par volantum,
Ubi grata mella fudit,
Fugit & nimis tenaci
Ferit ista corda morsu.*

*Bostius L3.
Met. 7.*

D And the pleasure of the honey will not pay for the smart of the sting. *Amores enim & delicia maturè & celeriter deflorescunt, & in omnibus rebus voluptatibus maximis fastidium finitimum est.* Nothing is so soon ripe and rotten as pleasure, and upon all possessions and states of things, loathing looks, as being not far off; but it sits upon the skirts of pleasure. *Ὅς ὃ τετρατίζας * ἐπορεζάμενθα * μελιχρῶν ἐθίγεν; * ἡ μύλλα κλαύσει * πιχρὸν μερόα * τῇ ἀντίῃσιν * συνεπαλαομένηων.* He that greedily puts his hand to a delicious table, shall weep bitterly when he suffers the convulsions and violence by the divided interests of such contrary juices: *Ὅδε γὰρ χθονίας * δίσιμα ἀνάγκας * Δι-χόθεν δνὰ τοῖς * βίον οἶνοχοῖ.* For this is the law of our nature and fatall necessity; life is alwayes poured forth from two goblets.

E And now after all this, I pray consider, what a strange madnesse and prodigious folly possesses many men, that they love to swallow death and diseases, and dishonour, with an appetite which no reason can restrain. We expect our servants should not dare to touch what we have forbidden to them; we are watchfull that our children should not swallow poisons, and filthinesse; and unwholesome nourishment; we take care that they should be well manner'd and civil and of fair demeanour; and we our selves desire to be, or

SER. XVI. at least to be accounted wise; and would infinitely scorn to be call'd fools; and we are so great lovers of health, that we will buy it at any rate of money or obleruance; and then for honour, it is that which the children of men pursue with passion, it is one of the noblest rewards of vertue, and the proper ornament of the wise and valiant, and yet all these things are not valued or considered, when a merry meeting, or a looser feast calls upon the man to act a scene of *folly* and *madnesse*, and *healthlesnesse* and *dishonour*. We do to God what we severely punish in our servants; we correct our children for their meddling with dangers, which themselves preferre before immortality; and though no man think himself fit to be despised, yet he is willing to make himself a beast, a sot, and a ridiculous monkey, with the follies and vapours of wine; and when he is high in drink or fancy, proud as a *Grecian* Orator in the midst of his popular noyses, at the same time he shall talk such dirty language, such mean low things, as may well become a changeling and a fool, for whom the stocks are prepared by the lawes, and the just scorn of men. Every drunkard clothes his head with a mighty scorne, and makes himself lower at that time then the meanest of his servants; the boyes can laugh at him when he is led like a cripple, directed like a blinde man, and speaks like an infant, imperfect noyses, lisping with a full and spungy tongue, and an empty head, and a vain and foolish heart: so cheaply does he part with his honour for drink or loads of meat; for which honour he is ready to die, rather then hear it to be disparaged by another; when himself destroyes it, as bubbles perish with the breath of children. Do not the Lawes of all wise Nations mark the drunkard for a fool, with the meanest and most scornfull punishment; and is there any thing in the world so foolish as a man that is drunk? But good God! what an intolerable sorrow hath seised upon great porcions of Mankind, that this folly and madnesse should possesse the greatest spirits, and the wittiest men, the best company, the most sensible of the word *honour*, and the most jealous of losing the *shadow*, and the most carelesse of the *thing*? Is it not a horrid thing, that a wise, or a crafty, a learned, or a noble person should dishonour himself as a fool, destroy his body as a murtherer, lessen his estate as a prodigall, disgrace every good cause that he can pretend to by his relation, and become an appellative of scorne, a scene of laughter or derision, and all, for the reward of forgetfulnesse and madnesse? for there are in immoderate drinking no other pleasures.

Why do valiant men and brave personages fight and die rather then break the Lawes of men, or start from their duty to their Prince, and will suffer themselves to be cut in pieces rather then

A then deserve the name of a Traitor or perjur'd? and yet these very men to avoid the hated name of *Glutton* or *Drunkard*, and to preserve their Temperance, shall not deny themselves one luscious moriell, or pour a cup of wine on the ground, when they are invited to drink by the lawes of the circle or wilder company.

Me thinks it were but reason, that if to give life to uphold a cause be not too much, they should not think too much to be hungry and suffer thirst for the reputation of that cause; and therefore much rather that they would think it but duty to be temperate for its honour, and eat and drink in civill and fair measures, that themselves might not lose the reward of so much suffering, and of so good a relation, nor that, which they value most, be destroyed by drink.

B There are in the World a generation of men that are ingag'd in a cause, which they glory in, and pride themselves in its relation and appellation: but yet for that cause they will do nothing but talk and drink; they are valiant in wine, and witty in healths; and full of stratagem to promote debauchery; but such persons are not considerable in wise accounts; that which I deplore is, that C some men prefer a cause before their life, and yet prefer wine before that cause, and by one drunken meeting set it more backward in its hopes and blessings, then it can be set forward by the counsels and armes of a whole yeer. God hath wayes enough to reward a truth without crowning it with successe in the hands of such men. In the mean time they dishonour Religion, and make truth be evil spoken of, and innocent persons to suffer by their very relation, and the cause of God to be reproached in the sentences of erring and abused people; and themselves lose their health and their reason, their honour and their peace, the rewards of sober counsels, and the whole some effects of wisdom.

D

*Arcanum neq; tu scrutaberis ullius unquam;
Commisumque teges, & vino tortus & ira.*

Wine discovers more then the rack, and he that will be drunk is not a person fit to be trusted: and though it cannot be expected men should be kinder to their friend, or their Prince, or their honour, then to God, and to their own souls, and to their own bodies; yet E when men are not moved by what is sensible and materiall, by that which smarts and shames presently, they are beyond the cure of Religion, and the hopes of Reason; and therefore they must lie in hell like sheep, death gnawing upon them, and the righteous shall have domination over them in the morning of the resurrection.

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*Seras tutior ibis ad lucernas,
Hæc hora non est tua, cum furit Lyeus
Cum regnant rose, cum madent capilli.*

Much safer it is to go to the severities of a watchfull and a sober life; for all that time of life is lost, when wine, and rage, and pleasure, and folly steal away the heart of a man, and make him go singing to his grave.

I end with the saying of a wise man; He is fit to sit at the table of the Lord, and to feast with Saints, who moderately uses the creatures which God hath given him: But he that despises even lawfull pleasures, *ἐμὸν συμπότις ἢ θεῶν ἀλλὰ καὶ συνάργων*, shall not onely sit and feast with God, but reign together with him, and partake of his glorious Kingdome.

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C

D

E

SERMON, XVII.

THE
MARRIAGE RING:
OR THE

Mysteriouse and Duties of Marriage.

Part I.

Ephel. 5. 32, 33.

This is a great myserie, But I speak concerning Christ and the Church. Nevertheless let every one of you in particular so love his Wife even as himself, and the Wife see that shee reverence her Husband.



He first blessing God gave to man was society, and that society was a Marriage, and that Marriage was confederate by God himself, and hal-
lowed by a blessing: and at the same time, and for very many descending ages, not onely by the instinct of Nature, but by a superadded forwardnesse (God himself inspiring the desire) * the world was most desirous of children, impatient of barrennesse, accounting single life a curse, and a childlesse person hated by God. The world was rich and empty, and able to provide for a more numerous posterity then it had.

Numerus You that are rich *Numerus* you may multiply your family, poor men

* Quemlibet hominem cui non est uxor, nuncupatum esse hominem, cum etiam in scriptura dicitur, Masculum & feminam creavit eos & vocavit nomen eorum Adam seu hominem. R. *Et fecit dominus deus Adam uxorem suam* Gen. 2. 24. Quicquid ergo de multiplicatione mundi gerenda habendum esse veluti hominem.

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men are not so fond of children; but when a family could drive their herds, and set their children upon camels, and lead them till they saw a fat soil watered with rivers, and there sit down without paying rent, they thought of nothing but to have great families, that their own relations might swell up to a Patriarchat, and their children be enough to possess all the Regions that they saw, and their grand-children become Princes, and themselves build cities and call them by the name of a childe, and become the fountain of a Nation. This was the consequent of the first blessing, *Increase and multiply*. The next blessing was, *the promise of the Messias*, and that also increased in men and women a wonderful desire of Marriage: for as soon as God had chosen the family of *Abraham* to be the blessed line, from whence the worlds Redeemer should descend according to the flesh, every of his daughters hoped to have the honour to be his Mother, or his Grand-mother, or something of his kinred: and to be childeless in Israel was a sorrow to the *Hebrew* women great as the slavery of *Egypt*, or their dishonours in the land of their captivity.

Christiani &
apud Athenas,
nec tñ dya-
pū x; dī-
pū dīxas re-
fert Julius Pol-
lux l. 3. dē
dīpūv. Idem
etiam Lacede-
mone & Roma
vide Festum
verb. Uxorium
atq; ibi Joseph.
Scal.

But when the Messias was come, and his doctrine was published, and his Ministers but few, and the Disciples were to suffer persecution, and to be of an unsettled dwelling, and the Nation of the Jews, in the bosome and society of which the Church especially did dwell, were to be scattered and broken all in pieces, with fierce calamities, and the world was apt to calumniate and to suspect and dishonour Christians upon pretences, and unreasonable jealousies, and that to all these purposes the state of marriage brought many inconveniencies; it pleased God in this new creation to inspire into the hearts of his servants a disposition and strong desires to live a single life, lest the state of marriage should in that conjunction of things become an accidentall impediment to the dissemination of the Gospel, which call'd men from a confinement in their domestick charges to travell, and flight, and poverty, and difficulty, and Martyrdome: upon this necessity the Apostles and Apostolicall men published Doctrines, declaring the advantages of single life, not by any commandment of the Lord, but by the spirit of prudence, *for the necessities of the time*, for the present and then incumbent necessities, and in order to the advantages which did accrue to the publick ministeries and private piety. There are some (said our Blessed Lord) who make themselves Eunuchs for the Kingdome of Heaven, that is, for the advantages and the ministry of the Gospel, *non ad vite bonæ meritum* (as St. *Augustin* in the like case) not that it is a better service of God in it self, but that it is usefull to the first circumstances of the Gos-
spel

Etiam Judæi qui præceptum esse vi-
ris uxorem ducere unum ore conce-
dunt, tamen dispensatum esse cum his
qui a studio legis studio vacare vo-
lunt alijs etiam immunibus ab ac-
tione carnis simili. Maimon. cap. 15.
Malach. II. 15.

A spel and the infancy of the Kingdome, becaule the unmarried person does *μερμυραν τα τε κυρια*, is apt to spiritual and Ecclesiastical imployments; first *αγιος* and then *αγιαζόμενος*, holy in his own person, and then sanctified to publick ministeries; and it was also of ease to the Christians themselves, because as then it was, when they were to flee, and to flee for ought they knew, in Winter, and they were persecuted to the four winds of heaven; and the

Ου ψιχα δε τας λοιπας μαχετας; επι γαμοις πορευομενους ον εμυνηθη αρετ. Ο γαμοις δε εστιν ευρεσις ποεις ιχνησιν αυτων ευρεσθηναι ον τη βασιλεια, ως Αβραμ, η Ισαακ, η Ιακωβ, ως Ιωσηφ, η Ιεσσαie η των άλλων ποεσητων, ως Πέτρος η Παυλος, η των άλλων αποστολων, &c.

Epist. ad Philadelph.

B forrow because of the imminent persecutions; and above all, because of the great fatality of ruine upon the whole nation of the Jews; well it might be said by St. Paul *Θαλψιν τη σαρκι εξεσιν οι τοιςτοι*, Such shall have trouble in the flesh, that is, they that are married shall, and so at that time they had: and therefore it was an act of charity to the Christians to give that counsell, *εγω δε υμιν πελδομαι*, I do this to spare you, and *Θιλω υμας αμερμυρες ειναι*: for when the case was alter d, and that storm was over, and the first necessities of the Gospel served, and the sound was gone out into all nations; in very many persons it was wholly changed, and not the married but the unmarried had *Θαλψιν εν σαρκι* trouble in the flesh; and the state of marriage returned to its first blessing, *Non erat bonum homini esse solitarium*, and it was not good for man to be alone.

C But in this first intervall, the publick necessity and the private zeal mingling together did sometimes over-act their love of single life, even to the disparagement of marriage, and to the scandall of Religion; which was increased by the occasion of some pious persons renouncing their contract of marriage, not consummate, with unbelievers. For when *Flavia Domitilla* being converted by *Nereus* and *Achilleus* the Eunuchs, refused to marry *Aurelianus* to whom she was contracted; if there were not some little chvie and too sharpe hostility in the Eunuchs, to a married state, yet *Aurelianus* thought himself an injur'd person, and caus'd St. *Clemens* who vail'd her, and his spouse both, to die in the quarrell. St. *Thecla* being converted by St. Paul grew so in love with virginity, that she leap'd back from the marriage of *Tamyris* where she was lately ingaged. St. *Iphigenia* denied to marry King *Hiracus*, and it is said to be done by the advice of St. Matthew. And *Susanna* the Niece of *Diocletian* refus'd the love of *Maximianus* the Emperour; and these all had been betrothed; and so did St. *Agnes* and St. *Felicula*, and divers others then and afterwards; insomuch, that it was reported among the Gentiles, that the Christians did not onely hate all that were not of their perswasion, but were enemies of the chaste lawes of marriage; And indeed some that were called Christians were so; forbidding to marry, and commanding to abstain from meats. Upon this occasion it grew necessary for the Apo-

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* Ος Πίστος
 ὁ Παῦλος ὁ ὁ
 Ἀποστόλων τῶν
 γράμματα ὡς ὁ
 μιλῶντων
 ἐκ τῶν ὡς
 θυμῶν ὁ
 τῶν ὡς
 ἀλλ' ὡς
 νοίας ἑαυτῶν
 τῶν γένος ἔχον
 ἑαυτῶν. Ignatius
 epistol. ad
 Philadelph.
 Et Clemens
 idem ait apud
 Eusebium hist.
 Eccles. lib. 3.
 sed tamen eam
 non circum-
 duxit sicut Pe-
 trus: probat
 autem ex Phi-
 lip. 4.

to state the question right, and to do honour to the holy rite of marriage, and to snatch the myserie from the hands of zeal and folly, and to place it in Christs right hand, that all its beauties might appear, and a present convenience might not bring in a false Doctrine, and a perpetuall sin, and an intolerable mischief. The Apostle therefore who himself * had been a married man, but was now a widower, does explicate the mysteriousnesse of it, and describes it's honours, and adorns it with rules and provisions of Religion, that as it begins with honour, so it may proceed with piety, and end with glory.

For although single life hath in it privacy and simplicity of affairs, such solitarinesse and sorrow, such leasure and unactive circumstances of living, that there are more spaces for Religion if men would use them to these purposes; and because it may have in it much religion and prayers, and must have in it a perfect mortification of our strongest appetites, is therefore a state of great excellencie; yet concerning the state of marriage we are taught from Scripture and the sayings of wise men, great things are honourable. *Marriage is honourable in all men,* so is not single life; for in some it is a snare and a *πύρωσις*, a trouble in the flesh, a prison of unruly desires which is attempted daily to be broken. Celibate or single life is never commanded; but in some cases marriage is; and he that burns, sins often if he marries not; he that cannot contain must marry, and he that can contain is not tied to a single life, but may marry and not sin. Marriage was ordained by God, instituted in Paradise, was the relief of a naturall necessity, and the first blessing from the Lord; he gave to Man not a friend, but a Wife, that is a friend and a Wife too: (for a good woman is in her soul the same that a man is, and she is a woman onely in her body; that she may have the excellency of the one, and the usefulness of the other, and become amiable in both:) it is the seminary of the Church, and daily brings forth sons and daughters unto God; it was ministred to by Angels, and *Raphael* waited upon a young man that he might have a blessed marriage, and that that marriage might repair two sad families, and blesse all their relatives. Our blessed Lord, though he was born of a maiden, yet she was vail'd under the cover of marriage, and she was married to a widower; for *Joseph* the supposed Father of our Lord had children by a former wife. The first Miracle that ever *Jesus* did, was to do honour to a wedding; Marriage was in the world before sin, and is in all ages of the world the greatest & most effective antidote against sin, in which all the world had perished, if God had not made a remedy; and although sin hath soured marriage, and stuck the mans head with cares, and the womans bed with sorrowes in the production of children, yet these are but throws of life and glory; and *shee shall be saved in child-bearing, if she be found in faith and righteousness*. Marriage is a

School

A School and exercise of vertue; and though *Marriage* hath *cares*, SER. XVII

yet the *single life* hath *desires*, which are more troublesome and more dangerous, and often end in sin, while the cares are but instances of duty and exercises of piety: and therefore if single life hath more privacy of devotion, yet marriage hath more necessities and more variety of it, and is an exercise of more graces. In two vertues *celibate* or single life may have the advantage of degrees ordinarily and commonly, that is, in *chastity* and *devotion*: but as in some persons this may fail, and it does in very many, and a married man may spend as much time in devotion as any virgins or widowes do, yet as in marriage even those vertues of chastity and devotion are

B exercised: so in other instances, this state hath proper exercises and trials for those graces, for which single life can never be crown'd; Here is the proper scene of piety and patience, of the duty of Parents and the charity of relatives; here kindnesse is spread abroad, and love is united and made firm as a centre: Marriage is the nursery of heaven; the virgin sends prayers to God; but shee carries but one totall to him; but the state of marriage fills up the

Καὶ δ' αἰγίους οὐσίας ἀντρέχει
τῇ παῖδας παίδων χεῖρα λείποντι
αἰ τῷ θεῷ ὑπερέτας αὐτὸ αὐτῶ
ἐξελθόντων. Plato.

Adde quid Eunuchus nulla pietate
movetur,
Nec generi nativæ cævet: clementia
cunctis
In similes, animosq; ligant consortia
damni. Claudian.

C numbers of the Elect; and hath in it the labour of love, and the delicacies of friendship, the blessing of society, and the union of hands and hearts; it hath in it lesse of beauty, but more of safety then the single life; it hath more care, but lesse danger; it is more merry, and more sad; is fuller of sorrows, and fuller of joyes; it lies under more burdens, but it is supported by all the strengths of love and charity, and those burdens are delightfull. Marriage is the mother of the world, and preserves Kingdomes; and fils Cities; and Churches, and Heaven it self; Celibate, like the flie in the heart of an apple, dwells in a perpetuall sweetnesse, but sits alone; and is confin'd and dies in singularity; but marriage, like the usefull Bee, builds a house and gathers sweetnesse from every flower, and labours and unites into Societies and Republicks, and sends out colonies, and feeds the world with delicacies; and obeys their King, and keeps order, and exercises many vertues, and promotes the interest of mankind, and is that state of good things to which God hath designed the present constitution of the world.

Καλὰ πὲ
περὶ τῆς
κειμήλια,
περὶ τῆς
τὸν βίον ὁλο-
συν αὐτῶν, πῶς
συλλαβόμενοι.

Siquis patriam
majorem pa-
rentem extrin-
guit, in eo cul-
pa est, quod fa-
cit pro sua parte
qui se cunuchus
aut aliquā libe-
ros producit,
i. e. differt eo-
rum procreati-
onem Varro
in legē Māria

D Τὸ γενεὴν ἐν δέσμῳ αἰσχρὸν λαβεῖ, καὶ τινὰ κόσμον
Δὸς βροτῶν ἀντὶ σέθεν· φεύγει δὲ μαχλοσύνην.

E Single life makes men in one instance to be like Angels; but marriage in very many things makes the chaste pair to be like to Christ. This is a great mystery, but it is the symbolical and sacramentall representment of the greatest mysteries of our Religion. Christ descended from his Fathers bosome, and contracted his Divinity with flesh

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flesh and blood, and married our Nature, and we became a Church, the spouse of the bridegroom, which he cleansed with his blood, and gave her his holy Spirit for a dowry, and heaven for a joynure; begetting children unto God by the Gospel; this spouse he hath joyn'd to himself by an excellent charity, he feeds her at his own table, and lodges her nigh his own heart, provides for all her necessities, relieves her sorrowes, determines her doubts, guides her wandrings, he is become her head, and she as a signet upon his right hand; he first indeed was betrothed to the Synagogue and had many children by her, but she forsook his love, and then he married the Church of the Gentiles, and by her as by a second venter had a more numerous issue, *atque una domus est omnium filiorum ejus*, all the children dwell in the same house, and are heirs of the same promises, intituled to the same inheritance. Here is the eternall conjunction, the indissoluble knot, the exceeding love of Christ, the obedience of the Spouse, the communicating of goods, the uniting of interests, the fruit of marriage, a celestially generation, a new creature; *Sacramentum hoc magnum est*; this is the Sacramentall mystery, represented by the holy rite of marriage; so that marriage is divine in its institution, sacred in its union, holy in the mystery, sacramentall in its signification, honourable in its appellative, religious in its imployments: It is advantage to the societies of men, and it is holinesse to the Lord. *Dico autem in Christo & Ecclesia*,] It must be in Christ and the Church.

If this be not observed, marriage loses its mysteriounesse: but because it is to effect much of that which it signifies, it concerns all that enter into those golden fetters to see that Christ and his Church be in at every of its periods, and that it be intirely conducted and over-rul'd by Religion; for so the Apostle passes from the sacramentall rite to the reall duty; *Neverthelesse*, that is, although the former discourse were wholly to explicate the conjunction of Christ and his Church by this similitude, yet it hath in it this reall duty, *that the man love his wife, and the wife reverence her husband*; and this is the use we shall now make of it, the particulars of which precept I shall thus dispose:

1. I shall propound the duty as it generally relates to Man and Wife in conjunction. 2. The duty and power of the Man. 3. The rights and priviledges and the duty of the Wife.

1. *In Christo & Ecclesia*] that begins all, and there is great need it should be so, for they that enter into the state of marriage cast a dye of the greatest contingency, and yet of the greatest interest in the world, next to the last throw for eternity.

Νῦν γὰρ διὰ πάντεσσι ἐπὶ ζυγῷ ἵσταται ἀρχὴ,
Ἡ μαλὰ λυγρὸς ὁλεθρὸς Ἀχαιοῖς, καὶ βιάται.

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*Tres raga sub-
ant, quod se cutis
arida laxet,
Fiant obscuri
dentes oculique
minores,
Collige sarcin-
ulas dicet li-
bertus, quod exi
Juven. Sat. 6.*

Οὐδεμίαν φρονίῃ ἢ τελευθία
ὦνται κάλλει εἰς πόσιν ζωάσθον.

And they can love no longer but untill the next ague comes, and they are fond of each other but at the chance of fancy, or the small pox, or childe-bearing, or care, or time, or any thing that can destroy a pretty flower. But it is the basest of all when lust is the Paranymp and solicits the suit, and makes the contract, and joyn'd the hands; for this is commonly the effect of the former, according to the Greek proverb,

Ἦτοι μὲν πρῶτις αἰών γενέῃ ἢ γένεσθαι,
Αὔταρ ἔπειτα δράκων ἢ παρδαλις, ἢ δὲ μέλας σῶς.

At first for his fair cheeks and comely beard, the beast is taken for a Lion, but at last he is turn'd to a Dragon, or a Leopard, or a Swine. That which is at first beauty on the face may prove lust in the manners.

Αὐτοῖς δὲ τοῖς θεοῖσι τὴν χερσὶν μόνον
καὶ μηδὲν ὡς περ παιδερασταῖς δύετε,

So *Eubulus* wittily reprehended such impure contracts; they offer in their maritall sacrifices nothing but the thigh and that which the Priests cut from the goats when they were laid to bleed upon the Altars. Ἐὰν εἰς κάλλει σώματος βλέψῃ τις (ὁ λόγος φησὶ) καὶ αὐτῷ ἡ σὰρξ εἶναι κατ' ἐπιθυμίαν δόξῃ καλὴ σαρκικῶς, ἰδὼν καὶ ἀμαρτητικῶς δι' ἧ τελευθίας, κείνεται, said *St. Clement*. "He or she that looks too curiously upon the beauty of the body, looks too low, and hath flesh and corruption in his heart, and is judg'd sensuall and earthly in his affections and desires. Begin therefore with God, Christ is the President of marriage, and the holy Ghost is the fountain of purities and chaste loves, and he joynes the hearts; and therefore let our first suit be in the court of heaven, and with designs of piety, or safety, or charity; let no impure spirit defile the virgin purities and *castifications of the soul*, (as *St. Peters* phrase is) let all such contracts begin with religious affections.

*Conjugium petimus, partemque uxoris, at illi
Notum qui pueri, qualisve futura sit uxor.*

We sometimes beg of God for a wife or a child, and he alone knows what the wife shall prove, and by what dispositions and manners, and into what fortune that child shall enter; but we shall not need to fear concerning the event of it, if religion, and fair intentions, and

pru-

A prudence manage, and conduct it all the way. The preservation of a family, the production of children, the avoiding fornication, the refreshment of our sorrowes by the comforts of society; all these are fair ends of marriage and hallow the entrance; but in these there is a speciall order; society was the first designed, *It is not good for man to be alone*; Children was the next, *Increase and multiply*; but the avoiding fornication came in by the superfluation of the evil accidents of the world. The first makes marriage delectable, the second necessary to the Publick, the third necessary to the particular; This is for safety, for life, and heaven it self;

B

*Nam simulac venas inflavit dira cupido,
Huc juvenes equum est descendere;* —

C

The other have in them joy and a portion of immortality: the first makes the mans heart glad, the second is the friend of Kingdomes, and cities, and families, and the third is the enemy to hell, and an antidote of the chiefest inlet to damnation: but of all these the noblest end is the multiplying children, *Mundus cum patet, Deorum tristiam atq; inferum quasi patet janua*; propterea uxorem liberorum quarendorum causa ducere religiosum est, said Varro, It is religion to marry for children; and Quinsilian puts it into the definition of a wife, *est enim uxor quam jungit, quam diducit utilitas*; *cujus hac reverentia est, quod videtur inventa in causa liberorum*, and therefore St. Ignatius when he had spoken of Elias, and Titus, and Clement, with an honourable mention of their virgin state, lest he might seem to have lessened the married Apostles, at whose feet in Christs Kingdom he thought himself unworthy to sit, he gives this testimony, they were *τοῖς γάμοις προσμιλῆσαντες ἐκ ὑπὸ νόθου καὶ τῆς περὶ τὸ πᾶν, ἀλλ' ἐπ' ἐννοίας αὐτῶν τῆ γένεος ἔχον ἐκείνης*, that they might not be disparaged in their great names of holiness and severity, they were secured by not marrying to satisfy their lower appetites, but out of desire of children. Other considerations, if they be incident and by way of appendage, are also considerable in the accounts of prudence; but when they become principles, they defile the mystery and make the blessing doubtfull: *Amabit sapiens, cupient ceteri*, said Afranius, love is a fair inducement, but desire and appetite are rude, and the characterisimes of a sensuall person: *Amare iusti & boni est, cupere impotentis*; to love, belongs to a just and a good man; but to lust, or furiously and passionately to desire, is the signe of impotency and an unruly minde.

E

2. Man and wife are equally concerned to avoid all offences of each other in the beginning of their conversation; every little thing can blast an infant blossome; and the breath of the South can shake the little rings of the Vine, when first they begin to curl like the

Macrobius et
Varro.

Epist. ad Phi-
ladelph.

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locks of a new weaned boy; but when by age and consolidation they stiffen into the hardnesse of a stem, and have by the warm embraces of the Sunne and the kisses of heaven brought forth their clusters, they can endure the storms of the North, and the loud noises of a tempest, and yet never be broken: so are the early unions of an unfixed marriage; watchfull and observant, jealous and busie, inquisitive and carefull, and apt to take alarm at every unkind word. For infirmities do not manifest themselves in the first scenes, but in the succession of a long society; and it is not chance or weaknesse when it appears at first, but it is want of love or prudence, or it will be so expounded; and that which appears ill at first usually affrights the unexperienced man or woman, who makes unequall conjectures, and fancies mighty sorrowes by the proportions of the new and early unkindnesse. It is a very great passion, or a huge folly, or a certain want of love, that cannot preserve the colours and beauties of kindnesse, so long as publick honesty requires man to wear their sorrowes for the death of a friend. *Plutarch* compares a new marriage to a vessell before the hoops are on, *ἡ ἀρχὴ μὲν ὑπὸ τῆς τυχεύουσας ῥαδίως διασπάζεται περσάσεως*, every thing dissolves their tender compaginations, but *χρόνῳ τῶ ἀρμῶν συμπέειν λαβόντων μόγις ὑπὸ πυρὸς καὶ σιδήρου διαλύεται*, when the joynts are stiffened and are tied by a firme compliance and proportion'd bending, scarcely can it be dissolved without fire or the violence of iron. After the hearts of the man and the wife are endeared and hardned by a mutuall confidence, and an experience longer then artifice and pretence can last, there are a great many remembrances, and some things present that dash all little unkindnesse in pieces. The little boy in the Greek Epigram, that was creeping down a precipice was invited to his safety by the sight of his mothers pap, when nothing else could intice him to return: and the bond of common children, and the sight of her that nurses what is most dear to him, and the endearments of each other in the course of a long society, and the same relation is an excellent security to redintegrate and to call that love back which folly and trifling accidents would disturb.

Μαζὸν οὐκ ἔστι
 τοῦ ἀνδρὸς καὶ
 τῆς γυναῖκος.

— *Tormentum ingens nubentibus heret
 Quæ nequeunt parere, & partu retinere maritos,*

When it is come thus farre, it is hard untwisting the knot; but be carefull in its first coalition, that there be no rudenesse done; for if there be, it will for ever after be apt to start and to be diseased.

* *Quadam par-
 va quidem, sed
 non toleranda
 maritis.*

3. Let man and wife be carefull to stifle little * things, that as fast as they spring, they be cut down and trod upon; for if they be suffered to grow by numbers, they make the spirit peevish, and the society troublesome, and the affections loose and easie by an habituall averlation. Some men are more vexed with a flie then with a wound, and

A and when the gnats disturb our sleep, and the reason is disquieted but not perfectly awakened; it is often seen that he is fuller of trouble then if in the day light of his reason he were to contest with a potent enemy. In the frequent little accidents of a family, a mans reason cannot alwayes be awake; and when his discourfes are imperfect, and a trifling trouble makes him yet more restlesse, he is soon betrayed to the violence of passion. It is certain that the man or woman are in a state of weaknesse and folly then, when they can be troubled with a trifling accident; and therefore it is not good to tempt their affections, when they are in that state of danger. In this case the caution is, to subtract fuel from the sudden flame, for stubble though it be quickly kindled, yet it is as soon extinguished, if it be not blown by a pertinacious breath, or fed with new materialls; adde no new provocations to the accident, and do not inflame this, and peace will soon return, and the discontent will passe away soon, as the sparks from the collision of a flint: ever remembering, that discontents proceeding from daily little things, do breed a secret undiscernable disease, which is more dangerous then a feaver proceeding from a discerned notorious surfeit.

B
C 4. Let them be sure to abstain from all those things, which by experience and observation they finde to be contrary to each other. They that govern Elephants never appear before them in white, and the Masters of Bulls keep from them all garments of blood and scarlet, as knowing that they will be impatient of civil usages and discipline, when their natures are provoked by their proper antipathies. The ancients in their maritall Hieroglyphicks us'd to depict Mercury standing by Venus, to signifie, that by fair language and sweet intreaties, the mindes of each other should be united; and hard by them *Suadam & Gratas descripserunt*, they would have all deliciouseffe of manners, compliance and mutuall observance to abide.

D
E 5. Let the husband and wife infinitely avoid a curious distinction of mine and thine, for this hath caused all the lawes, and all the suits, and all the wars in the world; let them who have but one person, have also but one interest. The husband and wife are heirs to each other (as *Dionysius Halicarnassensis* relates from *Romulus*) if they die without children, but if there be children, the wife is *τοῦ κοινοῦ ἑταίρα*, a partner in the inheritance; But during their life the use and imployment is common to both their necessities, and in this there is no other difference of right, but that the man hath the dispensation of all, and may keep it from his wife just as the Governour of a Town may keep it from the right owner; he hath the power, but no right to do so. And when either of them begins to impropriate, it is like a tumor in the flesh, it drawes more then its share, but what it feeds on turns to a bile: and therefore the Romans forbade any donarions to be made between man and wife, because neither

-- Huius n. ja-
ri summiq;
voluptas
Nulla boni, quo-
ties animi, col-
rupta superbo
Plus alios qua
mellis habet-
Juven. Sat. 6

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of them could transfer a new right of those things, which already they had in common; but this is to be understood only concerning the uses of necessity and personal conveniences; for so all may be the womans, and all may be the mans in several regards. *Corvinus* dwells in a farm and receives all its profits, and reaps and sows as he please, and eats of the corn and drinks of the wine, it is his own: but all that also is his Lords, and for it *Corvinus* payes acknowledgement; and his patron hath such powers and uses of it as are proper to the Lords; and yet for all this, it may be the Kings too, to all the purposes that he can need, and is all to be accounted in the *census* and for certain services and times of danger: So are the riches of a family, they are a womans as well as a mans: they are hers for need, and hers for ornament, and hers for modest delight, and for the uses of Religion and prudent charity; but the disposing them into portions of inheritance, the assignation of charges and governments, stipends and rewards, annuities and greater donatives are the reserves of the superiour right, and not to be invaded by the under-possessors. But in those things, where they ought to be common, if the spleen or the belly swells and drawes into its capacity much of that which should be spent upon those parts, which have an equall right to be maintain'd, it is a dropsie or a consumption of the whole, something that is evil because it is unnaturall and monstrous. *Macarius* in his 32 Homily speaks fully in this particular, a woman betrothed to a man bears all her portion, and with a mighty love pours it into the hands of her husband, and sayes, *ἐμὸν ἐδὲν ἔχω*, I have nothing of my own, my goods, my portion, my body and my minde is yours. *Νόμῳ γὰρ ἅπαντα γίνεσθαι τῷ γεγαμνηκόσ, τὸ πλεον, τὴν δόξαν, τὰς ἐπαινες*, all that a woman hath is reckoned to the right of her husband; not her wealth and her person onely, but her reputation and her praise; So *Lucian*. But as the earth, the mother of all creatures here below, sends up all its vapours and proper emissions at the command of the Sun, and yet requires them again to refresh her own needs, and they are deposited between them both in the bolome of a cloud as a common receptacle, that they may cool his flames, and yet descend to make her fruitful: so are the proprieties of a wife to be dispos'd of by her Lord; and yet all are for her provisions, it being a part of his need to refresh and supply hers, and it serves the interest of both while it serves the necessities of either.

These are the duties of them both, which have common regards and equall necessities, and obligations; and indeed there is scarce any matter of duty, but it concerns them both alike, and is onely distinguished by names, and hath its variety by circumstances and little accidents: and what in one is call'd *love*, in the other is called *reverence*; and what in the wife is *obedience*, the same in the man is *duty*. He provides, and she dispenses; he gives com-

ῥητόρων δι-
δάσκαλος.

A

B

C

D

E

commandements, and she rules by them; he rules her by authority, and she rules him by love; she ought by all means to please him, and he must by no means displease her. For as the heart is set in the midst of the body, and though it strikes to one side by the prerogative of Nature, yet those throbs and constant motions are felt on the other side also, and the influence is equall to both: so it is in conjugall duties; some motions are to the one side more then to the other; but the interest is on both, and the duty is equall in the severall instances. If it be otherwise, the man enjoyes a wife as *Periander* did his dead *Melissa*; by an unnaturall union, neither pleasing, nor holy, uselesse to all the purposes of society, and dead to content.

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Ser-

SERMON, XVIII.

Part II.

THe next inquiry is more particular, and considers the power and duty of the man; *Let every one of you so love his wife even as himself*; she is as himself, the man hath power over her as over himself, and must love her equally. A husbands power over his wife is paternall and friendly, not magisteriall and despotick. The wife is in *perpetua tutela*, under conduct and counsell, for the power a man hath is founded in the understanding, not in the will or force; it is not a power of coercion, but a power of advice, and that government that wife men have over those who are fit to be conducted by them: *Et vos in manu & in tutela non in servitio debetis habere eas, & malle patres vos, & viros, quam dominos dici*, said *Valerius* in *Livie*; Husbands should rather be *Fathers* then *Lords*. *Homer* adds more soft appellatives to the character of a husbands duty, *πατήρ μὲν γὰρ ἐστὶ αὐτῇ καὶ πότνια μητήρ, ἡ δὲ κασιγνήτη* &c. Thou art to be a father and a mother to her, and a brother: and great reason, unlesse the state of marriage should be no better then the condition of an Orphan. For she that is bound to leave father and mother, and brother for thee, either is miserable like a poor fatherlesse childe, or else ought to finde all these and more in thee. *Medea* in *Euripides* had cause to complain when she found it otherwise.

Πάντων δ' ὅς' ἐς' ἐμψυχα καὶ γνώμην ἔχει
 Γυναικί; ἐσμεν ἀθλιώτατον οὐτόν,
 Ὃς πρῶτα μὲν δεῖ χρημάτων ὑπερβολῇ
 Πόσιν πελάσαι, δεσπότην τε σώματι λαβεῖν.

Embr. ad virg

Which *St. Ambrose* well translates: It is sad, when virgins are with their own money sold to slavery; and that services are in better state then marriages; for they receive wages, but these buy their fetters and pay dear for their losse of liberty: and therefore the *Romans* expressed the mans power over his wife but by a gentle word, *Nec verò mulieribus praefectus reponatur, qui apud Graecos creari solet, sed sit censor qui viros doceat moderari uxoribus*; said *Cicero*

- A Cicero, let there be no governour of the women appointed but a censor of manners, one to teach the men to moderate their wives, that is; fairly to induce them to the measures of their own proportions. It was rarely obser ved of *Philo*, Εὖ τὸ μὴ φάναι, ἡ γυνὴ ἠνέδωκας ἐμοί, ἀλλὰ, μετ' ἐμῷ· ὃ δ' ἐμοὶ ὡς κτῆμα τὴν αἰδοῦσιν ἔδωκας, ἀλλὰ ἐξ αὐτὴν ἀφῆκας ἀνετὸν καὶ ἐλευθερὸν when *Adam* made that fond excuse for his folly in eating the forbidden fruit; he said [The woman thou gavest to be with me she gave me] He saies not [The woman which thou gavest to me] no such thing ; she is none of his goods, none of his possessions, not to be reckoned among his servants ; God did not give her to him so; but [the woman thou gavest to be with me] that is, to be my partner, the companion of my joyes and sorrowes, thou gavest her for use, not for dominion. The dominion of a man over his wife is no other then as the soul rules the body ; for which it takes a mighty care, and uses it with a delicate tenderesse, and cares for it in all contingencies, and watches to keep it from all evils, and studies to make for it fair provisions, and very often is led by its inclinations and desires, and does never contradict its appetites, but when they are evil, and then also not without some trouble and sorrow ; and its government comes onely to this, it furnishes the body with light and understanding, and the body furnishes the soul with hands and feet ; the soul governs, because the body cannot else be happy, but the government is no other then provision ; as a nurse gverns a childe, when she causes him to eat and to be warm, and dry, and quiet ; and yet even the very government it self is divided ; for man and wife in the family are as the Sun and Moon in the firmament of heaven ; He rules by day, and she by night, that is, in the lesser and more proper circles of her affairs ; in the conduct of domestick provisions and necessary offices, and shines onely by his light, and rules by his authority ; and as the Moon in opposition to the Sun shines brightest, that is, then, when she is in her own circles and separate regions ; so is the authority of the wife then most conspicuous, when she is separate and in her proper sphere ; in *Gynaceo* in the nursery and offices of domestick employment ; but when she is in conjunction with the Sun her Brother, that is, in that place and employment in which his care and proper offices are employed, her light is not seen, her authority hath no proper businesse ; but else there is no difference : for they were barbarous people, among whom wives were in stead of servants, said *Spartians* in *Caracalla* ; and it is a signe of impotency and weaknesse to force the camels to kneel for their load, because thou hast not spirit and strength enough to climbe : to make the affections and evennesse of a wife bend by the flexures of a servant, is a signe the man is not wise enough to govern, when another stands by. So many differences as can be in the appellatives of *Dominus* and *Domina*, Governour and Governesse, Lord and Lady, Master and Mistresse, the
- B
- C
- D
- E

§. XVIII the same difference there is in the authority of man and woman, and no more; *Si tu Casus ego Casa*, was publickly proclaimed upon the threshold of the young mans house, when the bride enter'd into his hands and power; and the title of *Dominā* in the sence of the civil Law was among the *Romans* given to wives.

Æneid. 6.

Hi Dominam Ditis thalamo diducere adorti,

Epithal. Julia.

Ephes. 5. 25.

Col. 3. 19.

1 Pet. 3. 7.

said *Virgil*: where though *Servius* saies it was spoken after the manner of the *Greeks*, who call'd the wife *Δεσποιναν* Lady or Mistresse, yet it was so amongst both the Nations, *Ac domūs Dominam voca*, sayes *Catullus*; *Harebit Domina vir comes ipse sua*, so *Martial*; and therefore although there is a just measure of subjection and obedience due from the wife to the husband (as I shall after explain) yet nothing of this is expressed in the mans character, or in his duty; he is not commanded to rule, nor instructed how, nor bidden to exact obedience, or to defend his priviledge; all his duty is signified by *love*, by *nourishing and cherishing*, by being joyned to her in all the unions of charity, by *not being bitter to her*, by *dwelling with her according to knowledge*, *giving honour to her*: so that it seems to be with husbands, as it is with Bishops and Priests, to whom much honour is due, but yet so that if they stand upon it, and challenge it, they become lesse honourable; and as amongst men and women humility is the way to be prefer'd; so it is in husbands, they shall prevail by cession, by sweetnesse and counsell, and charity and compliance. So that we cannot discourse of the mans right, without describing the measures of his duty; that therefore follows next.

Let him love his wife even as himself:] That's his duty, and the measure of it too; which is so plain, that if he understands how he treats himself, there needs nothing be added concerning his demeanour towards her, save onely that we adde the particulars, in which holy Scripture instances this generall commandement.

Μὴ πικρῶσθῃς. That's the first. *Be not bitter against her*; and this is the least Index and signification of love; a civil man is never bitter against a friend or a stranger, much lesse to him that enters under his roof, and is secured by the lawes of hospitality. But a wife does all that, and more; she quits all her interest for his love, she gives him all that she can give, she is as much the same person as another can be the same, who is conjoynd by love, and mystery, and religion, and all that is sacred and profane.

*Non equidem hoc dubites amborum fadere certo
Consentire dies, & ab uno fidere duci;*

They have the same fortune, the same family, the same children, the same

A same religion, the same interest, the same flesh [*erunt duo in carnem unam*] and therefore this the Apostle urges for his *μη κηρυττειν το μαυ βατειν ης ουν ης ης, but nourisheth and cherisheth it*; and he certainly is strangely sacrilegious and a violater of the rights of hospitality and sanctuary, who uses her rudely, who is fled for protection, not onely to his house, but also to his heart, and bosome. A wise man will not wrangle with any one, much lesse with his dearest relative, and if it be accounted undecent to embrace in publick, it is extremely shamefull to brawle in publick, for the other is in it self lawfull, but this never, though it were assisted with the best circumstances of which it is capable. *Marcus Aurelius* said, that a wise man ought often to admonish his wife, to reprove her self-dome, but never to lay his hands * upon her: *neque verberibus neq; maledictis exasperandam uxorem*, laid the Doctors of the Jews, and *Homer* brings in *Jupiter* sometimes speaking sharply to *Juno* (according to the Greek liberty and Empire) but made a pause at striking her,

* *Ab lapide est, ferrumq; suam quicunq; puellam Verberat, à calo diripit ille Deus. Sit satis è membris tenuem præscindere vessem, Sit satis ornatas dissoluisse comas, Sit lacrymas movisse satis, quater ille beatus, Quo tenera irato flere puella potest. Sed manibus qui secus erit, scuramque sudemq; Is gerat, et mihi sit procul à Venere.*
Tibull.

C Οὐ μὲν οὖν εἰ αὖτε κακοφάρης ἀλεγεινῆς
Πρῶτη ἐπαύρηται σε πληγῇσιν ἰμάσσῃ.

Illad. O.

And the Ancients use to sacrifice to *Juno γαμήλιον*, or the president of Marriage without gall, and *St. Basil* observes and urges it, by way of upbraiding quarrelling husbands; *etiam vipera virus ob nuptiarum venerationem evomit*; the Viper casts all his poyson when he marries his female, *Tu duritiam animi, tu feritatem, tu crudelitatem ob unionis reverentiam non deponis?* He is worse then a Viper who for the reverence of this sacred union will not abstain from such a poisonous bitterness; and how shall he embrace that person whom he hath smitten reproachfully? for those kindnesses are undecent which the fighting man payes unto his wife. *St. Chrysostome* preaching earnestly against this barbarous inhumanity of striking the wife, or reviling her with evil language, sayes it is as if a King should beat his Viceroy and use him like a dog; from whom most of that reverence and majesty must needs depart which he first put upon him, and the subjects shall pay him lesse duty, by how much his Prince hath treated him with lesse civility; but the losse redounds to himself; and the government of the whole family shall be disordered, if blowes be laid upon that shoulder which together with the other ought to bear nothing but the cares and the issues of a prudent government. And it is observable, that no man ever did this rudeness for a virtuous end; it is an incompetent instrument, and may proceed from wrath and folly, but can never end in vertue and the unions of a prudent and fair society.

Homil. 7. Hexam.

Quod

S. XVIII

Quod si verberaveris exasperabit morbum, (saith St. Chrysostome) asperitas enim mansuetudine non alia asperitate dissolvitur; if you strike you exasperate the wound, and (like Cato at Utica in his despair) tear the wounds in pieces; and yet he that did so ill to himself whom he lov'd well, he lov'd not women tenderly, and yet would never strike; And if the man cannot endure her talking, how can she endure his striking? But this caution contains a duty in it which none prevaricates but the meanest of the people, fools and bedlams, whose kindnesse is a curse, whose government is by chance and violence, and their families are herds of talking cattell.

*Sic alternos reficit cursus
Alternus amor, sic astrigeris
Bellum discors exulat oris.
Hæc concordia temperat aquis
Elementa modis, ut pugnancia
Vicibus cedant humida siccis,
Jungantq; fidem frigora flammis.*

The Maritall love is infinitely removed from all possibility of such rudenesses: it is a thing pure as light, sacred as a Temple, lasting as the world; *Amicitia, quæ desinere potuit, nunquam vera fuit*, said one; that love, that can cease, was never true: it is *φιλία*, so Moses call'd it; it is *ἔρως*, so St. Paul; it is *φιλότης*, so Homer; it is *φιλοεργον*, so Plutarch; that is, it contains in it all sweetness, and all society, and all felicity, and all prudence, and all wisdom. For there is nothing can please a man without love, and if a man be weary of the wife discourses of the Apostles, and of the innocency of an even and a private fortune, or hates peace or a fruitfull year, he hath reaped thorns and thistles from the choicest flowers of Paradise; *For nothing can sweeten felicity it self, but love*; but when a man dwels in love, then the breasts of his wife are pleasant as the droppings upon the hill of Hermon, her eyes are fair as the light of heaven, she is a fountain sealed, and he can quench his thirst, and ease his cares, and lay his sorrows downe upon her lap, and can retire home as to his sanctuary and refectory, and his gardens of sweetness and chaste refreshments. * No man can tell but he that loves his children, how many delicious accents make a mans heart dance in the pretty conversation of those dear pledges; their childishnesse, their stammering, their little angers, their innocence, their imperfections, their necessities are so many little emanations of joy and comfort to him that delights in their persons and society; but he that loves not his wife and children, feeds a Lionesse at home, and broods a nest of sorrowes; and blessing it self cannot make him happy; so that all the commandements of God injoyning a man to love his wife, are nothing but so many necessities and capacities

* *Felices ter
et amplius
Quos irrupta
tenet copula,
nec malis
Divulsus que-
rimonij.
Suprema citi-
us solvet a-
mor die.
Horat.*

A pacities of joy. *She that is lov'd is safe, and he that loves is joyfull.* SE. XVIII
Love is a union of all things excellent ; it contains in it proportion and satisfaction, and rest, and confidence ; and I wish that this were so much proceeded in, that the Heathens themselves could not go beyond us in this vertue, and its proper, and its appendant happiness. *Tiberius Gracchus* chose to die for the safety of his wife ; and yet me thinks to a Christian to do so, should be no hard thing ; for many servants will die for their Masters, and many Gentlemen will dye for their friend ; but the examples are not so many of those that are ready to do it for their dearest relatives, and yet some there have been. *Baptista Fregosa* tells of a *Neapolitan* that gave himself a slave to the Moores, that he might follow his wife ; and *Dominicus Catalusius* the Prince of *Lesbos* kept company with his Lady when she was a Leper ; and these are greater things then to die.

B But the cases in which this can be required are so rare and contingent, that holy Scripture instances not the duty in this particular ; but it contains in it that the husband should nourish and cherish her, that he should refresh her sorrowes and intice her fears into confidence and pretty arts of rest ; for even the fig-trees that grew in Paradise had sharp pointed leaves, and harshnesses fit to mortifie the too forward lusting after the sweetness of the fruit. C But it will concern the prudence of the husbands love to make the cares and evils as simple and easie as he can, by doubjng the joyes and acts of a carefull friendship, by tolerating her inirmities, (because by so doing, he either cures her, or makes himself better) by fairly expounding all the little traverses of society and communication, by taking every thing by the right handle, (as *Plutarch's* expression is) for there is nothing but may be misinterpreted, and yet if it be capable of a fair construction, it is the office of love to make it.

*Uxoris viri.
um tollas opus
est, aut feras ;
Qui tollit viri-
um, uxorem
commodiuscu-
lam
Sibi præstat ;
qui fert, sese
meliozem fa-
cit. Varro.*

Enrip.

————— Εἰς λόγῳν
Δ' ὅτ' ἄν τι λείξῃ, χρὴ δοκεῖν καὶ μὴ λέγειν.
————— Κακῶ ποιεῖν
* Ἀν τὸ ξυνόβηι πρὸς χάριν μέλλῃ λέγειν.

Love will account that to be well said, which it may be was not so intended ; and then it may cause it to be so another time.

E 3. Hither also is to be referred that he secure the interest of her vertue and felicity by a fair example ; for a wife to a husband is a line or superficies, it hath dimensions of its own, but no motion or proper affections ; but commonly put on such images of vertues or vices as are presented to them by their husbands Idea ; and if thou beest vicious, complain not that she is infected that lies in thy bosome ; the interest of whose love ties her to transcribe thy

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copy and write after the characters of thy manners. *Paris* was a man of pleasure, and *Helena* was an adulteresse, and she added covetousnesse upon her own account. But *Ulysses* was a prudent man, and a wary counsellour, sober and severe, and he efformed his wife into such imagery as he desir'd, and she was chaste as the snowes upon the mountains, diligent as the fatall sisters, alwayes busie, and alwayes faithfull, γλώσσαν μὴν ἄργον, χεῖρα δ' εἶχεν ἐργάτιν, she had a lazie tongue and a busie hand.

Καὶ ἀνέθεν-
τον τρεῖσι ἡ-
γάμων.

4. Above all the instances of love, let him preserve towards her an inviolable faith, and an unsported chastity, for this is the *marriage Ring*, it ties two hearts by an eternall band; it is like the Cherubims flaming sword set for the guard of Paradise; he that passes into that garden, now that it is inmur'd by Christ and the Church, enters into the shades of death. No man must touch the forbidden Tree, that in the midst of the garden, which is the tree of knowledge and life. Chastity is the security of love, and preserves all the mysteriounesse like the secrets of a Temple. Under this lock is deposited security of families, the union of affections, the repairer of accidentall breaches.

Καὶ σφ' ἀρετῆς νείκεα λύσω
Ἐἰς εὐνὴν ἀνέσασσα ὁμοθυμῶναι φιλότῳ.

This is a grace that is shut up and secur'd by all arts of heaven, and the defence of lawes, the locks and bars of modesty, by honour and reputation, by fear and shame, by interest and high regards; and that contract that is intended to be for ever, is yet dissolv'd and broken by the violation of this; nothing but death can do so much evil to the holy rites of marriage, as unchastity and breach of faith can. The shepherd *Cræus* falling in love with a she goat, had his brains beaten out with a buck as he lay asleep; and by the lawes of the *Romans*, a man might kill his daughter or his wife, if he surpris'd her in the breach of her holy vovves, which are as sacred as the threads of life, secret as the privacies of the Sanctuary, and holy as the society of Angels. *Nulla sunt inimicitia, nisi amoris acerba*, and God that commanded us to forgive our enemies, left it in our choice, and hath not commanded us to forgive an adulterous husband or a wife; but the offended parties displeasure may passe into an eternall separation of society and friendship. Now in this grace it is fit that the wisdom and severity of the man should hold forth a pure taper, that his wife may by seeing the beauties and transparency of that Crystall, dresse her minde and her body by the light of so pure reflexions; It is certain he will expect it from the modesty and retirement, from the passive nature and colder temper, from the humility and fear, from the honour and love of his wife, that she be pure as the eye of

A of heaven; and therefore it is but reason that the wisdom and nobleness, the love and confidence, the strength and severity of the man should be as holy and certain in this grace, as he is a severe exactor of it at her hands, who can more easily be tempted by another, and lesse by her self.

B These are the little lines of a mans duty, which like threds of light from the body of the Sun do clearly describe all the regions of his proper obligations. Now concerning the womans duty, although it consists in doing whatsoever her husband commands, and so receives measures from the rules of his government, yet there are also some lines of life depicted upon her hands, by which she may read and know how to proportion out her duty to her husband.

C 1. The first is obedience; which because it is no where enjoyed that the man should exact of her, but often commanded to her to pay, gives demonstration that it is a voluntary cession that is required, such a cession as must be without coercion and violence on his part, but upon fair inducements, and reasonableness in the thing, and out of love, and honour on her part. When God commands us to love him, he means we should obey him; This is love that ye keep my Commandments, and, if ye love me (said our Lord) keep my Commandments: Now as Christ is to the Church, so is man to the wife: and therefore obedience is the best instance of her love; for it proclaims her submission, her humility, her opinion of his wisdom, his preeminence in the family, the right of his privilege, and the injunction imposed by God upon her sexe; that although in sorrow she brings forth children, yet with love and choice she should obey. The mans authority is love, and the womans love is obedience; and it was not rightly observed of him that said, when woman fell, God made her timorous that she might be rul'd, apt and easie to obey, for this obedience is no way founded in fear, but in love and reverence. *Recepta reverentia est si mulier viro subdit*, said the Law; unlesse also that we will adde, that it is an effect of that modesty which like rubies adorn the necks and cheeks of women. *Pudicitia est, pater, eos magnificare, qui nos socios sumpserunt sibi*, said the maiden in the comedy: It is modesty to advance and highly to honour them, who have honoured us by making us to be the companions of their dearest excellencies; for the woman that went before the man in the way of death, is commanded to follow him in the way of love; and that makes the society to be perfect, and the union profitable, and the harmony compleat.

C. alia D. Sc.
Int. Matrim.

Placatus in
Sticho.

*Inferior Matrona suo sit, Sexte, marito;
— Non aliter fiant famina virque pares.*

SE. XVIII. For then the soul and body make a perfect man, when the soul commands wisely, or rules lovingly, and cares profitably, and provides plentifully, and conducts charitably, that body which is its partner and yet the inferiour. But if the body shall give lawes, and by the violence of the appetite, first abuse the understanding, and then possesse the superior portion of the will and choice, the body and the soul are not apt company, and the man is a fool and miserable. If the soul rules not, it cannot be a companion; either it must govern, or be a slave; Never was King deposed and suffered to live in the state of Peerage and equall honour, but made a prisoner, or put to death; and those women that had rather lead the blind then follow prudent guides, rule fools and easie men, then obey the powerfull and the wise, never made a good society in a house; a wife never can become equall but by obeying; but for her power while it is in minority, makes up the authority of the man integrall, and becomes one government, as themselves are one man. *Male and Female created he them, and called their name Adam,* saith the holy Scripture; they are but one: and therefore the severall parts of this one man must stand in the place where God appointed, that the lower parts may do their offices in their own station, and promote the common interest of the whole. A ruling Woman is intolerable,

Gen. 5.2.

Juvenal.

*Faciunt graviora coacta
Imperio sexus*

But that's not all; for she is miserable too: for,

Τὰ δ' ἐσπεῖα τὴν γυναῖκα δεῖ λέγειν
τὴν δ' ἡγεμονίαν τῷ ὄλῳ τ' ἀνδρὶ εἶχειν.

It is a sad calamity for a woman to be joynd to a fool or a weak person; it is like a guard of geese to keep the Capitoll, or as if a flock of sheep should read grave lectures to their shepherd, and give him orders where he shall conduct them to pasture. *O verè Phrygia, neq; enim Phryges,* It is a curse that God threatned sinning persons, *Devoratum est robur eorum, facti sunt quasi mulieres. Effrenati dominabuntur eis.* To be ruled by weaker people, δῆλον γενέσθαι παρὰ τὸν ἐνὸς δεσπότην, to have a fool to ones master is the fate of miserable and unblest people: and the wife can be no wayes happy, unlesse she be governed by a prudent Lord, whose commands are sober counsels, whose authority is paternall, whose orders are provisions, and whose sentences are charity.

Esay 3.4.

Ephes. 5.24.

But now concerning the measures and limits of this obedience, we can best take accounts from Scripture: *ἐν παντί,* saith the Apostle, *in all things; ut Domino, as unto the Lord;* and that's large enough;

as

A as unto a Lord *ut Aquila Domino*, so St. Hierom understands it, who neither was a friend to the sexe nor to marriage; But his mistake is soon confuted by the text; It is not *ut Dominis*, be subject to your husbands as unto Lords, but *ὡς τῷ κυρίῳ*, that is, in all religion, in reverence and in love, in duty and zeal, in faith and knowledge; or else *ὡς τῷ κυρίῳ* may signifie, wives be so subject to your husbands, but yet so, that at the same time ye be subject to the Lord. For that's the measure of *ἐν παντί* in all things; and it is more plain in the parallell place, *ὡς ἀνῆκεν ἐν κυρίῳ* as it is fit in the Lord: Religion must be the measure of your obedience and subjection: *intra limites disciplina*, so Tertullian expresses it. *πάντα μὲν τῷ ἀνδρὶ περιδομένη, ὡς μηδὲν, ἀκούει ἐκείνου, περὶ ποτε, πλὴν ὅσα εἰς ἀρετὴν καὶ σοφίαν διατρέψαι νομίζετο*, so Clemens Alex. In all things let the wife be subject to the husband, so as to do nothing against his will, those onely things excepted, in which he is impious or refractory in things pertaining to wisdom and piety.

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Col. 3. 18.

Stromat. 7.

But in this also there is some pecciliat caution. For although in those things which are of the necessary parts of faith and holy life, the woman is onely subject to Christ, who onely is and can be Lord of consciences, and commands alone where the conscience is instructed and convinced; yet as it is part of the mans office to be a teacher, and a prophet, and a guide, and a Master; so also it will relate very much to the demonstration of their affections to obey his counsels, to imitate his vertues, to be directed by his wisdom, to have her perswasion measured by the lines of his excellent religion

C *ἔχῃ τὸν ὁ Θεὸς συμμόν ἀκούσαι γαμετῆς λεγέσσης, ἀνὴρ σὺ μοι εἴσοι καὶ διδάσκαλος καὶ φιλόσοφος καὶ διδάσκαλος καὶ καλλίστων καὶ διοτάτων*, It were hugely decent (saith Plutarch) that the wife should acknowledge her husband for her teacher and her guide; for then when she is what he please to efform her, he hath no cause to complain if she be no better: *τὰ δὲ τοιαῦτα μαθήματα πρῶτον ἀφίστοι τ' ἀτόπων τὰς γυναῖκας*, his precepts and wife counsels can draw her off from vanities; and as he said of Geometry, that if she be skill'd in that, she will not easily be a gamester or a dancer, may perfectly be said of Religion. If she suffers her self to be guided by his counsell, and efformed by his religion; either he is an ill master in his religion, or he may secure in her and for his advantage an excellent vertue. And although in matters of religion the husband hath no empire and command, yet if there be a place left to perswade, and intreat, and induce by arguments, there is not in a family a greater endearment of affections then the unity of religion; and anciently it was not permitted to a woman to have a religion by her self. *Eosdem quos maritus nosse Deos & colere solos uxor debet* (saith Plutarch.) And the rites which a woman performs severally from her husband are not pleasing to God; and therefore Pomponia Gracina, because she entertained a stranger religion, was permitted to the judgement of her

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her husband *Plantius*. And this whole affair is no stranger to Christianity. For the Christian woman was not suffered to marry an unbelieving man; and although this is not to be extended to different opinions within the limits of the common faith, yet thus much advantage is won or lost by it; that the compliance of the wife, and submission of her understanding to the better rule of her husband in matters of Religion, will help very much to warrant her, though she should be misperswaded in a matter lesse necessary; yet nothing can warrant her in her separate rites and manners of worshippings, but an invincible necessity of conscience, and a curious infallible truth; and if she be deceived alone, she hath no excuse; if with him, she hath much pity, and some degrees of warranty under the protection of humility, and duty, and dear affections; and she will finde that it is part of her priviledge and right to partake of the mysteries and blessings of her husbands religion. *Τὴν αἰσθητὴν καὶ νόμους ἱερῆς συνέλθεσαν ἀνδρὲς κοινῶν ἀπάντων εἶναι, χρηματίζετε καὶ ἱερῶν*, said *Romulus*. A woman by the holy Lawes hath right to partake of her husbands goods, and her husbands sacrifices, and holy things.

*Quis deditis autem
Ufque adeo est, ut non illam quam laudibus effert,
Horreat, inque diem septem oderit horis?*

Juven. Sat. 6.

Where there is a schisme in one bed, there is a nursery of temptations, and love is persecuted and in perpetuall danger to bee destroyed; there dwell jealousies, and divided interests, and differing opinions, and continuall disputes, and we cannot love them so well, whom we beleeve to be lesse beloved of God, and it is ill uniting with a person, concerning whom my perswasion tells me, that he is like to live in hell to eternall ages.

1 Pet 3.4

2. The next line of the womans duty is *compliance*, which *St. Peter* calls, the *hidden man of the heart*, the *ornament of a meek and a quiet spirit*, and to it he opposes the *outward and pompous ornament of the body*; concerning which as there can be no particular measure set down to all persons, but the propositions are to be measured by the customes of wise people, the quality of the woman, and the desires of the man; yet it is to be limited by Christian modesty, and the usages of the more excellent and severe matrons. *Menander* in the Comedy brings in a man turning his wife from his house because she stain'd her hair yellow, which was then the beauty,

*Νῦν δ' ἔρπ' ἐπ' ἐκὼν τῶνδε τὴν γυναικα γδ.
τὴν οὐρεννὴν ἔδα τὰς ῥέχας, ξανθὰς ποιεῖν.*

A wise woman should not paint. A studious gallantry in clothes cannot make a wise man love his wife the better. *Εἰς τὰς ῥέχας γὰρ χρῆσιμα καὶ οὐ εἰς τὸ βλεπεῖν*, said the Comedy, such gayeties are fit for tragedies, but not for the uses of life. *decor occultus, et vestis venustas*, that's

A that's the Christian womans fineneſſe, the hidden man of the heart; *Se. XVIII*
sweetneſſe of manners, humble comport-
ment, fair interpretation of all addreſſes;
ready compliances, high opinion of him,
and mean of her ſelf.

*Malo Venuſinam quam te Cornelia mater
Gracchorum, ſi cum magnis viriſibus offeris
Grande ſupercilium, & numeras in dote triumpho.
Iuven. Sat. 6.*

Ἐν κοινῷ λυπῆς τε ἠδ' οὐκ ἔχειν μίρον,
To partake ſecretly, and in her heart of all
his joyes and ſorrows, to beleve him
comly and fair, though the Sun hath drawn
a cypreſſe over him, (for as marriages are
not to be contracted by the hands and eye,
but with reaſon and the hearts: ſo are theſe
judgements to be made by the minde, not
by the ſight;) and Diamonds cannot make the woman vertuous, nor
him to value her who ſees her put them off then, when charity and
modesty are her brighteſt ornaments.

*Quid iuvat ornato procedere viſta capillo,
Teq; peregrinis vendere munera ſolis,
Naturæq; decus mercato perdere cultu,
Nec ſinere in propriis membra nectere bonis?
Propert. l. i. el. i.*

Οὐ κόσμος ἐκ τλήμων, ἀλλ' ἀκοσμία
Φαίνοί' ἂν εἶναι σὺν μαργαρίτης φρενῶν, &c.

C And indeed thoſe husbands that are pleaſed with undecent gayeties
of their wives, are like fiſhes taken with ointments and intoxicating
baits, apt and eaſie for ſport and mockery, but uſeleſſe for food,
and when *Circe* had turned *Ulyſſes* companions into hogs and mon-
kies, by pleaſures and the enchantments of her bravery and luxury,
they were no longer uſeſſe to her, ſhe knew not what to do with
them; but on wiſe *Ulyſſes* ſhe was continually enamour'd. Indeed
the outward ornament is fit to take fools, but they are not worth the
taking; But ſhe that hath a wiſe husband, muſt intice him to an eter-
nall deareneſſe by the vail of modeſty, and the grave robes of chaſti-
ty, the ornament of meekneſſe, and the jewels of faith and charity;
ſhe muſt have no *fucus* but bluſhings, her brightneſſe muſt be puri-
ty, and ſhe muſt ſhine round about with ſweetneſſes and friend-
ſhip, and ſhe ſhall be pleaſant while ſhe lives, and deſired when
ſhe dies. If not,

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Κατανεῖſſα ὃ κεῖſαι,
Οὐδέ τις μνημοσύνα σέθεν ἔſſαι,
Οὐ γὰρ μετέχεις ῥόδων τῶν ἐν πικρῶν.

E Her grave ſhall be full of rottenneſſe and diſhonour, and her me-
mory ſhall be worſe after ſhe is dead: after ſhe is dead: For that
will be the end of all merry meetings; and I chooſe this to be the
laſt advice to both.

3. Remember the dayes of darkneſſe, for they are many; The joyes
of the bridall chambers are quickly paſt, and the remaining portion
of

St. XVIII of the state is a dull progresse without variety of joyes, but not without the change of sorroews; but that portion that shall enter into the grave must be eternall. It is fit that I should infuse a bunch of myrrhe into the festivall goblet, and after the Egyptian manner serve vp a dead mans bones at a feast; I will onely shew it and take it away again; it will make the wine bitter, but wholesome; But those married pairs that live, as remembring that they must part again; and give an account how they treat themselves and each other, shall at the day of their death be admitted to glorious espousals, and when they shall live again, be married to their Lord, and partake of his glories, with *Abraham and Joseph, St. Peter and St. Paul,* and all the married Saints.

Ὅντα τὴν θνητῶν ἐ, πάντα παύχεται ἡμᾶς
 Ἦν δὲ μὴ, ἀλλ' ἡμεῖς αὐτὰ παύχόμεθα.

All those things that now please us shall passe from us, or we from them, but those things that concern the other life are permanent as the numbers of eternity: and although at the resurrection there shall be no relation of husband and wife, and no marriage shall be celebrated but the marriage of the Lamb; yet then shall be remembered how men and women pass'd through this state which is a type of that, and from this sacramentall union all holy pairs shall passe to the spirituall and eternall, where love shall be their portion, and joyes shall crown their heads, and they shall lie in the bosome of Jesus, and in the heart of God to eternall ages. *Amen.*

Scr-

SERMON, XIX.

APPLES OF SODOM:

OR

The fruits of Sinne.

Part I.

Romans 6. 21.

*What fruit had ye then in those things whereof ye are now
asbamed? For the end of those things is death.*



He son of *Sirach* did prudently advise concerning making judgements of the felicity or infelicity of men: *Judge none blessed before his death; for a man shall be known in his children.* Some men raise their fortunes from a cottage to the chairs of Princes, from a sheep-coat to a throne, and dwell in the circles of the Sun, and in the lap of prosperity; their wishes and successe dwell under the same roof, and providence brings all events into their designe, and ties both ends together with prosperous successes; and even the little conspersions and intertextures of evil accidents in their lives, are but like a faign'd note in musick, by an artificiall discord making the ear covetous, and then pleased with the harmony into which the appetite was inticed by passion, and a pretty restraint; and variety does but adorn prosperity, and make it of a sweeter relish, and of more advantages; and some of these men descend into their graves without a change of fortune,

Eccles. 11. 28

Eripitur persona, manet res.

Indeed

SER. XIX.

Indeed they cannot longer dwell upon the estate, but that remains unrisled, and descends upon the heir, and all is well till the next generation : but if the evil of his death, and the change of his present prosperity for an intolerable danger of an uncertain eternity, does not sowre his full chalice ; yet if his children prove vicious, or degenerate, cursed, or unprosperous, we account the man miserable, and his grave to be strewed with sorrowes and dishonours. The wise and valiant *Chabrias* grew miserable by the folly of his sonne *Ctesippus* ; and the reputation of brave *Germanicus* began to be ashamed, when the base *Caligula* entred upon his scene of dishonourable crimes. *Commodus* the wanton and feminine sonne of wise *Antoninus* gave a check to the great name of his Father ; and when the sonne of *Hortensius Corbius* was prostitute, and the heir of *Q. Fabius Maximus* was disinherited by the sentence of the City *Praetor*, as being unworthy to enter into the fields of his glorious Father, and young *Scipio* the son of *Africanus* was a fool and a prodigall ; posterity did weep afresh over the monuments of their brave Progenitors, and found that infelicity can pursue a man, and overtake him in his grave.

This is a great calamity when it falls upon innocent persons : and that *Moses* died upon *Mount Nebo* in the sight of *Canaan*, was not so great an evil, as that his sons *Eliezer* and *Gerson* were unworthy to succeed him ; but that *Priesthood* was devolv'd to his Brother, and the *Principality* to his servant : And to *Samuel*, that his sons prov'd corrupt, and were exautorated for their unworthinesse, was an allay to his honour and his joyes, and such as proclaims to all the world, that the measures of our felicity are not to be taken by the lines of our own person, but of our relations too, and he that is cursed in his children, cannot be reckoned among the fortunate.

This which I have discoursed concerning families in generall, is most remarkable in the retinue and family of sin ; for it keeps a good house, and is full of company and servants, it is served by the possessions of the world, it is courted by the unhappy, flatter'd by fools, taken into the bosome by the effeminate, made the end of humane designs, and feasted all the way of its progresse : wars are made for its interest, and men give or venture their lives that their sin may be prosperous, all the outward senses are its handmaids, and the inward senses are of its privie chamber ; the understanding is its councillour, the will its friend, riches are its ministers, nature holds up its train, and art is its emissary to promote its interest and affairs abroad : and upon this account, all the world is inrolled in its taxing tables, and are subjects or friends of its kingdome, or are so kind to it as to make too often visits, and to lodge in its borders ; because all men stare upon its pleasures, and are intic'd to tast of its wanton delicacies. But then if we look what are the children of

A of this splendid family, and see what issue sin produces, ἐστὶ γὰρ τὸ ἐλκεῖν καὶ τὸ φθίνειν, it may help to untie the charm. Sin and concupiscence marry together, and riot and feast it high, but their fruits, the children and production of their filthy union, are *ugly* and *deform'd*, *foolish* and *ill-natur'd*; and the Apostle calls them by their names, *shame* and *death*. These are the fruits of sin, the apples of Sodom, fair outides, but if you touch them they turn to ashes and a stink; and if you will nurse these children, and give them whatsoever is dear to you, then you may be admitted into the house of feasting, and chambers of riot where sin dwels; but if you will have the mother,

B you must have the daughters; the tree and the fruits go together; and there is none of you all that ever entred into this house of pleasure, but he left the skirts of his garment in the hands of shame, and had his name roll'd in the chambers of death. What fruit had ye then? That's the Question.

In answer to which question we are to consider, 1. What is the summe totall of the pleasure of sinne? 2. What fruits and relishes it leaves behinde by its naturall efficiency? 3. What are its consequents by its demerit, and the infliction of the super-added wrath of God, which it hath deserved? Of the first St.

C Paul gives no account, but by way of upbraiding asks, what they had? that is, *nothing* that they dare own, *nothing* that remains: and where is it? shew it; what's become of it? Of the second he gives the summe totall; all its naturall effects are *shame* and its appendages. The third, or the superinduc'd evils by the just wrath of God, he calls *death*, the worst name in it self, and the greatest of evils that can happen.

1. Let us consider what pleasures there in sin; *most of them are very punishments*. I will not reckon nor consider concerning *envie*, which one in *Stobæus* calls κακίστην καὶ δικαιοτάτην θεῶν, the *basest spirit* and yet *very just*, because it punishes the delinquent in the very act of sin, doing as *Ælian* sayes of the *Polypus*, εἰς τὴν αὐτῆς γλῶσσαν ἀδελεία, καὶ ἐαυτὸς πολλὰ μὲν παρέτεργε, when he wants his prey, he devours his own armes; and the leanuesse, and the secret pangs, and the perpetuall restlesnesse of an envious man feed upon his own heart, and drink down his spirits, unlesse he can ruine or observe the fall of the fairest fortunes of his neighbour. The fruits of this tree are mingled and sowre, and not to be indured in the very eating. Neither will I reckon the horrid affrightments and amazements of murder, nor the uneasinesse of impatience, which doubles every evil that it feels, and makes it a sin, and makes it intolerable; nor the secret grievings, and continuall troubles of peevishnesse, which makes a man incapable of receiving good, or delighting in beauties and fair intreaties in the mercies of God and charities of men.

E It were easie to make a catalogue of sins, every one of which is a disease, a trouble in its very constitution and its nature: such are

SER. XIX. are loathing of spirituall things, bitterness of spirit, rage, greedinesse, A
 confusion of minde, and irresolution, cruelty and despite, slothfulnesse
 and distrust, unquietnesse and anger, effeminacie and nicenesse, prating
 and sloth, ignorance and inconstancy, incogitancy and cursing, malign-
 nity and fear, forgetfulnesse and rashnesse, pusillanimity and despair,
 ranmour and superstition: if a man were to curse his enemy, hee
 could not wish him a greater evil then these; and yet these are se-
 verall kinds of sin which men choose, and give all their hopes of
 heaven in exchange for one of these diseases. Is it not a fearfull
 consideration that a man should rather choose eternally to perish,
 then to say his prayers heartily, and affectionately? but so it is with
 very many men; they are driven to their devotions by custome, B
 and shame, and reputation, and civil compliances; they sigh and
 look fowre when they are called to it, & abide there as a man under
 the Chirurgions hands, smarting and fretting all the while; or else
 he passes the time with incogitancy, and hates the imployment,
 and suffers the torments of prayers which he loves not; and all
 this, although for so doing it is certain he may perish: what fruit,
 what delicioufnesse can he fancy in being weary of his prayers?
 There is no pretence or colour for these things. Can any man ima-
 gine a greater evil to the body and soul of a man, then madnesse, C
 and furious eyes, and a distracted look, palenesse with passion, and
 trembling hands and knees, and furiousnesse, and folly in the heart
 and head? and yet this is the pleasure of anger, and for this plea-
 sure men choose damnation. But it is a great truth, that *there are but*
very few sins that pretend to pleasure: although a man be weak and
 soon deceived, and the Devil is crafty, and sin is false and impudent,
 and pretences are too many, yet most kinds of sins are *reall* and
prime troubles to the very body, without all manner of deliciouf-
 nesse, even to the sensuall, naturall, and carnall part; and a man
 must put on something of a *Devil* befor he can choose such sinnes, D
 and he must love mischief because it is a sin; for in most instances
 there is no other reason in the world. Nothing pretends to plea-
 sure but *the lusts of the lower belly, ambition, and revenge*; and al-
 though the catalogue of sinnes is numerous as the production of
 fishes, yet these three onely can be apt to coufen us with a fair out-
 side; and yet upon the survey of what fruits they bring, and what
 taste they have, in the *manducation*, besides the filthy relish they
 leave behind, we shall see how miserably they are abused and fool'd,
 that expend any thing upon such purchases.

2. For a man cannot take pleasure *in lusts of the flesh, in glut-* E
tony, or drunkennesse, unless he be helped forward with *inconsi-*
deration and folly. For we see it evidently that grave and wise per-
 sons, men of experience and consideration are extreemly lesse af-
 fected with lust and loves, the hare-brain'd boy, the young gen-
 tleman that thinks nothing in the world greater then to be free from

- A** a Tutor, he indeed courts his folly and enters into the possession of lust without abatement; consideration dwells not there; but when a sober man meets with a temptation, and is helped by his naturall temper, or invited by his course of life; if he can consider, he hath so many objections and fears, so many difficulties and impediments, such sharp reasonings and sharper jealousies concerning its event, that if he does at all enter into folly, it pleases him so little, that he is forced to do it in despite of himself; and the pleasure is so allayed, that he knows not whether it be wine or vinegar; his very apprehension and instruments of relish are fill'd with fear and contradicting principles, and the delicioufnesse does but *affricare cutem*, it went but to the skin; but the allay went further; it kept a guard within, and suffered the pleasure to passe no further. A man must resolve to be a fool, a rash, inconsiderate person, or he will feel but little satisfaction in the enjoyment of his sin: indeed he that stops his nose, may drink down such corrupted waters, and he understood it well who chose rather to be a fool,

*Dum mala delectent mea me, vel deniq; fallant,
Quàm sapere & ringi*———

- C** so that his sins might delight him, or deceive him, then to be wise and without pleasure in the enjoyment. So that in effect a man must lose his discerning faculties, before he discerns the little phantastick joyes of his concupiscence; which demonstrates how vain, how empty of pleasure that is, that is beholding to folly and illusion, to a juggling and a plain coulenage, before it can be fancied to be pleasant. For it is a strange beauty that he that hath the best eyes cannot perceive, and none but the blind or blear-ey'd people can see; and such is the pleasure of lust, which by every degree of wisdom that a man hath is lessened and undervalued.

- D** 3. For the pleasures of intemperance, they are nothing but the reliques and images of pleasure, after that nature hath been feasted; For so long as she needs, that is, so long as temperance waits, so long pleasure also stands there. But as temperance begins to go away, having done the ministeries of Nature, every morsell, and every new goblet is still lesse delicious, and cannot be endured but as men force nature by violence to stay longer then she would: How have some men rejoyced when they have escaped a cup! and when they cannot escape, they pour it in, and receive it with as much pleasure
- E** as the old women have in the *Lapland* dances; they dance the round, but there is a horror and a harshnesse in the Musick; and they call it pleasure, because men bid them do so: but there is a *Devil* in the company, and such as is his pleasure, such is theirs: he rejoyces in the thriving sin, and the swelling fortune of his darling drunkenness, but his joyes are the joyes of him that knows and

SER. XIX. always remembers that he shall infallibly have the biggest damnation; and then let it be considered how forc'd a joy that is, that is at the end of an intemperate feast.

*Non benè mendaci risus componitur ore,
Nec benè sollicitis ebria verba sonant.*

Certain it is, intemperance takes but natures leavings; when the belly is full and nature calls to take away, the pleasure that comes in afterwards is next to loathing: it is like the relish and taste of meats at the end of the third course, or the sweetnesse of honey to him that hath eaten till he can endure to take no more; and in this, there is no other difference of these men from them that die upon another cause, then was observed among the *Phalangia* of old, τὰ μὲν παῖσι γελῶντας ἀποθνήσκειν, τὰ δὲ κλαίοντας, some of these serpents make men die laughing, and some to die weeping: so does the intemperate, and so does his brother that languishes of a consumption; this man dies weeping, and the other dies laughing: but they both die infallibly, and all his pleasure is nothing but the sting of a serpent, *immixto lixentia mella veneno*, it wounds the heart, and he dies with a *Tarantula* dancing and singing till he bowes his neck, and kisses his bosome with the fatall noddings and declensions of death.

4. In these pretenders to pleasure which you see are but few, and they not very prosperous in their pretences, there is mingled so much trouble to bring them to act and injoyment, that the appetite is above half tired before it comes; It is necessary a man should be hugely patient that is ambitious, *Ambulare per Britannos, Scythicas pati pruinas*: no man buy's death and damnation at so dear a rate, as he that fights for it, and endures cold and hunger,

—— *Patiens liminis atq; solis,*

The heat of the Sun, and the cold of the threshold; the dangers of war, and the snares of a crafty enemy; he lies upon the ground with a severity greater then the penances of a Hermit, and fasts beyond the austerity of a rare penitent; with this onely difference, that the one does it for heaven, the other for an uncertain honour, and an eterniry of flames. But however, by this time that he hath won something, he hath spent some years, and he hath not much time left him to rest in his new purchase, and he hath worn out his body, and lessen'd his capacity of feeling it; and although it is ten to one he cannot escape all the dangers he must venture at, that he may come near his trifle, yet when he is arriv'd thither, he can never long enjoy, nor well perceive or taste it; and therefore there are more sorrowes at the gate, then there can dwell comforts

in

A in all the rooms of the houses of pride and great designs. And thus it is in *revenge*, which is pleasant only to a devil, or a man of the same cursed temper. He does a thing which ought to trouble him; and will move him to pity what his own vile hands have acted; but if he does not pity, that is, be troubled with himself and wish the things undone, he hath those affections by which the Devil doth rejoyce in destroying souls; which affections a man cannot have, unlesse he be perfectly miserable, by being contrary to God, to mercy, and to felicity; and after all, the pleasure is *false, phantastick, and violent*; it can do him no good, it can do him hurt: 'tis odds but it will; and on him that takes revenge, revenge shall be taken; and by a reall evil he shall dearly pay for the goods that are but airy and *phantastick*; It is like a rolling stone, which when a man hath forced up a hill, will return upon him with a greater violence, and break those bones whose sinews gave it motion. The pleasure of revenge is like the pleasure of eating chalk and coals; a foolish disease made the appetite, and it is entertained with an evil reward; it is like the feeding of a *Cancer* or a *wolfe*, the man is restless till it be done, and when it is, every man sees how infinitely he is removed from satisfaction or felicity.

C 5. These sins when they are entertain'd with the greatest fondness from without, it must have but extreme little pleasure, because there is a strong faction, and the better party against them: something that is within contests against the entertainment, and they sit uneasily upon the spirit when the man is vexed, that they are not lawfull. The *Persian King* gave *Themistocles* a goodly pension, assigning *Magnesia* with the revenue of 50 talents for his bread, *Lampsacum* for his wine, and *Myos* for his meat; but all the while he fed high and drunk deep, he was infinitely afflicted that every thing went crosse to his undertaking, and he could not bring his ends about to betray his Countrey; and at last he mingled poison with his wine, and drank it off, having first intreated his friends to steal for him a private grave in his own Countrey. Such are the pleasures of the most pompous and flattering sins: their meat and drink are good and pleasant at first, and it is *plenteous* and *criminall*; but its employment is base, and it is so against a mans interest, and against what is and ought to be dearest to him, that he cannot persuade his better parts to consent, but must fight against them and all their arguments. These things are *against a mans conscience*, that is, *against his reason and his rest*; and something within makes his pleasure sit uneasily. But so do violent perfumes make the head ache, and therefore wise persons rect them; and the eye refuses to stare upon the beauties of the Sun, because it makes it weep it self blinde; and if a luscious dish please my palat, and turns to loathing in the stomach, I will lay aside that evil, and consider the danger and the bigger pain, not that little pleasure. So it is in sin,

SER. XIX. it pleases the senses, but diseases the spirit, and wounds that : and that it is as apt to smart as the skin, and is as considerable in the provisions of pleasure and pain respectively : and the pleasures of sin to a contradicting reason, are like the joyes of wine to a condemned man,

——— *Difficile est imitari gaudia falsa,
Difficile est tristi fingere mente jocum.*

It will be very hard to delight freely in that which so vexes the more tender and most sensible part ; so that, what *Pliny* said of the Poppies growing in the river *Caicus*, ἔχει ἀντὶ καρπῦ λίθον, it brings a stone in stead of a flower or fruit ; so are the pleasures of these pretending sins ; the flower at the best is stinking, but there is a stone in the bottome, it is gravell in the teeth, and a man must drink the blood of his own gums when he manducates such un-wholesome, such unpleasant fruit.

——— *Vitiorum gaudia vulnus habent.*

They make a wound, and therefore are not very pleasant. τὸ ὄσον μὴ καλῶς, μέγας πόνος, It is a great labour, and travail to live a vicious life.

6. The pleasure in the acts of these few sins that do pretend to it, is a little limited nothing, confin'd to a single faculty, to one sense, having nothing but the skin for its organ, or instrument, an artery, or something not more considerable then a Lute-string ; and at the best it is but the satisfaction of an appetite which reason can cure, which time can appease, which every diversion can take off ; such as is not perfective of his nature, nor of advantage to his person ; it is a desire to no purpose, and as it comes with no just cause, so can be satisfied with no just measures ; it is satisfied before it comes to a vice, and when it is come thither, all the world cannot satisfy it : a little thing will weary it, but nothing can content it. For all these sensuall desires are nothing but an impatience of being well and wise, of being in health, and being in our wits ; which two things if a man could endure (and it is but reasonable, a man would think, that we should) he would never lust to drown his heart in seas of wine, or oppress his belly with loads of undigested meat, or make himself base as the mixtures of a harlot, by breaking the sweetest limits, and holy festivities of marriage. *Malum impatentia est boni*, said *Tertullian*, it is nothing else ; to please the sense, is but to do a mans self mischief ; and all those lusts tend to some direct dissolution of a mans health, or his felicity, his reason, or his religion ; it is an enemy that a man carries about him, and as the spirit of God said concerning *Babylon*, *Quantum in deliciis*

A *liciiis fuit, tantum dat illi tormentum & luctum.* Let her have torment and sorrow according to the measure of her delights; is most eminently true in the pleasing of our senses; the *lust* and *desire* is a torment; the *remembrance* and the *absence* is a torment, and the *enjoyment* does not satisfy, but disables the instrument, and tires the faculty; and when a man hath but a little of what his sense covets, he is not contented, but impatient for more; and when he hath loads of it, he does not feel it; for he that swallowes a full goblet does not taste his wine: and this is the pleasure of the sense; nothing contents it but that which he cannot perceive: and it is alwayes restlesse, till he be weary; and all the way unpleased, till it can feel no pleasure; and that which is the instrument of sense is the means of its torment; by the faculty by which it tastes, by the same it is afflicted; for so long as it can taste, it is tormented with desire: and when it can desire no longer, it cannot feel pleasure.

SER. XIX.

B 7. Sin hath little or no pleasure in its very enjoyment; because its very maner of entry and production is by a curse and a contradiction; it comes into the world like a viper through the sides of its mother by means unnaturall, violent, and monstrous. *Men love sin onely because it is forbidden; Sin took occasion by the Law, saith St. Paul,* it could not come in upon its own pretences, but men rather suspect a secret pleasure in it because there are guards kept upon it;

*Sed quia cecus inest vitiiis amor, omne futurum
Despicitur, suadentq; brevem presentia fructum,
Et ruit in vetitum damni secura libido.*

D Men run into sin with blind affections, and against all reason despise the future, hoping for some little pleasure for the present; and all this is onely because they are forbidden: Do not many men sin out of spight? some out of the spirit of disobedience, some by wildenesse, and indetermination, some by impudence, and because they are taken in a fault,

———*Frontemq; à crimine sumunt,*

Some because they are reprov'd, many by custome, others by importunity:

E

Ordo fuit crevisse malis———

It grows upon crab-stocks, and the lust it self is sowre and unwholesome; and since it is evident, that very many sins come in wholly upon these accounts, such persons and such sins cannot pretend

Syn. XIX. pleasure; but as Naturalists say of *pulse*, cum maledictis & probris serendum præcipiunt, ut herius proveniat; the country people were used to curse it and rail upon it all the while that it was sowing, that it might thrive the better; 'tis true with sins, they grow up with curses, with spite and contradiction, peevishness and indignation, pride and curried principles; and therefore pleasure ought not to be the inscription of the box; for that's the least part of its ingredient and constitution.

8. The pleasures in the very enjoying of sin are infinitely trifling and inconsiderable, because they passe away so quickly; if they be in themselves little, they are made lesse by their volatile and fugitive nature. But if they were great, then their being so transient does not onely lessen the delight, but changes it into a torment, and loads the spirit of the sinner with impatience and indignation. Is it not a high upbraiding to the watchfull adulterer, that after hee hath contrived the stages of his sin, and tyed many circumstances together with arts and labour, and these joyn and stand knit, and solid onely by contingency, and are very often born away with the impetuous torrent of an inevitable accident, like *Nerxes* bridge over the *Hellespont*, and then he is to begin again, and sets new wheels a going; and by the arts, and the labour, and the watchings, and the importunity, and the violence, and the unwearied study, and indefatigable diligence of many moneths he enters upon possession, and finds them not of so long abode as one of his cares, which in so vast numbers made so great a portion of his life afflicted? *μεροκαίεν ἀπαρτὰ ἀπὸ λαοῦ*, the enjoying of sin for a season, St. Paul calls it; he names no pleasures; our English translation uses the word of enjoying pleasures; but if there were any, they were but for that season, that instant, that very transition of the act, which dies in its very birth, and of which we can onely say as the minstrell sung of *Paculus* when he was carried dead from his supper to his bed, *Belecke, Belecke*. A man can scarce have time enough to say it is alive, but that it was: *nullo non se die exulit*, it died every day, it lived never unto life, but lived and died unto death, being its mother and its daughter: The man dyed before the sin did live, and when it had lived, it consign'd him to dye eternally.

Adde to this, that it so passes away, that nothing at all remains behind it, that is pleasant: it is like the path of an arrow in the air; the next morning no man can tell what is become of the pleasures of the last nights sin: they are no where but in Gods books, deposited in the conscience, and sealed up against the day of dreadful accounts; but as to the man, they are as if they never had been; and then let it be considered, what a horrible aggravation it will be to the miseries of damnation, that a man shall for ever perish for that, which if he looks round about he cannot see, nor tell where it is: *He that dies, dies for that which is not*; and in the very little pre-

Heb. 11. 25.

A present he findes it an unrewarding interest, to walk seven dayes together over sharp stones onely to see a place from whence he must come back in an hour. If it goes off presently, it is not worth the labour; if it stayes long, it growes tedious; so that it cannot bee pleasant, if it stayes; and if it does stay, it is not to be valued; *Hæc mala mentis gaudia*. It abides too little a while to be felt, or called pleasure; and if it should abide longer, it would be troublesome as pain, and loath'd like the tedious speech of an Orator pleading against the life of the innocent.

B 1002. Sin hath in its best advantages but a trifling inconsiderable pleasure: because not onely God and reason, conscience and honour, interest and lawes, do sowre it in the sense, and gust of pleasure, but even the Devil himself either being over-ruled by God, or by a strange insignificant malice makes it troublesome and intricate, intangled and involv'd; and one sin contradicts another, and vexes the man with so great variety of evils, that if in the course of Gods service he should meet with half the difficulty, he would certainly give over the whole employment. Those that St. James speaks of who prayed that they might spend it upon their lusts, were covetous and prodigall, and therefore must endure the torments of one to have the pleasure of another; and which is greater, the pleasure of spending, or the displeasure that it is spent and does not still remain after its consumption, is easie to tell: certain it is, that this lasts much longer. Does not the Devil often tempt men to despair, and by that torment put bars and locks upon them, that they may never return to God? Which what else is it but a plain indication that it is intended, the man should feel the images and dreams of pleasure, no longer but till he be without remedy? Pleasure is but like centries or wodden frames, set under arches, till they bee strong by their own weight and consolidation to stand alone; and when by any means the Devil hath a man sure, he takes no longer care to coulen you with pleasures, but is pleased that men should begin an early hell, and be tormented before the time. Does not envie punish or destroy flattery; and self-love sometimes torment the drunkard; and intemperance abate the powers of lust, and make the man impotent; and lazinesse become a hinderance to ambition; and the desires of man wax impatient upon contradicting interests, and by crossing each others designe on all hands lessen the pleasure, and leave the man tormented?

E 10. Sinne is of so little relish and gust, so trifling a pleasure, that it is alwayes greater in expectation then it is in the possession. But if men did beforehand see, what the utmost is, which sinne ministers to please the beastly part of man, it were impossible it should be pursued with so much earnestnesse and disadvantages. It is necessary it should promise more then it can

Ser. XIX. can give; Men could not otherwise be coufened. And if it be enquired, why men should sinne again, after they had experience of the little and great deception? It is to be confessed, it is a wonder they should; but then we may remember that men sinne again, though their sinne did afflict them; they will be drunk again, though they were sick; they will again commit folly, though they be surpris'd in their shame, though they have needed an hospitall; and therefore there is something else that moves them, and not the pleasure; for they do it *without* and *against* its interest; but either they still proceed, hoping to supply by numbers what they finde not in proper measures; or God permits them to proceed as an instrument of punishment; or their understandings and reasonings grow cheaper; or they grow in love with it, and take it upon any terms; or contract new appetites, and are pleased with the baser and the lower reward of sinne: but whatsoever can be the cause of it, it is certain by the experience of all the world, that the fancy is higher, the desires more sharp, and the reflexion more brisk, at the door and entrance of the entertainment, then in all the little and shorter periods of its possession: for then it is but limited by the naturall measures, and abated by distemper, and loathed by enjoying, and disturbed by partners, and dishonoured by shame and evil accidents; so that as men coming to the river *Lucius*, ἔχει μὲν λευκότατον ὕδα-
των καὶ περὶ διειδίσασα, and seeing waters pure as the tears of the spring, or the pearls of the morning, expects that in such a fair promising bosome, the inmates should be fair and pleasant, τίλει δὲ ἰχθύες μέλανας ἰχυρῶς, but findes the fishes black, filthy, and unwholesome; so it is in sin, its face is fair and beauteous,

Ἡ ταχεῖς λῦσσοσα κέρας μαλακώτερον ὕπνου,
Λύσιδ' ἀλκῶν τερπνὸν ἄδυμα μίθης.

Softer then sleep, or the dreams of wine, tenderer then the curds of milk, ὅ *Euganeâ quantumvis mollior agnâ*; but when you come to handle it, it is filthy, rough as the Porcupine, black as the shadowes of the night, and having promised a fish it gives a scorpion, and a stone in stead of bread.

II. The fruits of its present possession, the pleasures of its taste are lesse pleasant, because no sober person, no man that can discourse does like it long,

Juven.

— Breve sit quod turpiter audes.

But he approves it in the height of passion, and in the disguises of a temptation; but at all other times he findes it ugly and unrea-

rea-

A reasonable; and the very remembrances must at all times abate its pleasures, and lowre its delicacies. In the most parts of a mans life he wonders at his own folly, and prodigious madnesse, that it should be ever possible for him to be deluded by such trifles; and he sighes next morning, and knowes it over night; and is it not therefore certain that he leans upon a thorne, which he knowes will smarr, and he dreads the event of to morrow? But so have I known a bold Trooper fight in the confusion of a battell, and being warm with heat and rage received from the swords of his enemy, wounds open like a grave; but he felt them not, and when by the streams of blood he found himself mark'd for pain, he refused to consider then, what he was to feel to morrow: but when his rage had cool'd into the temper of a man, and a clammy moisture had checked the fiery emission of spirits, he wonders at his own boldnesse, and blames his fate, and needs a mighty patience to bear his great calamity. So is the bold and merry sinner, when he is warm with wine and lust, wounded and bleeding with the strokes of hell, he twists with the fatall arm that strikes him, and cares not; but yet it must abate his gayety, because he remembers that when his wounds are cold and considered, he must roar or perish, repent or do worse; that is, be miserable or undone. The Greeks call this *ἡ σάρκων εὐδαιμονίαν*, the felicity of condemned slaves feasted high in sport. *Dion Prusæus* reports that when the Persians had got the victory, they would pick out the noblest slave, *καὶ καθίζουσιν εἰς τὸ θρόνον τῆ βασιλείας, καὶ τὴν ἐσθῆτα δίδωσιν τὴν αὐτὴν καὶ τρυφᾶν, καὶ παλλὰς καὶ χρῆσθαι*. They make him a King for three dayes, and clothe him with royall robes, and minister to him all the pleasures he can choose, and all the while he knowes he is to dye a sacrifice to mirth and folly. But then let it be remembred what checks and allayes of mirth the poor man starts at, when he remembers the axe and the altar where he must shortly bleed; and by this we may understand what that pleasure is, in the midst of which the man sighes deeply, when he considers what opinion hee had of this sin, in the dayes of counsell and sober thoughts, and what reason against it, he shall feel to morrow when he must weep or die. Thus it happens to sinners according to the saying of the Prophet, *Qui sacrificant hominem osculabuntur Vitulum*, He that gives a man in sacrifice shall kisse the calf, that is, shall be admitted to the seventh chappell of *Moloch* to kisse the Idoll: a goodly reward for so great a price, for so great an iniquity.

Hof. 13. 2.

E After all this I do not doubt but these considerations will meet with some persons that think them to be *protestatio contra factum*, and fine pretences against all experience; and that for all these severe sayings, sinne is still so pleasant as to tempt the wisest resolution. Such men are in a very evil condition: and in their case onely I come to understand the meaning of those words
of

SER. XIX. of Seneca; *Malorum ultimum est mala sua amare, ubi turpia non solum delectant, sed etiam placent.* It is the worst of evils when men are so in love with sin that they are *not onely delighted with them but pleased also*; not onely feel the relish with too quick a sense, but also feel none of the objections, nothing of the pungency, the sting, or the lessening circumstances. However, to these men say this onely, that if by experience they feel sinne pleasant, it is as certain also by experience, that most sins are in their own nature sharpnesses and diseases; * and that very few do pretend to pleasure: * That a man cannot feel any deliciousnesse in them, but when he is helped by folly and inconsideration; that is, a wise man cannot, though a boy or a fool can be pleased with them: * That they are but reliques and images of pleasure left upon Natures stock, and therefore much lesse then the pleasures of naturall vertues: * That a man must run through much trouble before he brings them to act and enjoyment: * That he must take them in despite of himself, against reason and his conscience, the tenderest parts of man and the most sensible of affliction: * They are at the best so little, that they are limited as one sense, not spread upon all the faculties like the pleasures of vertue, which make the bones fat by an intellectuall rectitude, and the eyes spritely by a wise proposition, and pain it self to become easie by hope and a present rest within: * It is certain (I say) by a great experience, that the pleasures of sin enter by curfings and a contradictory interest, and become pleasant not by their own relish, but by the viciousnesse of the palat, by spite and peevishnesse, by being forbidden and unlawfull; * And that which is its sting is at some times the cause of all its sweetnesse it can have; * They are gone sooner then a dream; * They are crossed by one another, and their Parent is their Tormentor, * and when sinnes are tyed in a chain, with that chain they dash one anothers brains out, or make their lodging restlesse. * It is never lik'd long; * and promises much and performs little; * it is great at distance, and little at hand, against the nature of all substantiall things; * And after all this, how little pleasure is left, themselves have reason with scorn and indignation to resent. So that if experience can be pretended against experience, there is nothing to be said to it but the words which *Phryne* desired to be writ on the gates of *Thebes*, *Αλέξανδρος κατέσκαψεν, ἀνέγνω δὲ Φρυγὴν ἡ ἑταίρα*, *Phryne the harlot built it up, but Alexander digg'd it down*; the pleasure is supported by little things, by the experience of fools and them that observed nothing, and the relishes tasted by artificiall appetites, by art and cost, by violence and preternaturall desires, by the advantage of deception and evil habits, by expectation and delays, by dreams and inconsiderations, these

A these are the harlots hands that build the fairy castle, but the hands of reason and religion, sober counsels and the voice of God, experience of wise men, and the sighings and intolerable accents of perishing or returning sinners dig it down, and low salt in the foundations, that they may never spring up in the accounts of men that delight not in the portion of fools and forgetfulnesse. *Neque enim Deus ita viventibus quicquam promisit boni, neque ipsa per se mens humana talium sibi conscia quicquam boni sperare audet.* To men that live in sinne God hath promised no good, and the conscience it self dares not expect it.

SER. XIX.

Plat. de Rep.

B**C**

Ser-

D**E**

S E R M O N, XX.

Part II.

WE have already opened this *dunghill cover'd with snow*, which was indeed on the outside white as the spots of leprosie, but it was no better; and if the very colours and instruments of deception, if the *fucus* and *ceruse* be so spotted and sullied, what can we suppose to be under the wrinkled skin, what in the corrupted liver, and in the sinks of the body of sin? That we are next to consider; But if we open the body, and see what a confusion of all its parts, what a rebellion and tumult of the humors, what a disorder of the members, what a monstrosity or deformity is all over, we shall be infinitely convinced, that no man can choose a sin, but upon the same ground on which he may choose a fever, or long for *madnesse* or the *gout*. Sin in its naturall efficiencie hath in it so many evils, as must needs fright a man, and scare the confidence of every one that can consider.

* When our blessed Saviour shall conduct his Church to the mountains of glory, he shall *present it to God without spot or wrinkle*, that is, pure and vigorous, intirely freed from the power, and the infection of sin. Upon occasion of which expression it hath been spoken, that sin leaves in the soul a *stain* or *spot*, permanent upon the spirit, discomposing the order of its beauty, and making it appear to God *in sordibus* in such filthinesse, that he who *is of pure eyes cannot behold*. But concerning the nature or proper effects of this *spot* or *stain*, they have not been agreed. Some call it an obligation or a guilt of punishment; so *Scotus*. Some fancy it to be an *elongation from God*, by a dissimilitude of conditions; so *Peter Lombard*. *Alexander of Ales* sayes it is a privation of the proper beauty and splendor of the soul, with which God adorn'd it in the creation & superaddition of grace; and upon this expression they most agree, but seem not to understand what they mean by it; and it signifies no more, but as you describing sickness, call it a *want of health*, and folly a *want of wisdom*; which is indeed to say, what a thing is not, but not to tell what it is: But that I may not be hindred by this consideration, we may observe that the *spots* and *stains* of sin are metaphoricall significations of the disorder and evil consequents of sin; which it leaves partly upon the soul,

A soul, partly upon the state and condition of a man, as *meeknesse* is called an ornament, and *faith* a shield, and *salvation* a helmet, and *sin* it self a wrinkle, corruption, rottennesse, a burden, a wound, death, filthinesse: so it is a defiling of a man, that is, as the body contracts wastinesse and dishonour by impure contacts, and adherencies, so does the soul receive such a change, as must be taken away before it can enter into the eternall regions, and house of purity. But it is not a distinct thing, *not an inherent quality*, which can be separated from other evil effects of sin, which I shall now reckon by their more proper names; and St. Paul comprises under the scornfull appellation of *shame*.

SER. XX.

Pla. 38. 4 & 65
2 Tim. 3. 6.Κατὰ δὲ αἱ
βλάβαι καὶ τὸ
καλὸν δὲ οὐκ
ἐστὶν αὐτῶν
καὶ χρεῖται, &c.

B I. The first naturall fruit of sin is *ignorance*. Man was first tempted by the promise of knowledge; he fell into darknesse by beleeving the Devil holding forth to him a new light. It was not likely good should come of so foul a beginning; that the woman should beleeve the Devil putting on no brighter shape then a snakes skin, she neither being afraid of sin, nor afrighted to hear a beast speak, and he pretending so weakly in the temptation, that he promised only that they should *know evil*; for they knew good before; and all that was offered to them was the *experience of evil*: and it was no wonder

C that the Devil promised no more; for sin never could perform any thing but an *experience of evil*; no other knowledge can come upon that account; but the wonder was, why the woman should sin for no other reward, but for that which she ought to have fear'd infinitely; for nothing could have continued her happinesse, but *not to have known evil*. Now this knowledge was the introduction of ignorance. For when the *understanding* suffered it self to be so baffled as to study evil, the *will* was as foolish to fall in love with it, and they conspir'd to undo each other. For when the *will* began to love it, then the *understanding* was set on work to commend, to advance, to conduct and to approve, to beleeve it, and to be factious in behalf of the new purchase. I do not beleeve the understanding part of man received any naturall decrement or diminution. For it to the Devils their naturals remain intire, it is not likely that the lesser sin of man should suffer a more violent and effective mischief. Neither can it be understood how the reasonable soul being immortall both in it self and its essentiall faculties, can lose or be lessened in them, any more then it can die. But it received impediment, by new propositions: It lost and willingly forgot what God had taught, and went away from the fountain of truth, and gave trust to the father of lies, and it must without remedie grow foolish; and so a man came to *know evil*, just as a man is said to *taste of death*: for in proper speaking, as death is not to be felt, because it takes away all sense; so neither can evil be known, because whatsoever is truly cognisable, is good and true; and therefore all the knowledge a man gets by sin is to feel evil: he knowes it *not by discourse, but by sense*; nor by

Z

pro-

Sir. XX.

proposition, but by smart; The Devil doing to man as *Esculapius* did to *Neochides*, *ἔχει δίδμεν αὐτῷ κατ'ἐκπλασσειν αὐτὸν τὰ βλεφαρὰ, ἵνα εἰδὼν αὐτὸ μᾶλλον*, he gave him a formidable collyrium to torment him more : the effect of which was, *ὅτι βλέπων ἐποίησε τὸ πλεονταχυῶν*; *ἡ Νευκλίδης μᾶλλον ἐποίησε τυφλὸν* : the Devil himself grew more quick-sighted to abuse us, but we became more blind by that opening of our eyes. I shall not need to discourse of the Philosophy of this mischief, and by the connexion of what causes ignorance doth follow sin : but it is certain, whether a man would fain be pleased with sin, or be quiet, or fearlesse when he hath sinned, or continue in it, or perswade others to it, he must do it by false propositions, by lyings and such weak discourses as none can beleieve but such as are born fools, or such as have made themselves so, or are made so by others. Who in the world is a verier fool, a more ignorant wretched person then he that is an Atheist? A man may better beleieve there is no such man as himself, and that he is not in being, then that there is no God : for himself can cease to be, and once was not, and shall be changed from what he is, and in very many periods of his life knows not that he is; and so it is every night with him when he sleeps : but none of these can happen to God; and if he knows it not, he is a fool. Can any thing in this world be more foolish then to think that all this rare fabrick of heaven and earth can come by chance, when all the skill of art is not able to make an Oyster? To see rare effects and no cause; an excellent government and no Prince; a motion without an immoveable; a circle without a centre; a time without eternity; a second without a first; a thing that begins not from it self, and therefore not to perceive there is something from whence it does begin, which must be without beginning; these things are so against Philosophy, and naturall reason, that he must needs be a beast in his understanding that does not assent to them. This is the Atheist: *the fool hath said in his heart, there is no God.* That's his character: the thing framed sayes that nothing framed it; the tongue never made it felt to speak, and yet talks against him that did; saying, that which is made, *is*, and that which made it, *is not*. But this folly is as infinite as hell, as much without light or bound, as the *Chaos* or the *primitive nothing*. But in this, the Devil never prevailed very farre; his Schools were alwayes thin at these Lectures: some few people have been witty against God, that taught them to speak before they knew to spell a syllable; but either they are monsters in their manners, or mad in their understandings, or ever finde themselves confuted by a thunder or a plague, by danger or death.

But the Devil hath infinitely prevail'd in a thing that is almost as senselesse and ignorant as Atheisme, and that is *idolatry*; not onely making God after mans image, but in the likenesse of a calf, of a car, of a serpent; making men such fools as to worship a quartan ague,

fire

- A fire and water, onions and sheep. This is the skill man learned, and the Philosophy that he is taught by beleeving the Devil. * What wisdom can there be in any man, that calls good evil, and evil good; to say *fire is cold*, and the *Sun black*, that fornication can make a man happy, or drunkenness can make him wise? And this is the state of a sinner, of every one that delights in iniquity; hee cannot be pleased with it if he thinks it evil; he cannot endure it, without beleeving this proposition, that *there is in drunkenness, or lust, pleasure enough, good enough to make him amends for the intolerable pains of damnation*. But then if we consider upon what
- B *non-sense principles* the state of an evil life relies, we must in reason be impatient, and with scorn and indignation drive away the fool; such as are: *sense is to be preferred before reason, interest before religion, a lust before heaven, moments before eternity, money above God himself; that, a mans felicity consists in that which a beast enjoys; that, a little in present uncertain, fallible possession, is better then the certain state of infinite glories hereafter; what childe, what fool can think things more weak, and more unreasonable? And yet if men do not go upon these grounds, upon what account do they sin? sin hath no wiser reasons for it self then these: μάργς ἐχει πνεύμας*
- C *μωρον*, the same argument that a flye hath to enter into a candle; the same argument a fool hath, that enters into sin; it looks prettily, but rewards the eye, as burning basons do, with intolerable circles of reflected fire. Such are the principles of a sinners Philosophy. And *no wiser are his hopes*; all his hopes that he hath is, that he shall have time to repent of that which he chooses greedily; that he whom he every day provokes will save him, whether he will or no; that he can in an instant, or in a day make amends for all the evils of 40 years; or else that he shall be saved whether he does or no; that heaven is to be had for a sigh, or a short prayer, and yet
- D hell shall not be consequent to the affections, and labours, and helish servises of a whole life; he goes on and cares not, he hopes without a promise, and refuses to beleeve all the threatnings of God; but beleeves he shall have a mercy for which he never had a revelation. If this be knowledge or wisdom, then there is no such thing as folly, no such disease as madness.

E But then consider, that there are some sins whose very formality is a lye. Superstition could not be in the world, if men did beleeve God to be good and wise, free and mercifull, not a tyrant, not an unreasonable exactor: no man would dare do in private, what he fears to do in publick, if he did know that God sees him there, and will bring that work of darkness into light. But he is so foolish as to think, that if he sees nothing, nothing sees him; for if men did perceive God to be present, and yet do wickedly, it is worse with them then I have yet spoke of; and they beleeve another lie; that to be seen by man will bring more shame, then to be dis-

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cerned by God ; or that the shame of a few mens talk is more intolerable then to be confounded before Christ, and his army of Angels, and Saints, and all the world. * He that excuses a fault by telling a lie, beleeves it better to be guilty of two faults, then to be thought guilty of one ; and every hypocrite thinks it not good to be holy, but to be accounted so, is a fine thing ; that is, that *opinion is better then reality*, and that there is in vertue nothing good, but the fame of it. * And the man that takes revenge, relies upon this foolish proposition ; that *his evil that he hath already suffer'd grows lesse if another suffers the like* ; that his wound cannot smart, if by my hand he dies that gave it, ἥξει τι μᾶλλον γοεῶν γοεῶν, the sad accents and dolefull tunes are increased by the number of mourners, but the sorrow is not at all lessened.

I shall not need to thrust into this account the other evils of mankinde that are the events of ignorance, but introduc'd by sin ; such as are our being moved by what we see strongly, and weakly by what we understand ; that men are moved rather by a fable then by a syllogisme, by parables then by demonstrations, by examples then by precepts, by seeming things then by reall, by shadowes then by substances ; that men judge of things by their first events, and measure the events by their own short lives, or shorter observations ; that they are credulous to beleeve what they wish, and incredulous of what makes against them, measuring truth or falshood by measures that cannot fit them, as foolishly as if they should judge of a colour by the dimensions of a body, or feel musick with the hand ; they make general conclusions from particular instances, and take account of Gods actions by the measures of a man. Men call that justice that is on their side, and all their own causes are right, and they are so alwayes ; they are so when they affirm them in their youth, and they are so when they deny them in their old age ; and they are confident in all their changes ; and their first error which they now see, does not make them modest in the proposition which they now maintain ; for they do not understand that what was may be so again : *So foolish and ignorant was I (said David) and as it were a beast before thee.* Ambition is folly, and temerity is ignorance, and confidence never goes without it, and impudence is worse, and zeal or contention is madnesse, and prating is want of wisdom, and lust destroyes it, and makes a man of a weak spirit, and a cheap reasoning ; and there are in the Catalogue of sins very many, which are directly, kinds and parts, and appendages of ignorance ; such as are *blindenesse of minde, affected ignorance, and wilfull ; neglect of hearing the word of God, resolved incredulity, forgetfulness of holy things, lying and beleeving a lye* ; this is the fruit of sin, this is the knowledg that the Devil promised to our first parents as the rewards of disobedience ; and although they sinn'd as weakly and fondly, προήμαλ & τὸ πρὶν σέβεις, upon as slight grounds and

A and trifling a temptation and as easie a deception as many of us since, yet the causes of our ignorance are increased by the multiplication of our sins; and if it was so bad in the green tree, it is much worse in the dry; and no man is so very a fool as the sinner, and none are wise but the servants of God, *Μένοι Χαλδαῖοι σοφίαν λαχόν, ἢ δὲ ἄρ' Ἑβραῖοι, Αὐτογένηθλον ἀνακτα σεβάζόμενοι θεὸν ἀγνώστ.* The wise *Chaldees* and the wiser *Hebrews* which worship God chastly and purely, they onely have a right to be called wise; all that do not so are fools and ignorants, neither knowing what it is to be happy, nor how to purchase it; ignorant of the noblest end, and of the competent means towards it; they neither know God nor themselves, and no ignorance is greater then this or more pernicious. What man is there in the world that thinks himself coverous or proud? and yet millions are, who like *Harpaste* think that the house is dark, but not themselves. Vertue makes our desires temperate and regular, it observes our actions, condemns our faults, mortifies our lusts, watches all our dangers and temptations: but sin makes our desires infinite, and we would have we cannot tell what; we strive that we may forget our faults; we labour that we may neither remember nor consider; we justify our errors, and call them innocent, and that which is our shame we miscall honour; and our whole life hath in it so many weak discourses and trifling propositions, that the whole world of sinners is like the Hospital of the *insensati*, madnesse and folly possesses the greater part of mankind. What greater madnesse is there then to spend the price of a whole farme in contention for three sheaves of corn? and yet *tantum peiora cace nobis habent*, this is the wisdom of such as are contentious, and love their own will more then their happiness, their humour more then their peace.

— *Furor est post omnia perdere nautum.*

D Men lose their reason, and their religion, and themselves at last for want of understanding; and all the wit and discourses by which sin creeps in, are but *περὶ δὲ βελώνμαλα, γλώσσης τε κῆμποι*, frauds of the tongue, and consultations of care: but in the whole circle of sins there is not one wise proposition, by which a man may conduct his affairs, or himself become instructed to felicity. This is the first naturall fruit of sin: It makes a man a fool, and this hurt sin does to the understanding, and this is shame enough to that in which men are most apt to glory.

E Sin naturally makes a man weak; that is, unapt to do noble things: by which I do not understand a *naturall disability*: for it is equally ready for a man to will good as evil, and as much in the power of his hands to be lifted up in prayer to God as against his Brother in a quarrell; and between a vertuous object and his faculties there is a more apt proportion, then between his spirit and a vice; and

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every act of grace does more please the minde, then an act of sinne does delight the sense; and every crime does greater violence to the better part of man, then mortification does to the lower; and oftentimes a duty consists in a negative, as *not to bee drunk, not to swear*, and it is not to be understood that a man hath naturally no power *not to do*; if there be a *naturall disability*, it is to action, not to rest or ceasing; and therefore in this case, we cannot reasonably nor justly accuse our *Nature*, but we have reason to blame our *manners* which have introduced upon us a *morall disability*, that is, not that the *faculty is impotent* and disabled, but that *the whole man is*; for the *will* in many cases desires to do good, and the *understanding* is convinced and consents, and the *hand* can obey, and the *passions* can be directed, and be instrumentall to Gods service: but because they are not used to it, the *will* findes a difficulty to do them so much violence, and the *understanding* consents to their lower reasonings, and the desires of the lower man do *will* stronger; and then *the whole man* cannot do the duty that is expected. There is a law in the members, and he that gave that law is a tyrant, and the subjects of that law are slaves, and oftentimes their ear is bored, and they love their fetters and desire to continue that bondage for ever; The law is the law of sinne, the Devil is the tyrant, custome is the sanction or the firmament of the law; and every vicious man is a slave, and chooseth the vilest master, and the basest of services, and the most contemptible rewards. *Lex enim peccati est violentia consuetudinis, quâ trahitur & tenetur animus etiam invitus, eo merito quo in eam volens illabatur*, said St. Austin; The law of sinne is the violence of custome, which keeps a mans minde against his minde, because he entred willingly, and gave up his own interest, which hee ought to have secur'd for his own felicity, and for his service who gave for it an invaluable price: And indeed in questions of vertue and vice there is no such thing as *Nature*; or it is so inconsiderable, that it hath in it nothing beyond an inclination which may be reverted; and very often not so much; nothing but a *perfect indifferency*, we may if we will, or we may choose; but custome brings in a new Nature, and makes a *Bias* in every faculty. To a vicious man some sins become necessary; Temperance makes him sick; severity is death to him; it destroyes his chearfulnesse and activity; it is as his nature, and the desire dwels for ever with him, and his reasonings are framed for it and his fancy, and in all he is helped by example, by company, by folly, and inconsideration; and all these are a faction and a confederacy against the honour and service of God. And in this, *Philosophy is at a stand*, nothing can give an account of it but experience, and sorrowfull instances; for it is infinitely unreasonable, that when you have discoursed wisely against *anichasity*, and told, that we are separated from it by a circinivallation of Lawes of God and man, that it dishonours the body,

- A** body, and makes the spirit captive; that it is fought against by arguments sent from all the corners of reason and religion, and the man knows all this, and beleevs it, and prays against his sin, and hates himself for it, and curses the actions of it; yet oppose against all this but a fable, or a merry story, a proverbe or a silly saying, the sight of his mistresse, or any thing but to lessen any one of the arguments brought against it, and that man shall as certainly and clearly be determined to that sin, as if he had on his side all the reason of the world. *Δευρὸν δὲ ἔστι καὶ ἐξαμαρτάναι καὶ βιάσασθαι πρὸς ἑαυτὸν.* Custom does as much as Nature can do; it does sometimes more, and superinduces a disposition contrary to our naturall temper. *Sodomus* had so used his stomach to so unnaturall drinks, that, as himself tells the story, he took in one day two and twenty portions in which Hellebore was infused, and rose at noon, and supped at night, and felt no change. So are those that are corrupted with evil customs, nothing will purge them; if you discourse wittily, they hear you not; or if they do, they have twenty wayes to answer, and twice twenty to neglect it; if you perswade them to promise to leave their sin, they do but shew their folly at the next temptation, and tell that they did not mean it: and if you take them at an advantage when their hearts are softened with a judgement or a fear, with a shame or an indignation, and then put the bars and locks of vowes upon them, it is all one; *one vow* shall hinder but *one action*, and the appetite shall be doubled by the restraint, and the next opportunity shall make an amends for the first omission: or else the sin shall enter by parts; the vow shall onely put the understanding to make a distinction, or to change the circumstance; and under that colour the crime shall be admitted, because the man is resolved to suppose the matter so dressed was not vowed against. But then when that is done, the understanding shall open that eye that did but wink before, and see that it was the same thing, and secretly rejoyce that it was so coufened: for now the lock is open'd, and the vow was broken against his will, and the man is at liberty again, because he did the thing at unawares, *ἐδίδλον τι καὶ δίδλον*, still he is willing to beleev the sin was not formall vow-breach, but now he sees he broke it materially, and because the band is broken, the yoke is in pieces, therefore the next action shall go on upon the same stock of a single iniquity without being afrighted in his conscience at the noise of perjury. I wish we were all so innocent as not to understand the discourse; but it uses to be otherwise.

E

*Nam si discas, laqueo tenet ambitiosi
Consuetudo mali: — in agro corde senescit.*

Custom hath waxen old in his deceived heart, and made snares for

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for him that he cannot disintangle himself; so true is that saying of God by the Prophet; *Can an Ethiop change his skin? then may ye learn to do well when ye are accustomed to do evil.* But I instance in two things, which to my sence seem great aggravations of the slavery and weaknesse of a customary sinner.

The first is, that *men sin against their interest.* They know they shall be ruin'd by it; it will undo their estates, lose their friends, ruine their fortunes, destroy their body, impoverish the spirit, load the conscience, discompose his rest, confound his reason, amaze him in all his faculties, destroy his hopes, and mischief enough besides; and when he considers this, he declares against it; but, *Cum bona verba erumpant, affectus tamen ad consuetudinem relabuntur,* the man gives good words, but the evil custome prevails; and it happens as in the case of the *Tyrinthians*, who to free their Nation from a great plague, were bidden onely to abstain from laughter, while they offered their sacrifice: but they had been so us'd to a ridiculous effeminacy, and vain course of conversation, that they could not; though the honour and splendor of the Nation did depend upon it. *God of his mercy keep all Christian people from a custome in sinning;* for if they be once fallen thither, nothing can recover them but a miraculous grace.

2. The second aggravation of it is, that *custome prevails against experience.* Though the man hath already smarted, though he hath been disgraced, and undone, though he lost his relation and his friends, he is turn'd out of service, and disemployed, he begs with a load of his old sins upon his shoulders, yet this will not cure an evil custome: Do we not daily see how miserable some men make themselves with drunkennesse, and folly? Have not we seen them that have been sick with intemperance, deadly sick, enduring for one drunken meeting, more pain then are in all the fasting dayes of the whole yeer? and yet do they not the very next day go to it again? Indeed some few are smitten into the beginning of repentance, and they stay a fortnight, or a moneth, and it may be resist two or three invitations; but yet the custome is not gone,

*Nec tu cum obstiteris semel, instantiq; negaris
Parere imperio, Rupi jam vincula, dicas.*

Think not the chain is off when thou hast once or twice resisted; or if the chain be broke, part remains on thee, like a cord upon a dogs neck,

*Nam & luctata canis nodum arripit; attamen illi
Cum fugit, à collo trahitur pars magna catena.*

He is not free that drawes his chain after him; and he that breaks off

- A off from his sins with greatest passion, stands in need of prosperous circumstances, and a strange freedome from temptation, and accidentall hardnesse, and superinduced confidence, and a preternaturall severity; *Opus est aliquā fortune indulgentiā adhuc inter humana luctanti, dum nodum illum exolvit & omne vinculum mortale*, for the knot can hardly be untied which a course of evil manners hath bound upon the soul; and every contingency in the world can intangle him that wears upon his neck the links of a broken chain. *Nam qui ab eo quod amat, Quam extemplo suavis sagittatis percussus est, ilico res foras labitur, liquitur*; if he tees his temptation again
- B he is ἐπιχλῶμεν ὑπ' ἐννοίης, his kindnesse to it, and conversation with his lust undoes him, and breaks his purposes, and then he dies again, or falls upon that stone that with so much pains he removed a little out of his way; and he would lose the spent wealth, or the health and the reputation over again, if it were in his power. *Philomusus* was a wilde young fellow in *Domitian's* time, and he was hard put to it to make a large pension to maintain his lust and luxury, and he was every moneth put to beggerly arts to feed his crime. But when his father died and left him all, he disinherited himself; he spent it all though he knew he was to suffer that trouble
- C always, which vexed his lustfull soul in the frequent periods of his violent want.

Now this is such a state of slavery, that persons that are sensible ought to complain, *δουλείαν δουλεύειν πάντο ἰχυρόν*, that they serve worse lords then Egyptian task-masters, there is a lord within that rules and rages, *Intus & in jecore agro pascuntur domini*; sinne dwells there, and makes a man a miserable servant: and this is not onely a Metaphoricall expreffion, under which some spirituall and metaphysicall truth is represented, but it is a physicall, materiall truth, and a man endures hardship, he cannot move but at this command, and not his outward actions onely, but his will and his understanding too are kept in fetters and foolish bondage: *μέμνησθε ὅτι νευροσπαστὴν ἐστὶν ἐκεῖνο τὸ ἐνδόν ἐγκερυμμένον· ἐκεῖνο ψάλλει; ἐκεῖνο ζῶν, ἐκεῖνο ἀνδρωπος*, said *Marcus Antonius*; The two parts of a man are rent in sunder, and that that prevails is the life, it is the man, it is the eloquence perswading every thing to its own interest. * And now consider what is the effect of this evil. A man

- by sin is made a slave, he loses that liberty that is dearer to him then life it self; and like the dog in the fable, we suffer chains and ropes onely for a piece of bread; when the Lion thought liberty a sufficient reward and price for hunger, and all the hardnesse of the wilderness. Do not all the world fight for liberty, and at no terms will lay down arms till at least they be couened with the image and colour of it? *ὁ δὲ δούσκει ζᾶλ & ἐλευθερίας*; and yet for the pleasure of a few minutes we give our selves into bondage; and all the world does it, more or lesse.
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Seneca de vita beatâ.

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Euripid.

Φεῦ ἐκ ἑσσι θνητῶν ὅστις ἰς ἐλευθερίας,
 Ἡ χρημάτων γὰρ δέλτος ἐστὶν ἢ τυχῆς,
 Ἡ πλῆθος αὐτὸν πόνεον, ἢ νόμων γεγραμῶν
 Εἰργασίᾳ χρῆσθαι μὴ κτ' γνώμην τέποις.

Either men are slaves to fortune, or to lust; to covetousness, or tyranny; something or other compels him to usages against his will and reason; and when the lawes cannot rule him, money can; *divitia enim apud sapientem virum in servitute sunt, apud stultum in imperio*; for money is the wise mans servant, and the fools Master: but the bondage of a vicious person, is such a bondage as the child hath in the wombe, or rather as a sick man in his bed; we are bound fast by our disease, and a consequent weaknesse, we cannot go forth though the doors be open, and the fetters knockt off, and vertue and reason like St. Peters Angel call us and beat us upon the sides, and offer to go before us, yet we cannot come forth from prison; for we have by our evil customes given hostages to the Devil, never to stirre from the enemies quarter; and this is the greatest bondage that is imaginable, the bondage of conquered, wounded, unresisting people: ἀδίσποτος ἡ ἀρετή, Vertue onely is the truest liberty: And if the Son of God make us free, then are wee free indeed.

Ion. 13. 27.

Cyp. Ep. 76.

3. Sin does naturally introduce a great baseness upon the spirit, expressed in Scripture in some cases by the devils entring into a man, as it was in the case of Judas, after he had taken the sop, Satan entred into him; and St. Cyprian speaking of them that after Baptisme lapsed into foul crimes, he affirms, that *spiritu immundo quasi redeunte quatiuntur, ut manifestum sit Diabolum in Baptismo fide credentis excludi, si fides postmodum defecerit regredi*; Faith, and the grace of Baptisme turns the Devil out of possession: but when faith fails, and we loose the bands of Religion, then the Devil returns; that is, the man is devolved into such sins of which there can be no reason given, which no excuse can lessen, which are set off with no pleasure, advanced by no temptations, which deceive by no allurements and flattering pretences: such things which have a proper and direct contrariety to the good Spirit, and such as are not restrained by humane lawes; because they are states of evil rather than evil actions, principles of mischief rather than direct emanations; such as are, *unthankfulness, impiety, giving a secret blow, fawning hypocrisie, detraction, impudence, forgetfulness of the dead, and forgetting to do that in their absence which we promised to them in presence*, Οὐ κἄν τόδ' αἰχρὸν, εἰ βλέποντι μὲν φίλῳ Χράμεσθ', ἐπειδὴ δ' ἄλλω μὴ χράμεσθ' ἐτι; Concerning which sorts of unworthiness it is certain they argue a most degenerate spirit, and they are the effect, the naturall effect of malice and despair, an unwholesome

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ill

A ill natur'd soul; a soul corrupted in its whole constitution. I remember that in the Apologues of *Phædrus*, it is told concerning an ill natur'd fellow, that he refused to pay his Symbol, which himself and all the company had agreed should be given for every disease, that each man had; he denying his itch to be a disease; but the company taking off the refusers hat for a pledge, found that he had a scal'd head, and so demanded the money double; which he pertinaciously resisting, they threw him down, and then discovered he was broken bellied, and justly condemned him to pay three Philippicks:

— *Quæ fuerat fabula, pœna fuit.*

B One disease discovers it self by the hiding of another, and that being open'd discovers a third; He that is almost taken in a fault, tels a lye to escape; and to protect that lie, he fortwears himself; and that he may not be suspected of perjury, he grows impudent; and that sin may not shame him, he will glory in it, like the slave in the Comedy, who being torn with whips, grinn'd, and forc'd an ugly smile that it might not seeme to smart. * There are some sins which

C a man that is newly fallen, cannot entertain. There is no crime made ready for a young sinner, but that which nature prompts him to. Naturall inclination is the first tempter, then compliance, then custome, but this being helped by a consequent folly, dismantles the soul, making it to hate God, to despise Religion, to laugh at severity, to deride sober counsels, to flee from repentance, to resolve against it, to delight in sin without abatement of spirit or purposes: For it is an intolerable thing for a man to be tormented in his conscience for every sin he acts; that must not be; he must have his sinne and his peace too, or else he can have neither long: and because true peace cannot come, [for there is no peace, saith my God, to the wicked] therefore they must make a phantastick peace by a studied coulening of themselves, by false propositions, by carelesnesse, by stupidity, by impudence, by sufferance, and habit; by conversation, and daily acquaintances; by doing some things as *Alsalam* did when he lay with his fathers concubines, to make it impossible for him to repent, or to be forgiven, something to secure him in the possession of hell; *Tute hoc intristi quod tibi exedendum est*, the man must thorough it now; and this is it that makes men fall into all basenesse of spirituall sins, [*ἀσελῆς ἐλθὼν εἰς βάθος κακῶν καταπερεῖ*, when a man is come to the bottome of his wickednesse, he despises all] such as malice and despite, rancor and impudence, malicious studied ignorance, voluntary contempt of all Religion, hating of good men and good counsels, and taking every wise man and wise action to be his enemy; *ἐδὲν ἕως ἀναγκυρτὸν ποιεῖ ὡς πονηρὸν συνειδὸς*. And this is that basenesse of sin which *Plato* so much detested, that hee said

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said he should blush to be guilty of, though he knew God would pardon him; and that men should never know it, *propter solam peccati turpitudinem*, for the very baseness that is in it. A man that is false to God, will also, if an evil temptation overtakes him, betray his friend; and it is notorious in the covetous and ambitious;

Ἀχάρεσιν ὁ ἑμὸν σπέρμα

Ὅσον δημογόρους

Ζηλέτε τιμὰς, μὴ ᾗσιν ἀσπείδι μοι,

Οἱ τὲς φίλους βλαπτόντες ἐφεσπίζετε

Ἦν τοῖσι πολλοῖς πρὸς χάριν λέγει τί.

They are an unthankfull generation, and to please the people, or to serve their interest will hurt their friends. That man hath so lost himself to all sweetness and excellency of spirit, that is gone thus farre in sin, that he looks like a condemned man, or is like the accursed spirits preserved in chains of darkness and impieties unto the Judgement of the great Day, *ἄνθρωπος δ' αὖτ' ὅμως πομπὰς ἐδὲν ἄλλο πλὴν κακός*, this man can be nothing but evil; for these inclinations and evil forwardnesses, this dyscrasie and gangren'd disposition does alwayes suppose a long or a base sin for their parent; and the product of these is a wretchlesse spirit; that is, an aptnesse to any unworthinesse, and an unwillingnesse to resist any temptation; a perseverance in baseness, and a consignation to all damnation, *Δοῦσαντι δ' αἰσχρὰ δυνάτ' ἀποτίμω δαίμων δίδωκεν*. If men do evil things, evil things shall be their reward. If they obey the evil spirit, an evil spirit shall be their portion; and the Devil shall enter into them as he entred into Judas, and fill them full of iniquity.

Scr-

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S E R M O N, XXI.

Part III.

4. **A**lthough these are shamefull effects of sin, and a man need no greater dishonor then to be a fool and a slave, and a bale person, all which sin infallibly makes him;

yet there are some sins which are directly shamefull in their nature, and proper disreputation, and a very great many sinnes are the worst and basest in severall respects; that is, every of them hath a venomous quality of its own, whereby it is marked and appropriated to a peculiar evil spirit. The *Devils* sin was the worst,

because it came from the greatest malice: *Adams* was the worst, because it was of most universall efficacy and dissemination: *Judas* sin the worst of men, because against the most excellent person; and the *relapses of the godly* are the worst, by reason they were the most obliged persons. But the *ignorance of the Law* is the greatest of evils, if we consider its danger, but *covetousnesse* is worse then it, if we regard its incurable and growing nature, *luxury* is most alien from spirituall things, and is the worst of all in its temptation and our pronenesse; but *pride* growes most venomous by its unreasonableness and importunity, arising even from the good things a man hath; even from graces, and endearments, and from being more in debt to God. *Sins of malice* and *against the Holy Ghost* oppugn the greatest grace with the greatest spite; but *Idolatry* is perfectly hated by God by a direct enmity. Some sinnes are therefore most hainous, because to resist them is most easie, and to act them there is the least temptation: such as are severally,

lying, and *swearing*. There is a strange poison in the nature of sins, that of so many sorts, every one of them should be the worst. Every sin hath an evil spirit, a Devil of its own to manage, to conduct, and to imbitter it: and although all these are Gods enemies, and have an appendant shame in their retinue, yet to some sins shame is more appropriate, and a proper ingredient in their constitutions: such as are *lying*, and *lust*, and *cow-breach*, and *inconstancy*. God sometimes cures the pride of a mans spirit by suffering his evil manners, and filthy inclination to be determin'd upon lust; lust makes a man afraid of publick eyes, and common

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voices; it is (as all sins else are, but this especially) a work of darkness, it does debauch the spirit, and make it to decay and fall off from courage and resolution, constancy and severity, the spirit of government and a noble freedom; and those punishments which the nations of the world have inflicted upon it, are not smart so much as shame: Lustfull souls are cheap and easie, trifling and despised in all wise accounts; they are so farre from being fit to fit with Princes, that they dare not chastise a sinning servant that is private to their secret follies; It is strange to consider what laborious arts of concealment, what excuses and lessenings, what pretences and fig-leaves men will put before their nakednesse and crimes; shame was the first thing that entred upon the sin of Adam, and when the second world began, there was a strange scene of shame acted by Noah and his sons, and it ended in slavery and baseness to all descending generations.

We see the event of this by too sad an experience. What arguments, what hardnesse, what preaching, what necessity can persuade men to confesse their sins? they are so ashamed of them, that to be conceal'd they preferre before their remedy; and yet in penitentiall confession the shame is going off, it is like Cato's coming out of the Theatre, or the Philosopher from the Taverne; it might have been shame to have entred, but glory to have departed for ever; and yet ever to have relation to sin is so shameful a thing, that a mans spirit is amazed, and his face is confounded when he is dressed of so shameful a disease. And there are but few men that will endure it, but rather choose to involve it in excuses and deniall, in the clouds of lying, and the white linnen of hypocrisie: and yet when they make a vail for their shame, such is the fate of sin, the shame growes the bigger and the thicker; we lie to men, and we excuse it to God; either some parts of lying, or many parts of impudence, darknesse, or forgetfulnesse, running away, or running further in, these are the covers of our shame, like menstruous rags upon a skin of leprosie: But so sometimes we see a decayed beauty besmear'd with a lying fucus, and the chinks fill'd with ceruse; besides that it makes no reall beauty, it spoils the face, and betrayes evil manners; it does not hide old age, or the change of years, but it discovers pride or lust; it was not shame to be old, or wearied and worn out with age, but it is a shame to dissemble nature by a wanton vizard. So sin retires from blushing into shame; if it be discover'd, it is not to be endured, and if we go to hide it, we make it worse. But then if we remember how ambitious we are for fame and reputation, for honour and a fair opinion, for a good name all our dayes, and when our dayes are done, and that no ingenuous man can enjoy any thing he hath, if he lives in disgrace, and that nothing so breaks a mans spirit as dishonour, and the meanest person alive does not think himself fit

- A** to be despised; we are to consider into what an evill cendition sin puts us, for which we are not onely disgraced and disparaged here; marked with disgracefull punishments, despised by good men, our follies derided, our company avoided, and hooted at by boyes, talk'd of in fairs and markets, pointed at and described by appellatives of scorn, and *every body can chide us*, and we dye unpitied, and lye in our graves eaten up by wormes, and a foul dishonour; but after all this, at the day of Judgement we shall be called from our charnell houses, where our disgrace could not sleep, and shall in the face of God, in the presence of Angels and Devils, before all good men and all the evil; see, and feel the shame of all our sins written upon our foreheads: Here in this state of misery and folly wee make nothing of it; and though we dread to bee discovered to men, yet to God we confesse our finnes without a trouble or a blush; but tell an even story, because we finde some forms of confession prescrib'd in our prayer books; and that it may appear how indifferent and unconcerned we seem to be, we read and say all, and confesse the sins we never did, with as much sorrow and regret as those that we have acted a thousand times. But in that strange day of recompences, we shall finde the Devil
- C** to upbraid the criminall, Christ to disown them, the Angels to drive them from the seat of mercy, and shame to be their smart, the consigning them to damnation; they shall then finde, that they cannot dwell where vertue is rewarded; and where honor and glory hath a throne; there is no vail but what is rent, no excuse to any but to them that are declared as innocent; no circumstances concerning the wicked to be considered, but them that aggravate; then the disgrace is not confin'd to the talk of a village, or a province, but is scattered to all the world, not onely in one age shall the shame abide, but the men of all generations shall see and wonder at the vastnesse of that evil that is spread upon the souls of sinners for ever and ever; *ἀγὼν μέγας, πλήρης στεναγμῶν, ἐδὲ δακρύων καὶ κρυῖς*. No night shall then hide it, for in those regions of darknesse where the dishonoured man shall dwell for ever, there is nothing visible but the *shame*; there is light enough for *that*, but darknesse for all things else: and then he shall reap the full harvest of his shame; all that for which wise men scorned him, and all that for which God hated him; all that in which he was a fool, and all that in which he was malicious; that which was publick, and that which was private; that which fools applauded, and that which himself durst not own; the secrets of his lust, and the criminall contrivances of his thoughts; the base and odious circumstances, and the frequency of the action, and the partner of his sinne; all that which troubles his conscience, and all that he willingly forgets, shall be proclaim'd by the trumpet of God, by the voice of an Archangel in the great Congregation of spirits and just men,
- E**

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There is one great circumstance more of the shame of sin, which extremely enlarges the evil of a sinfull state, but that is not consequent to sin by a naturall emanation, but is superinduc'd by the just wrath of God: and therefore is to be consider'd in the third part, which is next to be handled.

3. When the *Bacians* asked the Oracle, by what they should become happy? the answer was made, *ἁσέβηστας ἐν τέρψει, wicked and irreligious persons are prosperous*: and they taking the Devil at his word, threw the inspired Pythian, the *ministring witch*, into the sea, hoping so to become mighty in peace and warre. The effect of which was this, The Devil was found a lyar, and they fools at first, and at last felt the reward of irreligion. For there are to some crimes such events, which are not to be expected from the connexion of naturall causes, but from secret influences and undiscernible conveyances; * that a man should be made sick for receiving the holy Sacrament unworthily, and blinde for resisting the words of an Apostle, a Preacher of the Lawes of Jesus, and dye suddenly for breaking of his vow, and committing sacrilege, and be under the power and scourge of an exterminating Angel, for climbing his Fathers bed, these are things beyond the worlds Philosophy. But as in Nature, so in Divinity too there are *Sympathies* and *Antipathies*, effects which we feel by experience, and are forewarned of by revelation, which no naturall reason can judge, nor any providence can prevent but by living innocently, and complying with the Commandements of God. *The rod of God, which cometh not into the lot of the righteous, strikes the sinning man with sore strokes of vengeance.*

1. The first that I shall note is that which I called *the aggravation of the shame of sin*; and that is, an impossibility of being concealed in most cases of heinous crimes, *μὴδ ἔποτε μὴδ ἐν ἀσχεγῶν ποιήσας ἔλπιζε λήσσειν*, let no man suppose that he shall for ever hide his sin: a single action may be conveyed away under the covert of an excuse or a privacy, escaping as *Ulysses* did the search of *Polyphemus*, and it shall in time be known that it did escape, and shall be discovered that it was private; that is, that it is so no longer. But no wicked man that dwelt and delighted in sin, did ever go off from his scene of unworthinesse without a filthy character; The black veil is thrown over him before his death, and by some contingency or other he enters into his cloud, because few sins determine finally in the thoughts; but if they dwell there, they will also enter into action, and then the thing discovers it self; or else the injured person will proclaim it, or the jealous man will talk of it fore it's done, or curious people will inquire and discover, or the spirit of detraction shall be let loose upon him, and in spite shall declare more then he knowes, not more then is true. The ancients, especially the Scholars of *Epicurus*, beleeved that no man could

be

A be secured or quiet in his spirit from being discovered. *Scelus aliquis tutum, nulla securum tulit*; They are not secure even when they are safe; but are afflicted with perpetuall jealousies; and every whisper is concerning them, and all new noises, are arrests to their spirits; and the day is too light, and the night is too horrid; and both are the most opportune for their discovery; and besides the undiscernible connexion of the contingencies of providence; many secret crimes have been published by dreams, and talkings in their sleep. It is the observation of *Lucretius*,

B *Multi de magnis per somnum rebus loquuntur,
Indiciq; sui facti persape fuisse.*

And what their understanding kept a guard upon, their fancy let loose; fear was the bars and locks, but sleep became the key to open, even then when all the senses were shut, and God rul'd alone, without the choise and discourse of man. And though no man regards the wilder talkings of a distracted man; yet it hath sometimes hapned that a *delirium* and a fever, fear of death, and the intolerable apprehensions of damnation have open'd the cabinet of sin, and brought to light all that was acted in the curtains of night,

C *Quippe ubi se malis per somnia saepe loquentes,
Aut morbo delirantes protraxe feruntur,
Et celata diu in medium peccata dedisse.*

But there are so many wayes of discovery, and amongst so many; some one does so certainly happen that they are well summ'd up by *Sophocles*, by saying, that *time hears all, and tells all*,

D *Πῦρ ταῦτα ἴσῃσι μὲν ἐν, ὡς ἀπαρὸν ὁρῶν
καὶ παρ' ἀέων, παρ' ἀπαιτούσας χεῖρας.*

A cloud may be its roof and cover till it passes over, but when it is driven by a fierce winde; or runs fondly after the Sunne, it layes open a deformity, which like an ulcer had a skin over it, and a pain within; and drew to it a heap of sorrowes big enough to run over all its inclosures. Many persons have betrayed themselves by their own fears, and knowing themselves never to be secure enough, have gone to purge themselves of what no body suspected them; offer'd an Apology, when they had no accuser but one within; which like a thorn in the flesh, or like a word in a fools heart; was uneasy till it came out; *Non amo se nimium purgantes*, when men are over-busie in justifying themselves, it is a sign themselves think they need it. *Plutarch* tells of a young Gentle-

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Ecclef. 10. 20.

Homer.

man that destroyed a swallow's nest, pretending to them that reproved him for doing the thing, which in their *superstition* the Greeks esteemed so *ominous*, that the little bird accused him for killing his Father. And to this purpose it was that Solomon gave counsell: *Curse not the Kings; no not in thy thought, nor the rich in thy bed-chamber, for a bird of the air shall carry the voice, and that that hath wings shall tell the matter; Murder and treason have by such strange wayes been revealed, as if God had appointed an Angel president of the revelation, and had kept this in secret and sure ministry to be as an argument to destroy Atheisme from the face of the earth, by opening the secrets of men with this key of providence. Intercepting of letters, mistaking names, false inscriptions, errors of messengers, faction of the parties, fear in the actors, horror in the action, the majesty of the person, the restlesse of the minde, distracted looks, wearinesse of the spirit, and all under the conduct of the Divine wisdom, and the Divine vengeance, make the covers of the most secret sin transparent as a net, and visible as the Chian wines in the purest Crytall.*

For besides that God takes care of *Kings* and of the lives of men,

Ἦδε τὸσον μὲν ἔργον ἀπὸ χροῶς, ὥς ὅτε μητὴρ
Παιδὸς ἔργει μύτιαν ὅθ' ἦδε λήξεται ὕπνῳ;

driving away evil from their persons, and watching as a Mother to keep gnats and flies from her dear boy sleeping in the cradle, there are in the machinations of a mighty mischief, so many motions to be concentred, so many wheels to move regularly, and the hand that turns them does to tremble, and there is so universal a confusion in the conduct, that unlesse it passess suddenly into act, it will be prevented by discovery, and if it be acted it enters into such a mighty horror, that the face of a man will tell what his heart did think, and his hands have done. And after all, it was seen and observed by him that stood behinde the cloud, who shall also bring every work of darknesse into light in the day of strange discoveries and fearfull recompences: and in the mean time certain it is, that no man can long put on a person and act a part, but his evil manners will peep through the corners of the white robes, and God will bring an hypocrite to shame even in the eyes of men.

2. A second superinduced consequent of sin brought upon it by the wrath of God, is *sin*; when God punishes *sin* with *sin* he is extreamly angry; for then the punishment is not *medicinal*, but *finall* and *exterminating*; God in that case takes no care concerning him, though he dies and dies eternally. I do not here speak of those sins which are naturally consequent to each other,

as

A as evil words to evil thoughts; evil actions to evil words; rage to drunkenness, lust to gluttony, pride to ambition; but such which God suffers the mans evil nature to be tempted to by evil opportunities: *Θεὸν ἀναγκαῖον τόδε*, This is the wrath of God, and the man is without remedy. It was a sad calamity, when God punished *Dauids* adultery by permitting him to fall to murder, and *Solomons* wanton and inordinate love, with the crime of idolatry, and *Ananias* his sacrilege with lying against the holy Ghost, and *Judas* his covetousness with betraying his Lord, and that betraying with despair, and that despair with self-murder.

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B

Παρακαλεῖ δ' ἐκείθεν εὖ
 ἄνθρωπος τὴν ἀλλήν, διάδοχος κακότητος.

One evil invites another, and when God is angry and withdraws his grace, and the holy Spirit is grieved and departs from his dwelling, the man is left at the mercy of the mercilesse enemy, and he shall receive him onely with variety of mischiefs; like *Hercules* when he had broken the horn of *Achelous*, he was almost drown'd with the flood that sprung from it; and the evil man when he hath pass'd the first scene of his sorrows, shall be intic'd or left to fall into another. For it is a certain truth, that he who resists; or that neglects to use Gods grace, shall fall into that evil condition; that when he wants it most, he shall have least. It is so with every man; he that hath the greatest want of the grace of God shall want it more; if this great want proceeded once from his own sin. *Habenti dabitur*, said our blessed Lord, to him that hath shall be given; and he shall have more abundantly; from him that hath not shall be taken, even that which he hath. It is a remarkable saying of *Dauid*, *I have thought upon thy Name, O Lord in the night season, and have kept thy Law; this I had because I kept thy Commandements*: keeping Gods Commandements, was rewarded with keeping Gods Commandements; And in this world God hath not a greater reward to give; for so the soul is nourished unto life, so it growes up with the increase of God; so it passes on to a perfect man in Christ, so it is consigned for heaven, and so it enters into glory; for glory is the perfection of grace; and when our love to God is come to its state and perfection, then we are within the circles of a Diadem, and then we are within the regions of felicity. And there is the same reason in the contrary instance.

E

The wicked person falls into sin, and this he had because he sinn'd against his maker. *Tradidit Deus eos in desideria cordis eorum*; and it concerns all to observe it; and if ever we finde that a sinne succeeds a sin in the same instance, it is because we refuse to repent; but if a sin succeeds a sin in another instance, as if lust followes pride;

Pl. 119. 55, 56

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pride, or murder drunkenness; it is a sign that God will not give us the grace of repentance: he is angry at us with a destructive fury, he hath dipt his arrowes in the venome of the serpent, and whets his sword in the forges of hell; then it is time that a man withdraw his foot, and that he start back from the preparations of an intolerable ruine. For though men in this case grow insensible, and that's part of the disease, *διὰ τὸ το μὴ εἶναι καὶ δὲ ἐδὲν εἶναι δυνάμει*, saith Chrysostome, it is the biggest part of the evil that the man feels it not, yet the very *amperistasis* or the contrariety, the very horror and bignesse of the danger may possibly make a man to contend to leap out of the fire; and sometimes God works a miracle, and besides his own rule delights to reforme a dissolute person, to force a man from the grave, to draw him against the bent of his evil habits; yet it is so seldome, that we are left to consider, that such persons are in a desperate condition, who cannot be saved unlesse God is pleased to work a miracle.

3. Sin brings in its retinue, fearfull plagues and evil angels, messengers of the displeasure of God, concerning which, *ἡ τὸ θάνατον αἰς*, there are enough of dead; I mean the experience is so great, and the notion so common, and the examples so frequent, and the instances so sad, that there is scarce any thing new in this particular to be noted; but something is remarkable, and that is this, that God even when he forgives the sin, does reserve such *ὑπερήματα τῆς θανάτου*, such remains of punishment, and those not only to the lesse perfect, but to the best persons, that it makes demonstration, that every sinner is in a worse condition then he dreams of. For consider; can it be imagined that any one of us should escape better then David did? we have reason to tremble when we remember what he suffered, even when God had seal'd his pardon. Did not God punish Zedekiah with suffering his eyes to be put out in the house of bondage? was not God so angry with Valentinian, that he gave him into his enemies hand to be slay'd alive? Have not many persons been struck suddenly in the very act of sin, and some been seized upon by the Devil and carried away alive? These are fearfull contingencies: but God hath been more angry yet; rebellion was punished in *Corab* and his company, by the gaping of the earth, and the men were buried alive; and *Dathan* and *Abiram* were consumed with fire for usurping the Priests office: But God hath struck severely since that time; and for the prostitution of a Lady by the Spanish King, the Moors were brought in upon his Kingdom, and ruled there for 700 years. And have none of us known an excellent and good man to have descended, or rather to have been thrust into a sinne, for which he hath repented, which hee hath confessed, which he hath rescinded, and which hee hath made amends for as he could, and yet God was so severely angry, that this man was suffered to fall in to big a calamity, that he

- A** he died by the hands of violence, in a manner so seemingly impossible to his condition, that it looked like the biggest sorrow that hath happened to the sons of men? But then let us consider how many and how great crimes we have done; and tremble to think, that God hath exacted so fearfull pains, and mighty punishments for one such sin which we, it may be, have committed frequently. Our sin deserves as bad as theirs; and God is *impartiall*, and we have no priviledge, no promise of exemption, no reason to hope it; what then do we think shall become of this affair? where must we suffer this vengeance? For that it is due, that it is just we suffer it, these sad examples are a perfect demonstration. We have done that, for which God thought *slaying alive* not to be too big a punishment: that for which God hath smitten Kings with formidable plagues; that for which governments have been changed, and Nations enslaved, and Churches destroyed, and the Candlestick removed, and famines and pestilences have been sent upon a whole Kingdome; and what shall become of us? why do we vainly hope it shall not be so with us? If it was just for these men to suffer what they did, then we are at least to expect so much; and then let us consider into what a fearfull condition sin hath put us, upon whom a sentence is read, that we shall be plagued like *Zedekiah*, or *Corah*, or *Dathan*, or the King of *Spain*, or any other King, who were, for ought we know, infinitely more innocent and more excellent persons then any of us. What will become of us? For God is as just to us as to them; and Christ died for them as well as for us; and they have repented more then we have done; and what mercy can we expect, that they might not hope for, upon at least as good ground as we? Gods wayes are secret, and his mercies and justice dwell in a great abyss; but we are to measure our expectations by revelation and experience. But then what
- D** would become of us, if God should be as angry at our sin as at *Zedekiahs*, or King *Dauids*? Where have we in our body room enough for so many stripes, as our sin ought justly to be punished withall? or what security or probability have we that he will not so punish us?
- For I did not represent this sad story, as a matter of possibility onely, that we may fear such fearfull strokes as we see God lay upon sinners; but we ought to look upon it as a thing that will come some way or other, and for ought we know we cannot escape it. So much, and more is due for the sin, and though
- E** Christ hath redeemed our souls, and if we repent we shall not die eternally, yet he hath no where promised we shall not bee smitten. It was an odde saying of the Devil to a sinner whom he would fain have had to despair; *Me è Cælo ad Barathrum demisit peccatum, & vos illum in terra locum tuum existimabitis?* Sin thrust

Sin. XXI. thrust me from heaven to hell, and do you think on earth to have security? Men use to presume that they shall go unpunished; but we see what little reason we have so to flatter and undo our selves, *πᾶσι γὰρ κοινὸν τὸδε, τὸ μὲν κακὸν, κακὸν τι πάχειν*, He that hath sinn'd must look for a Judgement, and how great that is, we are to take our measures by those sad instances of vengeance by which God hath chastised the best of men, when they have committed but a single sin; *ἐλθεῖον, ἐλθεῖον κακόν*, sin is damnable and destructive: and therefore as the asse refused the barley which the fatted swine left, perceiving by it he was fatted for the slaughter;

*Tuum libenter prorsus appetere cibum,
Nisi qui nutritus illo est, jugulatus foret;*

Phedrus.

we may learn to avoid these vain pleasures which cut the throat after they are swallowed, and leave us in that condition that we may every day fear, lest that evil happen unto us, which we see fall upon the great examples of Gods anger; and our fears cannot, ought not at all to be taken off, but by an effective, busie, pungent, hasty, and a permanent repentance; and then also but in some proportions, for we cannot be secured from temporall plagues, if we have sinn'd; no repentance can secure us from all that; nay Gods pardon, or remitting his finall anger, and forgiving the pains of hell, does not secure us here: *ἡ νῦν μοις παρὰ πόδας βαίνει*; but sin lies at the doer ready to enter in, and rattle all our fortunes.

1. But this hath two appendages which are very considerable; and the first is, that there are some mischiefs which are the proper and appointed scourges of certain sinnes, and a man need not ask; *Cujus vulturis hoc erit cadaver?* what vulture, what death, what affliction shall destroy this sinner? The sin hath a punishment of its own which usually attends it, as giddinesse does a drunkard. He that commits sacrilege, is marked for a vertiginousnesse and changeable fortune; *Make them, O my God, like unto a wheel*, of an unconstant state: and *we and our fathers have seen it*; in the change of so many families, which have been undone by being made rich: they took the lands from the Church, and the curse went along with it, and the misery and the affliction lasted longer then the sin. Telling lies frequently hath for its punishment to be *given over to beleve a lye*, and at last, that no body shall beleve it but himself; and then the mischief is full, he becomes a dishonoured and a baffled person. The consequent of *lust* is properly *shame*; and witchcraft is still punished with baseness, and beggery; and oppression of widowes hath a sting, for the tears of the oppressed are to the *oppressor*, like the waters of jealousy, making the belly to swell, and the thigh to rot; the *oppressor* seldom

Psal. 83.

A dome dies in a tolerable condition: but is remark'd toward his end with some horrible affliction. The sting of oppression is darted as a man goes to his grave. In these and the like, God keeps a rule of striking, *In quo quis peccat, in eo punitur*. The Divine Judgement did point at the sinne, lest that be concealed by excuses, and protected by affection, and increased by passion, and destroy the man by its abode. For some sins are so agreeable to the spirit of a fool and an abused person, because he hath fram'd his affections to them, and they comply with his unworthy interest, that when God out of an angry kindnesse, smites the man and punishes the sin, the man does fearfully defend his beloved sin, as the serpent does his head which he would most tenderly preserve. But therefore God that knowes all our tricks and devices, our stratagems to be undone, hath therefore apportioned out his punishments by analogies, by proportions, and entaile: so that when every sin enters into its proper portion, we may discern why God is angry, and labour to appease him speedily.

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2. The second appendage to this consideration is this, that there are some states of sin, which expose a man to all mischief, as it can happen by taking off from him all his guards, and defences; by driving the good Spirit from him, by stripping him of the guards of Angels. But this is the effect of an habituall sin, a course of an evil life, and it is called in Scripture, *a grieving the good Spirit of God*. But the guard of Angels is in Scripture onely promised to them that live godly; *The Angels of the Lord pitch their tents round about them that fear him, and delivereth them*, said David.

Psal. 33.

Τῷ δὲ θεῷ πρεσβύτι παρεστῶσιν πολὺ μὶχθοῖ
 Ἄγγελοι, οἷσι μέμνηε βροτοῖς ὡς πάντα τελεῖται.

D And the *Hellenists* use to call the Angels ἐγρηγόρες *watchmen*; which custody is at first designed and appointed for all; when by Baptisme they give up their names to Christ, and enter into the covenant of Religion. And of this the Heathen have been taught something by conversation with the *Hebrews* and *Christians*; *unicuique nostrum dare pedagogum Deum*; said *Seneca* to *Lucilius*, *non primum, sed ex eorum numero, quos Ovidius vocat ex plebe deos*. There is a guardian God assigned to every one of us, of the number of those which are of the second order; such are those of whom David speaks, *before the Gods will I sing praise unto thee*; and it was the doctrine of the *Stoicks*, that to every one there was assigned a *Genius* and a *Juno*; *Quamobrem major cœlitum populus etiam quam hominum intelligi potest, quum singuli ex semetipsis totidem Deos faciant, Junones geniosq; adoptando sibi*, said *Pliny*. Every one does adopt Gods into his family, and get a *Genius* and a *Juno* of their

E

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their own, *Junonem meam iratam habeam*; it was the oath of *Quartilla* in *Petronius*; and *Socrates* in *Plato* is said to swear by his *Junō*; though afterwards among the *Romans* it became the womans oath, and a note of effeminacy; But the thing they aimed at was this, that God took a care of us below, and sent a ministring spirit for our defence; but that this is onely upon the accounts of piety, they knew not. But we are taught it by the Spirit of God in Scripture. For, the *Angels* are ministring spirits, sent forth to minister to the good of them who shall be heirs of salvation; and concerning *St. Peter*, the faithfull had an opinion, that it might be his *Angel*; agreeing to the Doctrine of our blessed Lord, who spake of *Angels* appropriate to his little ones, to infants, to those that belong to him. Now what God said to the sons of *Israel* is also true to us *Christians*; Behold, I send an *Angel* before thee, beware of him and obey his voice, provoke him not, for he will not pardon your transgressions. So that if we provoke the Spirit of the Lord to anger by a course of evil living, either the *Angel* will depart from us, or if he stayes, he will strike us. The best of these is bad enough, and he is highly miserable,

Exod. 23.10.

— *Qui non sit tanto hoc custode securus,*

whom an *Angel* cannot defend from mischief, nor any thing secure him from the wrath of God. It was the description and character which the *Erythrean Sibyl* gave of God,

Ἀφ' ὧν ἀρετῆς κλισίης αἰώνιον αἰδέεσθαι ναίων,
Τοῖς τ' ἀκάκοις ἀκακὸν τροφόνων πολὺ μείζονα μισθόν,
Τοῖς δὲ κακοῖς ἀδίκους τε χόλον κ' οὖμον, ἐγείρων.

It is Gods appellative to be a giver of excellent rewards to just and innocent persons: but to assigne to evil men fury, wrath, and sorrow for their portion. If I should lanch further into this Dead sea, I should finde nothing but horrid shriekings, and the skuls of dead men utterly undone. Fearfull it is to confider, that sin does not onely drive us into calamity, but it makes us also impatient, and imbitters our spirit in the sufferance: * It cries loud for vengeance, and so torments men before the time, even with such fearfull outcries, and horrid alarms, that their hell begins before the fire is kindled. * It hinders our prayers, and consequently makes us hopelesse and helplesse. * It perpetually affrights the conscience, unlesse by its frequent stripes it brings a callousnesse and an insensible damnation upon it. * It makes us to lose all that which *Christ* purchased for us, all the blessings of his providence, the comforts of his Spirit, the aids of his grace, the light of his countenance, the hopes of his glory; it makes us enemies to God, and to be hated by him more then he hates a dog; and with a dog shall be his portion

to

SER. XXI

For the end of this is death eternall.

C

Ephraim. 22.

And that which is good to the use of clothing is man's

Bb **Ser-**

[illegible]

D

E

SERMON, XXII.

THE
GOOD and EVILL
TONGUE.

Ephes. 4. 29.

*Let no corrupt communication proceed out of your mouth,
but that which is good to the use of edifying, that it may
minister grace unto the hearers.*



HE that had an ill memory did wisely comfort himself by reckoning the advantages he had by his forgetfulnesse. For by this means he was hugely secured against malice, and ambition; for his anger went off with the short notice and observation of the injury; and he saw himself unfit for the businesses of other men, or to make records in his head, and undertake to conduct the intrigues of affairs of a multitude, who was apt to forget the little accounts of his own seldom reading. He also remembred this, that his pleasures in reading books were more frequent, while he remembred but little of yesterdays study, and to morrow the book is newes, and with its novelties gives him fresh entertainment, while the retaining brain layes the book aside, and is full already. Every book is new to an ill memory, and one long book is a Library, and its parts return fresh as the morning, which becomes a new day, though by the revolution of the same sun. Besides these, it brought him to tell truth for fear of shame, and in meer necessity made his speech little and his discourses short; because the web drawn from his brain was soon

- A soon spun out, and his fountain grew quickly dry, and left running through forgetfulness. * He that is not eloquent and fair spoken, hath some of these comforts to plead in excuse of his ill fortune, or defective nature. For if he can but hold his peace, he shall be sure not to be troublesome to his company, not mark'd for lying, or become tedious with multiplicity of idle talk. He shall be presumed wise; and oftentimes is so; he shall not feel the wounds of contention, nor be put to excuse an ill-taken saying, nor sigh for the folly of an irrecoverable word; If his fault be that he hath not spoken, that can at any time be mended, but if he sinn'd in speaking, it cannot be unspeaken again. Thus he escapes the dishonor of not being believed, and the trouble of being suspected; he shall never fear the Sentence of Judges, nor the decrees of Courts, high reproaches, or the angry words of the proud, the contradiction of the disputing man, or the thirst of talkers. By these and many other advantages, he that holds his peace, and he that cannot speak, may please themselves; and he may at least have the rewards and effects of solitariness, if he misses some of the pleasures of society. But by the use of the tongue, God hath distinguished us from beasts, and by the well or ill using it we are distinguished from one another; and therefore though silence
- B be innocent as death, harmless as a roses breath to a distant passenger yet it is rather the state of death than life; and therefore when the Egyptians sacrificed to *Harpocrates* their god of Silence, in the midst of their rites they cried out *γλῶσσα δαίμων*, The Tongue is an Angel, good or bad, that's as it happens; Silence was to them a god, but the Tongue is greater; it is the band of humane intercourse, and makes men apt to unite in Societies and Republicks; and I remember what one of the Ancients said, that we are better in the company of a known dog, than of a man whose speech is not known, *ut externus aliena non sit hominis vice*; a stranger to a stranger in his language, is not as a man to a man; for by voices and homilies, by questions and answers, by narratives and invectives, by counsel and reproof, by praises and hymnes, by prayers and glorifications, we serve Gods glory, and the necessities of men; and by the tongue our Tables are made to differ from Mangers, our Cities from Deserts, our Churches from Herds of beasts, and flocks of sheep. *Faith comes by hearing, and bearing by the word of God*, spoken by the tongues of men and Angels; and the blessed Spirits in heaven cease not from saying night and day their *Τεαογγιον*, their song of glory to him that sitteth on the throne, and to the Lambe for ever and ever; and then
- B our employment shall be glorious as our state, when our tongues shall to eternall ages sing *Alleluia* to their Maker and Redeemer; and therefore since Nature hath taught us to speak, and God requires it, and our thankfulness obliges us, and our necessities engage us, and charity sometimes calls for it, and innocence is to be defended, and we are to speak in the cause of the oppressed, &c open our mouths in

SER. XXII

the cause of God: and it is alwayes a seasonable prayer that God would open our lips, that our mouth may do the work of heaven, and declare his praises, and shew forth his glory; it concerns us to take care that nature be changed into grace, necessity into choice, that while we speak the greatnesse of God, and minister to the needs of our neighbour, and do the works of life and religion, of society and prudence, we may be fitted to bear a part in the songs of Angels, when they shall rejoyce at the feast of the marriage supper of the Lambe. But the tongue is a fountain both of bitter waters and of pleasant; it sends forth blessing, and cursing; it praises God, and rails at men; it is sometimes set on fire, and then it puts whole Cities in combustion; it is unruly, and no more to be restrained then the breath of a tempest; it is volatile and fugitive: reason should go before it, and when it does not, repentance comes after; it was intended for an organ of the Divine praises, but the Devil often playes upon it, and then it sounds like the Screech-owle, or the groans of death; sorrow and shame, folly and repentance are the notes, and formidable accents of that discord. We are all naturally *λογόφιλοι*, lovers of speech, more or lesse; and God reproves it not, provided that we be also *φιδόλογοι*, wise and materiall, usefull and prudent in our discourses. For since speech is for conversation, let it be also charitable and profitable; let it be without sin, but not without profit and grace to the hearers, and then it is as God would have it; and this is the precept of the Text, first telling us what we should avoid, and then telling us what we should pursue; what our discourse ought not to be, and secondly what it ought to be; there being no more variety in the structure of the words, I shall 1. discourse of the vices of the tongue; 2. of its duty and proper employment.

1. Let no corrupt communication proceed out of your mouth; *πᾶς ὁ σαπὴρ λόγος*, corrupt or filthy communication; so we read it, and it seems properly to note such communication as ministers to wantonnesse; such as are the *Fescennines* of *Ausonius*, the excrement and spume of *Marial's* Verse, and the *Ephesiaca* of *Xenophon*; indeed this is such a rudenesse as is not to be admitted into civil conversation; and is wittily noted by the Apostle, charging that fornication should not be once named among them as becometh Saints; not meaning that the vice should not have its name and filthy character, but that nothing of it be named, in which it can be tempting or offensive; nothing tending to it, or teaching of it, should be named: we must not have *πόρνον λόγον*, fornication in our talk; that's such a balenesse, that it not onely grieves the Divine Spirit, but dishonors all its channels and conveyances: the proper language of the sin is not fit to be used so much as in reproof; and therefore I have sometimes wondred how it came to passe, that some of the Ancients, men wise and modest, chaste and of sober spirits, have fallen into a fond liberty of declamation against uncleannesse, using such words

mentioned

A words which bring that sin upon the stage of fancy, and offend *avertulas non valentes*, sober and chaste eares. For who can without blushing read *Seneca* describing the Looking-glasse of *Hostius*, or the severe but looser words of *Persius*, or the reproofes of *St. Hierom* himself, that great Patron of virginity, and exacter of chastity? yet more then once he reproves filthy things with unhandsome language: *St. Chrysostome* makes an Apologie for them that doe so; *ἀν μὲν γὰρ σεμνῶς ἐπιπῆς, ἐδυνήθη καὶ δικέσθαι τὸ ἀκρόασι, ἐὰν δὲ βαρύνῃς καὶ ἀφαισθῇ σφοδρῶς ἀνάγκη ἔχεις ἀπογυμῶσαι σαφές ἐστιν τὰ λεγόμενα*, you cannot profit the hearers unless you discover the filthiness, for the withdrawing the curtain is shame & confutation enough for so great a baleness; and Chirurgions care not how they defile their hands, so they may do profit to the patient. And indeed there is a material difference in the designe of him that speaks; if he speaks *ἐξ ὀκλήσεως*, according to his secret affection and private folly, it is certainly intolerable; but yet if he speaks *ἀπο κηδεμονίας*, out of a desire to profit the hearer, and cure the criminal, though it be in the whole kinde of it honest and well meant; yet that it is imprudent,

St. XXII.

Homil. 4 in ep. Rom.

Irritamentam Veneris languentis & acris

Diritis urtica

C and not wholly to be excused by the faire meaning, will soon be granted by all who know what danger and infection it leaves upon the fancy, even by those words by which the spirit is instructed. *Ab his scabie tenemus ungues*, it is not good to come neer the leprosie, though to cleanse the Lepers skin.

But the word which the Apostle uses [*σαπρὸς λόγῳ*] means more then this. *σαπρὸν* ἐστὶ τὸ μωχθρὸν καὶ φθαρτὸν, ἀλλὰ τὸ παλαιόν, said *Eupolis*, and so it signifies musty, rotten, and outworn with age; *σαπρὸς* ἐπὶ πῆνης, rusty peace, to *Aristophanes*: and according to this acception of the word, we are forbidden to use all language that is in any sense corrupted, unreasonable, or useles; language proceeding from our old iniquity, evil habits, or unworthy customes, called in the style of Scripture *the remains of the old man*, and by the Greeks, *dotting or talking fondly*; τὸ παιδαρεῖον ἐστὶ, καὶ φρονίς ἀρχαία; the boy talks like an old dotard. 2. *Σαπρὸς* signifies wicked, filthy, or reproachful, *σαπρὸν, αἰσχρὸν, ἀκατάστατον*, any thing that is in its own nature criminal and disgraceful, any language that ministers to mischief. But it is worse then all this: *σαπρὸς* ὁ ἀφανισμὸς, it is a delectory, an extinction of all good, for *ἀφανίζομαι* is *αἰρω*, *φθίβο*, *ἀφαισθῆναι, ἀλλοτρεῖν*, it is a destruction, an intire corruption of all Mortality; and to this sense is that of *Menander* quoted by *Saint Paul*; *φθίπτουσιν ἡμεῖς χρεσθὰ, οὐκ αἰσὶ κακὰ*, *Evill words corrupt good manners*. And therefore under this word is comprised all the evill of the tongue; that wicked instrument of the unclean Spirit, in the capacity of all the appellatives. 1. Here

St. XXII.

is forbidden the uselesse, vain, and trifling conversation, the Βεελζε-
 ζουλ, the god of Flies, so is the Devils name, he rules by these little
 things, by trifles and vanitie, by idle and uselesse words, by the en-
 tercourles of a vain conversation. 2. The Devil is Διabolος, an
 Accuser of the Brethren, and the calumniating, slanderer, under-
 valuing, detracting tongue does his work, that's λογος αισχερος,
 the second that I named, for αισχερος is λοιδωρεια, μισος, lo He-
 sychius; it is slander, hatred, and calumny. 3. But the third is 'Α-
 πολλων, the Devils worst appellative, the Destroyer, the dissolute,
 wanton, tempting, destroying conversation; and its worst instance
 of all is flattery, that malicious coufening Devil, that strengthens
 our friend in sin, and ruines him from whom we have received, and
 from whom we expect good. Of these in order, and first of the
 trifling, vain, uselesse, and impertinent conversation, σαπρος λογος,
 let no vain communication proceed out of your mouth.

1. The first part of this inordination is *multiloquium*, talking too
 much: concerning which, because there is no rule or just measure
 for the quantity, and it is as lawfull, and sometimes as prudent to
 tell a long story as a short, and two as well as one, and sometimes
 ten as well as two; all such discourses are to take their estimate by
 the matter and the end, and can onely be altered by their circum-
 stances and appendages. Much speaking is sometimes necessary, some-
 times usefull, sometimes pleasant; and when it is none of all this,
 though it be tedious and imprudent, yet it is not alwayes criminall.
 Such was the humour of the Gentleman *Martial* speaks of, he was a
 good man, and full of sweetnesse and justice and noblenesse, but he
 would read his non-sense verses to all companies at the publick games
 and in private feasts, in the baths, and on the beds, in publick and in
 private, to sleeping and waking people.

Lib. 3. ep. 44.

*Vis quantum mali facias videre?
 Vir justus, probus, innocens timeris.*

Every one was afraid of him, and though he was good, yet he was
 not to be endured: The evil of this is very considerable in the ac-
 counts of prudence, and the effects and plaissance of conversation:
 and the Ancients described its evil well by a proverbiall expression;
 for when a sudden silence arose, they said that *Mercury* was entred,
 meaning, that he being their *loquax numen*, their prating god, yet
 that quitted him not, but all men stood upon their guard, and called
 for aid and rescue, when they were seised upon so tedious an im-
 pertinence. And indeed there are some persons so full of nothings,
 that like the strait sea of *Pontus* they perpetually empty themselves by
 their mouth, making every company or single person they fasten on,
 to be their *Propontus*; such a one as was *Anaximenes*, λεξων πλοαμος,
 ὃς ὡς ὁ ὁκεανος, He was an Ocean of words, but a drop of understanding.
 And

- A And if there were no more in this then the matter of prudence, and the proper measures of civil conversation, it would yet highly concern *old men*, and *young men* and *women* to separate from their persons the reproach of their sex and age, that modesty of speech be the ornament of the youthfull, and a reserved discourse be the testimony of the old mans prudence. *Adolescens* from *Adolexh*, said one: a *young man* is a *talker* for want of wit, and an old man for want of memory; for while he remembers the things of his youth, and not how often he hath told them in his old age, he growes in love with the trifles of his youthfull dayes, and thinks the company must do so too;
- B but he canonizes his folly, and by striving to bring reputation to his first dayes, he loses the honour of his last. But this thing is considerable to further issues; for though no man can say, that much speaking is a sin, yet the Scripture sayes, *In multiloquio peccatum non deerit*, Sin goes along with it, and is an ingredient in the whole composition. For it is impossible but a long and frequent discourse must be served with many passions, and they are not alwayes innocent; for he that loves to talk much, must *rem corrudere*, strape materials together to furnish out the scenes and long orations; and some talk themselves into anger, and some furnish out their dialogues with the lives of others; either they detract, or censure; or they flatter themselves, and tell their own stories with friendly circumstances, and pride creeps up the sides of the discourse; and the man entertains his friend with his own Panegyrick; or the discourse looks one way and rowes another, and more mindes the designe then its own truth; and most commonly will be to ordered that it shall please the company, (and *that* truth or honest plainnesse seldome does,) or there is a byasse in it, which the more of weight and transportation it hath, the lesse it hath of ingenuity. *Non credo Auguribus qui aureis rebus divinant*, like Sooth-sayers, men speak
- D fine words to serve ends, and then they are not beleaved, or at last are found lyars, and such discourses are built up to serve the ministeries or pleasures of the company, but nothing else. *Pride* and *flattery*, *malice* and *spite*, *self-love* and *vanity*, these usually wait upon much speaking; and the reward of it is, that the persons grow contemptible and troublesome, they engage in quarrels, and are troubled to answer exceptions; some will mistake them, and some will not beleave them, and it will be impossible that the minde should be *perpetually present* to a *perpetual talker*, but they will forget truth and themselves, and their own relations. And upon this account it is, that the
- E Doctors of the Primitive Church do literally expound those minatory words of our blessed Saviour; *Verily I say unto you, of every idle word that men shall speak, they shall give account at the day of Judgement.* And by *idle words*, they understand, such as are not usefull to edification and instruction. So St. Basil *So great is the danger of an idle word, that though a word be in its own kind good, yet unlesse it be directed*

St. XXII.

Supplex ejus
gastrulitas. co-
miced. Stultie
bre ingenium
proluviu. Ac-
cius in An-
dromeda. Sola
laboranti po-
tuit succurrere
Luna.

Matt. 12. 36.

In Reg. brevis

directed

St. XXII.
Lib. 7. Moral.

2. 17. ubi sup.

in cap. 12. Mat.

* in Ps. 118.

* cap. 1.

directed to the edification of faith, be is not free from danger that speaks it: To this purpose are the words of St. Gregory; while the tongue is not restrained from idle words, ad temeritatem stultæ increpationis offeratur, it is made wilde, or may be brought forth to rashnesse and folly. And therein lies the secret of the reproof. A periculo liber non est, & ad temeritatem offeratur; the man is not free from danger, and he may grow rash, and foolish, and run into crimes, whilest he gives his Tongue the reins, and lets it wander, and so it may be fit to be reprov'd, though in its nature it were innocent. I deny not, but sometimes they are more severe. St. Gregory calls every word vain or idle, quod aut ratione justæ necessitatis, aut intentione piæ utilitatis caret: and St. Hierom calls it vain, quod sine utilitate & loquentis dicitur & audientis, which profits neither the speaker nor the hearer. The same is affirmed by St. Chrysostom * and Gregory Nyssen * upon Ecclesiastes, and the same seems invinced in the word κενόν, or κενά ἀπὸν, as it is in some copies, every word that is idle, or empty of businessse. But for the stating the case of Conscience, I have these things to say.

1.

1. That the words of our blessed Saviour being spoken to the Jews, were so certainly intended as they best and most commonly understood, and by (vain) they understood false or lying, not useless or imprudent; and yet so though our blessed Saviour hath not so severely forbidden every empty, insignificant discourse, yet he hath forbidden every lie, though it be in genere bonorum, as St. Basil's expression is; that is, though it be in the intention charitable, or in the matter innocent.

2.

2. Of every idle word we shall give account; but yet so, that sometimes the κενόν, the judgement shall fall upon the words, not upon the persons; they be hay and stubble, useless and impertinent, light and easie, the fire shall consume them, and himself shall escape with that losse; he shall then have no honour, no fair return for such discourses, but they shall with losse and prejudice be rejected and cast away.

3.

3. If all unprofitable discourses be reckoned for idle words and put upon the account, yet even the capacities of profit are so large and numerous, that no man hath cause to complain that his tongue is too much restrained by this severity. For in all the wayes in which he can do himself good, or his neighbour, he hath his liberty; he is onely to secure the words from being directly criminall, and himself from being arrested with a passion, and then he may reckon it lawfull even upon the severest account to discourse freely, while he can instruct, or while he can please his neighbour;

Aut prodesse solent, aut delectare

while himselfe gets a fair opinion and a good name, apt to serve honest & fair purposes; he may discourse himself into a friendship,

or

A or help to preserve it; he may serve the works of art or nature, of
 businesse publick or private, the needs of his house, or the uses of
 mankind, he may increase learning, or confirm his notices, cast in
 his symbol of experience and observation; till the particulars may
 become a proverbiall sentence and a rule; he may serve the ends
 of civility and popular addresses, or may instruct his brother or
 himselfe, by something which at that time shall not be reduc'd to
 a precept by way of meditation, but is of it selfe apt at another
 time to do it; he may speak the praises of the Lord by discour-
 sing of any of the works of creation; and himselfe or his brother
 B may afterwards remember it to that purpose; he may counsell or
 teach, reprove or admonish, call to minde a precept, or disgrace a
 vice, reprove it by a parable or a story, by way of *Idea* or witty re-
 presentment; and he that can finde talke beyond all this, discourse
 that cannot become usefull in any one of these purposes, may well
 be called a prating man, and expect to give account of his folly in
 the dayes of recompense.

4. Although in this latitude a mans discourses may be free and
 safe from judgement, yet the man is not, unlessse himselfe designe it
 to good and wise purposes, not alwayes *actually*, but by an *habituall*
 C and *generall* purpose. Concerning which he may by these measures
 best take his accounts.

1. That he be sure to speak nothing that may minister to a vice,
 willingly and by observation.

2. If any thing be of a suspicious and dubious nature, that he de-
 cline to publish it.

3. That by a prudent morall care he watch over his words; that
 he do none of this injury and unworthinesse.

4. That he offer up to God in his prayers all his words, and then
 look to it, that he speak nothing unworthy to be offered.

D 5. That he often interweave discourses of Religion, and glori-
 fications of God, instructions to his brother, and ejaculations of
 his own, something or other not onely to sanctifie the order of his
 discourses, but to call him back into retirement and sober thoughts;
 lest he wander and be carried off too far into the wilde regions of
 impertinence; and this *Zeno* calls *γλῶσσαν εἰς νῦν ὑποβρέχειν*, to dip
 our tongues in understanding. In all other cases the rule is good;
 ἢ λέγε τι σιγῆς κρείττον, ἢ σιγὴν ἔχε, either keep silence, or speak
 something that is better then it; ἢ σιγὴν καλέειν, ἢ λόγον ἀρέλιμεν;
 so *Isocrates* consonantly enough to this Evangelicall precept; a sea-
 sonable silence, or a profitable discourse, choole you whether; for
 whatsoever cometh of more is sin, or else is folly at hand, and will
 be sin at distance. Lastly,

5. This account is not to be taken by little traverses and in-
 tercourses of speech, but by greater measures, and more discer-
 nible portions, such as are commensurate to valuable portions of
 time;

4.

Eurip.

5.

SER. XXIISERM. de tri-
plici custodia.

time; for however we are pleased to throw away our time, and are weary of many parts of it, yet are impatiently troubled when all is gone, yet we are as sure to account for every considerable portion of our time, as for every summe of money we receive; and in this it was, that Saint Bernard gave caution, *Nemo parvis estimet tempus quod in verbis consumitur otiosis*, Let no man think it a light matter that he spend his precious time in idle words; let no man be so weary of what flies away too fast, and cannot be recalled, as to use arts and devices to passe the time away in vanity, which might be rarely spent in the interests of eternity. Time is given us to repent in, to appease the Divine anger, to prepare for and hasten to the society of Angels, to stir up our slackned wills, and enkindle our cold devotions, to weep for our daily iniquities, and to sigh after, and work for the restitution of our lost inheritance; and the reward is very inconsiderable that exchanges all this for the pleasure of a voluble tongue: and indeed this is an evil that cannot be avoyded by any excuse that can be made for words that are in any sense idle, though in all senses of their own nature and proper relations they be innocent. They are a throwing away something of that which is to be expended for eternity, and put on degrees of folly, according as they are tedious and expensive of time to no good purposes. * I shall not after all this need to reckon more of the evil consequent to the vain and great talker; but if these already reckoned were not a heap big enough, I could easily adde this great evil; that the talking man makes himselfe artificially deafe, being like a man in the steeple when the bells ring, you talk to a deaf man, though you speak wisely;

Eurip.

Ὁὐκ ἔνδυναίμην μὴ σε γόνα πημπλάνας
Σοφὸς ἐπανδῶν ἀνδρὲς μὴ σοφῶ λόγους.

Good counsell is lost upon him, and he hath serv'd all his ends when he pours out whatsoever he took in; for he therefore loaded his vessel that he might pour it forth into the sea.

These and many more evils, and the perpetuall unavoydable necessity of sinning by much talking, hath given great advantages to silence, and made it to bee esteemed an act of Discipline and great Religion. St. *Remwaldus* upon the Syrian mountaine severely kept a seven years silence: and *Thomas Cambratonensis* tells of a religious person in a Monastery in *Brahant*, that spake not one word in 16 years. But they are greater examples which *Palladius* tells of, *Ammona*, who liv'd with 3000 Brethren in so great silence, as if he wore an *Anachoret*; but *Theona* was silent for 30 years together, and *Johannes* surnamed *Silentarius* was silent for 47 years. But this morosity and fullennesse is so farre from

A from being imitable and laudable, that if there were no direct pre-
varication of any commands expressed or intimated in Scripture;
yet it must certainly either draw with it, or be it self an infinite
omission of duty, especially in the externall glorifications of God,
in the institution or advantages of others, in thanksgiving and pub-
lick offices, and in all the effects and emanations of spirituall mer-
cy. This was to make amends for committing many sins by omit-
ting many duties; and in stead of digging out the offending eye;
to pluck out both, that they might neither see the scandall nor the
duty; for fear of seeing what they should not; to shut their eyes
against all light. It was more prudent which was reported of St.
B Gregory Nazianzen, who made Silence an act of Discipline, and
kept it a whole Lent in his religious retirements; *cujus facti mei si
causam quæris* (said he in his account he gives of it) *idcirco à ser-
mone prorsus abstinui, ut sermonibus meis moderari discam*; I then
abstained wholly, that all the yeer after I might be more tempe-
rate in my talk. This was in him an act of caution, but how apt it
was to minister to his purpose of a moderated speech for the fu-
ture, is not certain; nor the Philosophy of it; and naturall efficacy
easie to be apprehended. It was also practised by way of penance;
C with indignation against the follies of the Tongue, and the itch of
prating, so to chastise that petulant member; as if there were a
great pleasure in prating, which when it grew inordinate, it was to
be restrained and punished like other lusts. I remember it was
reported of St. Paul the Hermit, Scholar of St. Anthony, that ha-
ving once asked whether Christ or the old Prophets were first, he
grew so ashamed of his foolish Question, that he spake not a word
for 3 years following: And Sulpitius, as St. Hierom reports of him,
being deceived by the Pelagians, spoke some fond things, and re-
penting of it, held his tongue till his dying day, *ut peccatum quod
loquendo contraxerat tacendo penitus emendaret*. Though the pious
D minde is in such actions highly to be regarded, yet I am no way
perswaded of the prudence of such a deadnesse and Libitinarian
Religion;

Murmuraculum secum & rabiosa silentia rodunt,

so such importune silence was called; and understood to be a de-
gree of stupidity and madnesse; for so Physicians among the signes
of that disease in dogs; place their not barking; and yet, al-
E though the excesse and unreasonableness of this may be well cha-
stised by such a severe reproofe; yet it is certaine, in silence
there is wisdom; and there may be deep religion. So Arietus de-
scribing the life of a studious man, among others, he inserts this,
they are *ἀχραιοί*, & *ἐν νεότητι ἡμετέραν ἐν ἡλικίᾳ καπνοῦ*, without
colour, pale and wise, when they are young; and by reason of their
knowledge;

Ser. XXII. knowledge, *silent as Mutes*, and *dumb as the Seripbian frogs*. And indeed it is certain, great knowledge, if it be without vanity, is the most severe bridle of the Tongue. For so have I heard that all the noyses and prating of the pool, the croaking of frogs and toads is hushed and appealed upon the instant of bringing upon them the light of a candle or torch. Every beam of reason and ray of knowledge checks the dissolutions of the Tongue. But, *ut quisq; contemptissimus & maxime ludibrio est, ita solutissima lingue est*, said Seneca, Every man as he is a fool and contemptible, so his tongue is hang'd loose, being like a bell, in which there is nothing but tongue and noise.

Silence therefore is the cover of folly, or the effect of wildome; it is also *religious*, and the greatest mystick rites of any institution are ever the most *solemn* and the most *silent*; the words in use are almost made *Synonymas*; There was silence made in beaven for a while, said St. John, who noted it upon occasion of a great solemnity, and mysterious worshippings or revelations to be made there. *Ἡ μάλ' αὖ τις θεῶν ἐνδόν*, one of the gods is within, said Telemachus, upon occasion of which his Father reproved his talking.

Σιγα καὶ κτ' σὸν νοῦν ἴχ' αὖτε, μὲν' ἐπείνε.
 Αὐτὴ τοι δίκη ἐστὶ θεῶν, δι' Ὀλύμπου ἔχουσι.

Be thou also silent and say little, let thy soul be in thy hand, and under command, for this is the rite of the gods above. And I remember that when *Aristophanes* describes the Religion in the Temple of *Esculapius*, *ὁ πρὸ πόλ' αἰπὼν ἐῖ τις ἀμύνεται ἵερῳ σιγῇ*, The Priest commanded great silence when the mysteriounesse was nigh; and so among the *Romanes*,

*Ite igitur pueri, linguis animisq; faventes,
 Sertaque delubris & farra impone cultris.*

But now although silence is become religious, and is wise and reverend, and severe, and safe, and quiet, *ἀδινῶ, καὶ ἀλυπῶ, καὶ ἀνώδυνῶ*, as *Hippocrates* affirms of it, without thirst and trouble, and anguish; yet it must be *καί εἰς*, it must be seasonable, and just, not commenced upon chance or humour, not fullen and ill natur'd, not proud and full of fancy, not pertinacious and dead, not mad and uncharitable, *nam sic etiam tacuisse nocet*. He that is silent in a publick joy hath no portion in the festivity, or no thankfulness to him that gave the cause of it. And though of all things in the world, a prating Religion, and much talk in holy things does most profane the mysteriounesse of it, and dismantles its regards, and makes cheap it reverence, and takes off fear and awfulness, and makes it loose and garish like the laughers of drunkenness,

- A drunkennesse, yet even in Religion there are seasons to speak; and it was sometimes pain and grief to David to be silent; But yet, although tedious and dead silence hath not a just measure of praise and wisdom; yet the worst silence of a religious person is more tolerable and innocent, then the usual pratings of the looser and foolish men. *Pone Domine custodiam ori meo & ostium circumstantie labiis meis*, said David, Put a guard O Lord unto my mouth, and a dore unto my lips; upon which St. Gregory said well, *Non parietem; sed ostium petit, quod viz. aperitur & clauditur*; he did not ask for a wall, but for a dore; a dore that might open and shut: and it were well it were so indeed. *Labia tua sicut vitta coccinea*, So Christ commends his Spouse in the Canticles; Thy lips are like a scarlet hair-lace, that is tied up with modesty from folly and dissolution. For however that few people offend in silence and keeping the doot shut too much, yet in opening it too hastily; and speaking too much and too foolishly, no man is without a load of guiltiness, and some mouths like the gates of death

Noctes atque dies patent

- C are open night and day, and he who is so cannot be innocent: It is said of Cicero, he never spake a word which himself would fain have recalled, he spake nothing that repented him. St. Austin in his 7. Ep. to Marcellinus sayes; it was the saying of a fool and a for, not of a wise man, and yet I have read the same thing to have been spoken by the famous Abbat Pambo in the Primitive Church; and if it could be well said of this man who was sparing and severe in talke, it is certain it could not be said of the other, who was a talking bragging person.

D

C e

Serm.

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S E R M O N XXIII.

Part II.

THe consideration hitherto hath been of the immoderation and generall excesse in speaking without descending to particular cases: but because it is a principle and parent of much evil, it is with great caution to be cured, and the evil consequents will quickly disband. But when we draw neer to give counsel, we shall finde that upon a talking person scarce any medicine will stick.

1. *Plutarch* advises that such men should give themselves to writing, that making an issue in the arme, it should drain the floods of the head; supposing that if the humour were any way vented, the tongue might be brought to reason. But the experience of the world hath confuted this; and when *Ligurinus* had writ a Poem, he talked of it to all companies he came in; But however, it can be no hurt to try, for some have been cured of bleeding at the nose, by opening a vein in the arm.

2. Some advise, that such persons should keep company with their betters, with grave, and wise, and great persons, before whom men do not usually bring forth all, but the better parts of their discourse, and this is apt to give assistance by the help of modesty; and might do well if men were not apt to learn to talk more in the society of the aged, and out of a desire to seem wise and knowing, be apt to speak before their opportunity.

3. Consideration of the dangers and consequent evils hath some efficacy in nature to restrain our looser talkings, by the help of fear and prudent apprehensions. *Ælian* tels of the geele flying over the mountain *Taurus*, ὥσπερ ἐμβαλόντες οἱ σῆμιον διαπίτονται, that for fear of Eagles nature hath taught them to carry stones in their mouths, till they be past their danger; care of our selves, desire of reputation, appetites of being believed, love of societies and fair compliances, fear of quarrels and misinterpretation, of lawsuits and affronts, of scorne and contempt, of infinite sins, and consequently the intolerable wrath of God, these are the great endearments of prudent and temperate speech.

4. Some advise that such persons should change their speech into

A into business and action: and it were well if they chang'd it into any good thing, for then the evil were cured; but *idleness* and *business* is not the cure alone, unless we adde *salutariness*; for the experience of this last age hath made us to feel, that companies of working people have nurs'd up a strange Religion; the first, second, and third part of which is *talking* and *folly*, laye only that *mischiefe*, and *pride*, and *fighting* came in the traine. But he that works and works alone, he hath imployment, and no opportunity. But this is but a cure of the symptome and temporary effect; but the disease may remain yet. Therefore,

B 5. Some advise that the business and imployment of the Tongue be changed into Religion, and if there be a *pruritus* or itch of talking, let it be in matters of Religion, in prayers and pious discourses, in glorifications of God, and the wise sayings of Scripture and Holy men; this indeed will secure the material part; and make that the discourses in their nature shall be innocent. But I fear this cure will either be improper, or unsufficient. For in prayers, multitude of words is sometime foolish, very often dangerous, and of all things in the world we must be careful we bring not to God the sacrifice of *fooles*; and the talking much of the things of Scripture hath ministred often to vanity, and divisions. But therefore who ever will use this remedy must never dwell long upon any one instance, but by variety of holy duties entertain himself; for he may easily exceed his rule in any thing, but in speaking honorably of God, and in that let him enlarge himselfe as he can; he shall never come to equall; much less to exceed that which is infinite.

C 6. But some men will never be cured without a *Canker* or a *Squinsie*; and such persons are taught by all men what to doe, for if they would avoid all company, as willingly as company avoids them, they might quickly have a silence great as midnight, and prudent as the *Spartan* brevity. But Gods grace is sufficient to all that will make use of it; and there is no way for the cure of this evil, but the direct obeying of a counsel, and submitting to the precept, and fearing the divine threatening; alwayes remembering, that of every word a man speaks, he shall give account at the day of Judgment: I pray God shew us all a mercy in that day, and forgive us the sins of the Tongue. Amen.

E *Caud lutum colligit amnis exundans*, said St. Ambrose, Let your language be restrained within its proper channels and measures, for if the river swells over the banks, it leaves nothing but dirt and filthinesse behinde; and besides the great evils and mischiefs of a wicked tongue, the vain tongue, and the trifling conversation hath some proper evils; 1. *Stultiloquium*, or speaking like a fool: 2. *Scurrilitas*, or immoderate and absurd jesting: 3. And revealing secrets.

SE. XXIII.

1. Concerning *Stultiloquy*, it is too be observed, that the Masters of spirituall life mean not, the talk and uselesse babble of weak and ignorant persons; because in their proportion they may serve their little mistaken ends of *civility* and *humanity*, as seemingly to them, as the strictest and most observed words of the wiser; if it be their best, their folly may be pitied, but not *reproved*, and to them there is no caution to be added, but that it were well if they would put the bridle into the hands of another, who may give them check when themselves cannot; and no wisdom can be required or usefull to them, but to suspect themselves and choose to be conducted by another. For so the little birds and laborious Bees, who having no art and power of contrivance, no distinction of time, or foresight of new necessities, yet being guided by the hand, and counsel'd by the wisdom of the *supreme power*, their Lord, and ours, do things with greater nicenesse and exactnesse of art, and regularity of time, and certainty of effect, then the wise Counsellour, who standing at the back of the Princes chair, guesse imperfectly, and counsels timorously, and thinks by interest, and determines *extrinsecall* events by inward and unconcerning principles; because these have understanding, but it is lesse then the infinity of accidents and contingences without; but the other having none, are wholly guided by him that knows and determines all things: So it is in the imperfect designs and actions and discourses of weaker people; if they can be rul'd by an understanding without, when they have none within, they shall receive this advantage, that their own passions shall not transport their mindes, and the divisions and weaknesse of their own sense and notices shall not make them uncertain, and indeterminate; and the measures they shall walk by, shall be disinterest and even, and dispassionate, and full of observation.

But that which is here meant by *Stultiloquy*, or foolish speaking, is the *Lubricum verbi*, as Saint *Ambrose* calls it, the *slipping with the tongue*, which prating people often suffer, whose discourses betray the vanity of their spirit, and discover the *hidden man of the heart*. For no prudence is a sufficient guard, or can alwayes stand in *excubiis* still watching, when a man is in perpetuall floods of talk; for prudence attends after the manner of an Angels ministry; it is dispatched on messages from God, and drives away enemies, and places guards, and calls upon the man to awake, and bids him send out spies and observers, and then goes about his own ministeries above: but an Angel does not sit by a man, as a nurse by the babies cradle, watching every motion and the lighting of a flie upon the chilles lip: and so is prudence; it gives us rules, and proportions out our measures; and prescribes us cautions, and by generall influences orders our particu-

A particulars; but he that is given to talk cannot be secured by all this; the emissions of his tongue are beyond the generall figures and lines of rule; and he can no more be wise in every period of a long and running talk, then a Lutenist can deliberate and make every motion of his hand by the division of his notes, to be choien and distinctly voluntary. And hence it comes that at every corner of the mouth a folly peeps out, or a mischief creeps in. A little pride and a great deal of vanity will soon escape, while the man mindes the sequell of his talk, and not that ugliness of humour which the severe man that stood by, did observe, and was ashamed of.

B Do not many men talke themselves into anger, skrewing up themselves with dialogues and fancy, till they forget the company and themselves; and some men hate to be contradicted, or interrupted, or to be discovered in their folly; and some men being a little conscious, and not striving to amend it by silence, they make it worse by discourse; a long story of themselves, a tedious praise of another collaterally to do themselves advantage, a declamation against a sin to undo the person, or oppress the reputation of their neighbour, unseasonable repetition of that which neither profits nor delights, trifling contentions about a goats beard, or the blood

C of an Oyster, anger and animosity, spite and rage, scorn and reproach begun upon Questions, which concern neither of the litigants, fierce disputations, strivings for what is past, and for what shall never be, these are the events of the loose and unwary tongue; which are like flies and gnats upon the margent of a pool, they do not sting like an Aspic, or bite deep as a Bear, yet they can vex a man into a fever and impatience, and make him incapable of rest and counsel.

2. The second is *Scurrility*, or *foolish jesting*. This the Apostle so joyns with the former *μωρολογία*; [*foolish speaking*, and *jestings which are not convenient*] that some think this to be explicative of the other, and that St. Paul using the word *ιὺρπαλία* (which all men before his time used in a good sense) means not that which indeed is witty and innocent, pleasant and apt for instruction, but that which fools and *Parasites* call *surpente-lia*, but indeed is *μωρολογία*, what they called factiousnesse and pleasant wit, is indeed to all wise persons a meer *Stultilo-gy*, or talking like a fool; and that kinde of *jesting* is forbidden. And indeed I am induc'd fully to this understanding of Saint Pauls words by the conjunctive particle [*καὶ*] which he uses, *καὶ αἰσχροτης ἢ μωρολογία, ἢ ἰὺρπαλία*, and *filibinesse* and [*foolish talking*, or *jesting*] just as in the succeeding Verse he joynes *ἀκαθαρσία ἢ πλεονεξία*, *uncleannesse* (so wee read it) or *covetousnesse*; one explicates the other, for by *covetousnesse* is meant any *defraudation*, *πλεονεξία*, *fraudator*, so St. Cyprian renders it: and *πλεονεξία* St. Hieron derives from *πλεονεξία*, *C c 3*

Ephel. 5. 4.

St. Cyprian
C. 3. 10

S. XXIII.

Lib. de Offic.

In ep. ad
Ephes.Vide S. Chry-
sostom. homil. 6.
in Matth.

to take more then a man should ; and therefore when St. Paul said, *Let no man circumvent his brother in any matter*, he expounds it of adultery ; and in this very place he renders *πλεονεξία*, *stuprum*, *lust* ; and indeed it is usuall in Scripture, that Covetousnesse being so universall, so originall a crime, such a prolifick sin, be called by all the names of thole sins by which it is either punished, or to which it tempts, or whereby it is nourished ; and as here it is called *uncleanesse*, or *corruption* ; so in another place it is called *idolatry*. But to returne ; This jesting which St. Paul reproves, is a direct *μαεχλοία*, or the jesting of *Mimics* and *Players*, that of the fool in the play, which in those times, and long before, and long after, were of that licentiousnesse, that they would abuse *Socrates* or *Aristides* : and because the rabble were the laughers, they knew how to make them roar aloud with a slovenly and wanton word, when they understood not the salt and ingenuity of a witty and usefull answer, or reply ; as is to be seen in the intertextures of *Aristophanes* Comedies. But in pursuance of this of St. Paul, the Fathers of the Church have been very severe in their censures of this liberty. St. Ambrose forbids all. *Non solum profusos, sed etiam omnes jocos declinandos arbitror* ; Not onely the looser jestings, but even all are to be avoyded : Nay, *licet interdum joca honesta & suavia sint, tamen ab Ecclesia horrent regula*, the Church allowes them not, though they be otherwise honest and pleasant ; for how can we use those things wee finde not in holy Scriptures ? Saint Basil gives reason for this severity ; *Jocus facit animam remissam & erga precepta Dei negligentem* ; and indeed that cannot be denied ; those persons whose soules are dispersed and ungathered by reason of a wanton humour of intemperate jesting, are apt to be trifling in their Religion. Saint Hierom is of the same opinion, and addes a commandement of a full authority, if at least the record was right ; for he quotes a saying of our blessed Saviour out of the Gospel of the Nazarenes, *Nunquam lati sitis nisi cum fratrem vestrum in charitate videritis* ; Never be merry but when you see your brother in charity : and when you are merry, Saint James hath appointed a proper expression of it, and a fair entertainment to the passion ; *If any man be merry, let him sing Psalmes*. But Saint Bernard, who is also strict in this particular, yet he addes the temper. Though jesting be not fit for a Christian, *Interdum tamen si incidam, ferenda fortassis, referenda nunquam : magis interveniendum caute & prudenter nugacitati* : If they seldome happen, they are to be borne, but never to be returned and made a businesse of ; but we must rather interpose warily and prudently to hinder the growth and progresse of the trifle.

But concerning this cale of conscience, we are to remember, these holy persons found jesting to be a trade ; such were the *ridiculiarii* among the Romans, and the *γελωτοποιοι* among the Greeks ; and

A

B

C

D

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A and this trade, besides its own unworthinesse, was mingled with infinite impieties; and in the institution, and in all the circumstances of its practise, was not onely against all prudent severity; but against modesty and chastity, and was a licence in disparagement of vertue; and the most excellent things and persons were by it undervalued; that in this throng of evil circumstances finding a humour placed, which without infinite warinesse could never pretend to innocence, it is no wonder they forbad all; and so also did Saint Paul upon the same account. And in the same state of reproof to this day, are all that do as they did: such as are *professed jesters*, people that play the fool for money, whose employment and study is to unclothe themselves of the covers of reason, or modesty, that they may be laugh'd at. And let it be considered, how miserable every sinner is, if he does not deeply and truly repent; and when the man is wet with teares and covered with sorrow, crying out mightily against his sins, how ugly will it look when this is remembered the next day that he playes the fool, and raises his laughter louder then his prayers and yesterdaies groans, for no interest but that he may eat. A Penitent and a Jester is like a *Grecian* piece of money, on which were stamped a *Helena* on one side, and a *Hecuba* on the other, a *Rose* and a deadly *Aconite*, a *Paris* and an *Asop*, nothing was more contrary; and upon this account this folly was reprov'd by Saint Hieron, *Verum & hic a sanctis viris penitus propellenda, quibus magis convenit flere atque lugere; weeping and penitentiall sorrow, and the sweet troubles of pity and compassion become a holy person, much better then a scurrilous tongue.* But the whole state of this Question is briefly this.

Ubi supra.

1. If *jesting* be unseasonable, it is also intolerable; *ἔλεος ἀκαρῶν ἐν τοῖς βέλτοισιν δεινὸν κακόν.*
- D** 2. If it be immoderate, it is criminall, and a little thing here makes the excesse; it is so in the confines of folly, that as soon as it is out of doors it is in the regions of sin.
3. If it be in an ordinary person, it is dangerous; but if in an eminent, a consecrated, a wise, and extraordinary person, it is scandalous. *Inter seculares nuda sunt, in ore Sacerdotis blasphemie,* so St. Bernard.
4. If the matter be not of an indifferent nature, it becomes sinfull by giving countenance to a vice, or making vertue to become ridiculous.
- E** 5. If it be not watcht that it complies with all that hear, it becomes offensive and injurious.
6. If it be not intended to fair and lawfull purposes, it is fowle in the using.
7. If it be frequent, it combines and clusters into a formall sinne.
8. If

St. XXIII.

8. If it mingles with any sin, it puts on the nature of that new unworthinesse, beside the proper ugliness of the thing it self; and after all these, when can it be lawfull or apt for Christian entertainment?

The Ecclesiasticall History reports that many jests passed between St. Anthony the Father of the Hermits, and his Scholar St. Paul; and St. Hilary is reported to have been very pleasant, and of a facete, sweet, and more lively conversation; and indeed plaissance, and joy, and a lively spirit, and a pleasant conversation, and the innocent sweetness of a charitable humanity, is not forbidden; *plenum tamen sursum est & gratia sermonum non esse indecorum*, St. Ambrose affirmed; and here in my Text our conversation is commanded to be such, *ita dñi xpcy*, that it may minister grace, that is, favour, complacence, cheerfulness; and be acceptable and pleasant to the hearer: and so must be our conversation; it must be as far from fullness, as it ought to be from lightness; and a cheerful spirit is the best convoy for Religion; and though sadness does in some cases become a Christian, as being an Index of a pious minde, of compassion, and a wise proper resentment of things, yet it serves but one end, being usefull in the onely instance of repentance; and hath done us greatest works, not when it weeps and sighes, but when it hates and grows careful against sin. But cheerfulness and a festive spirit fills the soul full of harmony, it composes musick for Churches and hearts, it makes and publishes glorifications of God, it produces thankfulness and serves the ends of charity, and when the oyle of gladness runs over, it makes bright and tall emissions of light and holy fires, reaching up to a cloud, and making joy round about. And therefore since it is so innocent, and may be so pious and full of holy advantage, whatsoever can innocently minister to this holy joy does set forward the work of Religion and Charity. And indeed charity it self, which is the verticall top of all Religion, is nothing else but an union of joyes, concentrated in the heart; and reflected from all the angles of our life and intercourse. It is a rejoycing in God, a gladness in our neighbours good, a pleasure in doing good, a rejoycing with him; and without love we cannot have any joy at all. It is this that makes children to be a pleasure, and friendship to be so noble and divine a thing; and upon this account it is certaine that all that which can innocently make a man cheerful, does also make him charitable; for grief, and age, and sickness, and weariness, these are peevish and troublesome; but mirth and cheerfulness is content, and civil, and compliant, and communicative, and loves to do good, and fives up to felicity onely upon the wings of charity. In this account here is pleasure enough for a Christian in present, and if a facete discourse, and an amicable friendly mirth can refresh the spirit and take

A take it off from the vile temptations of peevish, despairing, uncomplying melancholy, it must needs be innocent and commendable. And we may as well be refreshed by a clean and a brisk discourse, as by the air of *Campanian* wines; and our faces and our heads, may as well be anointed and look pleasant with wit and friendly intercourse, as with the fat of the *Balsam-tree*; and such a conversation no wise man ever did, or ought to reprove. But when the jest hath teeth and nails, biting or scratching our Brother *, when it is loose and wanton *, when it is unreasonable *, and much, or many *, when it serves ill purposes *, or spends better time *, then it is the drunkenness of the soul, and makes the spirit fly away, seeking for a Temple where the mirth and the musick is solemn and religious.

B But above all the abuses which ever dishonoured the tongues of men, nothing more deserves the whip of an exterminating Angel, or the stings of scorpions, then *profane jesting*: which is a bringing of the Spirit of God to partake of the follies of a man; as if it were not enough for a man to be a fool, but the wisdom of God must be brought into those horrible scents: He that makes a jest of the words of Scripture, or of holy things, playes with thunder, and kisses the mouth of a Canon, just as it belches fire and death; he stakes heaven at spurn-point, and trips crosse and pile whether ever he shall see the face of God or no; he laughs at damnation, while he had rather lose God, then lose his jest; nay (which is the horror of all) he makes a jest of God himself, and the Spirit of the Father and the Son to become ridiculous. Some men use to read Scripture on their knees, and many with their heads uncovered; and all good men with fear and trembling; with reverence and grave attention. Search the Scriptures, for therein you hope to have life eternall; and All Scripture is written by inspiration of God, and is fit for instruction, for reproof, for exhortation, for doctrine, not for jesting; but he that makes that use of it, had better part with his eyes in jest, and give his heart to make a tennis-ball; and that I may speak the worst thing in the world of it, it is as like the materiall part of the sinne against the Holy Ghost, as jeering of a man is to abusing him; and no man can use it but he that wants wit and manners as well as he wants Religion.

C 3. The third instance of the *vain trifling conversation* and immoderate talking is, *revealing secrets*; which is a dismantling and renting of the robe from the privacies of humane intercourse; and it is worse then denying to restore that which was intrusted to our charge; for this not onely injures his neighbours right, but throws it away, and exposes it to his enemy; it is a denying to give a man his own arms, and delivering them to another, by whom he shall suffer mischief. He that intrusts a secret to his friend;

Ss. XXIII. goes thither as to sanctuary, and to violate the rites of that is *sacri-* A
ledge, and *profanation of friendship*, which is the *sister of Religion*,
 and the *mother of secular blessing*; a thing so sacred, that it chan-
 ges a Kingdome into a Church, and makes Interest to be Piety, and
 Justice to become Religion. But this mischief grows according
 to the subject matter and its effect; and the tongue of a babler
 may crush a mans bones, or break his fortune upon her own
 wheel; and what ever the effect be, yet of it self it is the betraying
 of a trust, and by *reproach*, oftentimes passes on to intolerable
 calamities, like a criminal to his scaffold through the execrable gates
 of Cities; And though it is infinitely worse then the secret is laid
 open out of spite or treachery, yet it is more foolish when it is
 discovered for no other end but to serve the itch of talking, or to
 seem to know, or to be accounted worthy of a trust; for so some
 men open their cabinets to shew only that a treasure is laid up, and
 that themselves were valued by their friend, when they were
 thought capable of a secret; *but they shall be so no more*; for he that
 by that means goes in pursuit of reputation, loses the substance by
 snatching at the shadow, and by desiring to be thought worthy of a
 secret, proves himself unworthy of friendship or society. D' *Avila*
 tells of a *French Marquess*, young and fond, to whom the Duke of
Guise had conveyed notice of the intended massacre, which when
 he had whispered into the Kings ear, where there was no danger
 of publication, but onely would seem a person worthy of such a
 trust, he was instantly murder'd, lest a vanity like that might un-
 lock so horrid a mystery.

I have nothing more to adde concerning this, but that if this vanity
 happens in the matters of Religion, it puts on some new circumstan-
 ces of deformity: And if he that ministers to the soules of men, and
 is appointed to *restore him that is overtaken in a fault*, shall pub-
 lish the secrets of a conscience, he prevaricates the bands of Nature
 and Religion, in stead of a Father he turns an Accuser, a *Δι' ὁρῶν*,
 he weakens the hearts of the penitent, and drives the repenting man
 from his remedy by making it to be intolerable; and so Religion
 becomes a scandal, and his duty is made his disgrace, and Christs
 yoke does bow his head unto the ground, and the secrets of the Spirit
 pass into the shames of the world, and all the sweetneses by which
 the severity of the duty are alleviated & made easie, are imbittered
 and become venomous by the tongue of a talking fool. *Valerius So-*
ranus was put to death by the old and braver *Romanes*, *ob meritum*
profana vocis, *quod contra interdictum Romæ nomen eloqui fuit*
ausus; because by prating he profan'd the secret of their Religion,
 and told abroad that name of the City which the *Tuscan* rites
 had commanded to be concealed, lest the enemies of the people
 should call from them their tutelar gods, which they could not doe
 but by telling the proper relation. And in Christianity all Nati-
 ons

A ons have contented to disgrace that Priest, who loves the pleasure of a fools tongue before the charity of souls, and the arts of the Spirit, and the nobleness of the Religion; and they have inflicted upon him all the censures of the Church, which in the capacity of an Ecclesiastical person he can suffer.

B These I reckon as the proper evils of the vain and trifling tongue; for though the effect passes into further mischief, yet the original is weakness and folly, and all that unworthiness which is not yet arrived at malice. But hither also upon the same account some other irregularities of speech are reducible, which although they are of a mixt nature, yet are properly acted by a vain and a loose tongue; and therefore here may be considered not improperly.

1. The first is common Swearing, against which St. Chrysostome spends twenty homilies: and by the number and weight of arguments hath left this testimony, that it is a foolish vice, but hard to be cured; infinitely unreasonable, but strangely prevailing; almost as much without remedy as it is without pleasure; for it enters first by folly, and grows by custome, and dwels with carelesness, and is nurs'd by irreligion, and want of the fear of God; it profanes the most holy things, and mingles dirt with the beames of the Sun, follies and trifling talke interweav'd and knit together with the sacred name of God; it placeth the most excellent of things in the meanest and basest circumstances, it brings the secrets of heaven into the streets, dead mens bones into the Temple; Nothing is a greater sacriledge then to prostitute the great name of God to the petulancy of an idle tongue, and blend it as an expletive to fill up the emptiness of a weak discourse. The name of God is so sacred, so mighty, that it rends mountains, it opens the bowels of the deepest rocks, it casts out Devils, and makes Hell to tremble, and fills all the regions of Heaven with joy; the name of God is our strength and confidence, the object of our worshippings, and the security of all our hopes; and when God had given himselfe a Name, and immur'd it with dread and reverence, like the garden of Eden with the swords of Cherubims, and none durst speak it but he whose lips were hallowed, and that at holy and solemn times, in a most holy and solemn place; I mean the High Priest of the Jews at the solemnities when he entred into the sanctuary, then he taught all the world the majesty and veneration of his Name; and therefore it was, that God made restraints upon our conceptions and expressions of him: and as he was infinitely curious, that from all the appearances he made to them, they should not depict or ingrave any image of him; so he took care that even the tongue should be restrained, and not be too free in forming images and representments of his Name; and therefore as God drew their eyes from vanity, by putting his Name amongst them, and representing no shape; so even when he had put his name amongst them;

S. XXIII.

them, he took it off from the tongue and placed it before the eye; for *Jehovah* was so written on the Priests Mitre, that all might see and read, but none speak it but the Priest. But besides all this, there is one great thing concerning the Name of God, beyond all that can be spoken or imagined else; and that is, that when God the Father was pleased to pour forth all his glories, and imprint them upon his holy Son in his exaltation, it was by giving him his *holy Name*, the *Tetragrammaton* or *Jehovah* made articulate; to signify *God manifested in the flesh*; and so he wore the character of God, and became the bright image of his person.

Now all these great things concerning the Name of God are infinite reproofes of common and vain swearing by it, Gods name is left us here to pray by, to hope in, to be the instrument and conveyance of our worshippings, to be the witness of truth and the Judge of secrets, the end of strife and the avenger of perjury, the discerners of right and the severe exacter of all wrongs; and shall all this be unhallowed by impudent talking of God without sense, or fear, or notices, or reverence, or observation?

One thing more I have to adde against this vice of a foolish tongue, and that is, that as much prating fills the discourse with lying, so this trifling swearing changes every trifling lye into a horrid perjury; and this was noted by St. James, *But above all things swear not at all*, *ἵνα μὴ ἐν ὀρκῷ πτωχῆσθε* that ye may not fall into condemnation; so we read it, following the Arabian, Syrian, and Latin books, and some Greek Copies; and it signifies, that all such swearing and putting fierce appendages to every word, like great iron bars to a straw basket, or the curtains of a tent, is a direct condemnation of our selves: For while we by much talking regard truth too little, and yet bind up our trifles with so severe a band, we are condemned by our own words; for men are made to expect what you bound upon them by an oath, and account your trifle to be serious; of which when you faile, you have given sentence against your selfe: And this is agreeable to those words of our blessed Saviour, *Of every idle word you shall give account; for by thy words thou shalt be condemned, and by thy words thou shalt be justified*. But there is another reading of these words, which hath great emphasis and power, in this article, *Swear not at all*, *ἵνα μὴ εἰς ὑποκρίσιν ὀρκισθῆτε*, that you may not fall into hypocrisie, that is, into the disreputation of a lying, deceiving, coulening person; for he that will put his oath to every common word, makes no great matter of an oath; for in swearing commonly, he must needs sometimes swear without consideration, and therefore without truth; and he that does so in any company, tells the world he makes no great matter of being perjured.

All

Chap. 5. v. 12.

Matth. 19.

A All these things put together may take off our wonder at St. James expression, of *πρὸ πάντων, above all things swear not,*] it is a thing so highly to be regarded, and yet is so little considered, that it is hard to say, whether there be in the world any instance in which men are so carelesse of their danger and damnation, as in this. St. XXIII

The next appendage of vain and trifling speech is contention, wrangling and perpetuall talke, proceeding from the spirit of contradiction: *Profert enim mores plerumque oratio, & animi secreta detegit: Nec sine causâ Græci prodiderunt, ut vivat quemque etiam dicere* saith Quintilian: For the most part, a mans words betray his manners, and unlocks the secrets of the mind: And it was not without cause that the Greeks said, As a man lives so he speaks; for so indeed Menander, ἀνδρὲς χαλεποὶ ἐν λόγῳ γινώσκονται, and Aristides, οἱ ὁ δὲ τὸ πᾶν, τοῦτο δὲ ὁ λόγος: So that it is a signe of a peevish, an angry and quarrelling disposition, to be disputative, and busie in Questions, and impertinent oppositions.

C You shall meet with some men (such were the Sceptics, and such were the Academics of old) who will not endure any man shall be of their opinion, and will not suffer men to speak truth, or to consent to their own propositions, but will put every man to fight for his own possessions, disturbing the rest of truth, and all the dwellings of unity and consent; *clamosum altercatorem*, Quintilian calls such a one. This is *περὶ σπύσμα καρδίας*, an overflowing of the heart and of the gall; and it makes men troublesome, and intricates all wise discourses, and throws a cloud upon the face of truth, and while men contend for truth, error drest in the same habit slips into her chair, and all the litigants court her for the divine sister of wisdom. *Nimium altercando veritas amittitur*: There is noyse but no harmony, fighting but no victory, talking but no learning, all are teachers and all are wilfull, every man is angry, and without reason and without charity.

Ἐγγὺς ἔχων στόμα θῆρον, ἔπῃ ξίφος, ἀσπίδα φωνήν,

Their mouth is a spear, their language is a two-edged sword, their throat is a shield, (as Nonnus his expression is) and the clamors and noises of this folly is that which St. Paul reproves in this Chapter. Let all bitterness and clamor be put away. People that contend earnestly, talk loud; *Clamor equus est ira, cum prostraveris, equitem dejeceris* saith St. Chrysostome, Anger rides upon noyse as upon a horse, still the noyse, and the rider is in the dirt; and indeed so to do is an act of fine strength, and the clearest spirituall force that can be exercised in this instance; and though it be hard in the midst of a violent motion instantly to stop, yet by strength and good conduct it may be done. But he whose tongue rides upon passion, and is spur'd by violence and contention, is like a horse or mule without a bridle,

SE. XXIII.

and without understanding, *ἄνθρωπος ὁ κηρυττανὸς εἰς σωππὸν ἐστὶ*, No person that is clamorous can be wise.

These are the vanities and evil fruits of the easie talker; the instances of a trifling impertinent conversation; and yet it is observable, that although the instances in the beginning be onely vain, yet in the issue and effects they are troublesome and full of mischief: and that we may perceive, that even all effusion and multitude of language and vainer talk cannot be innocent, we may observe that there are many good things which are wholly spoil'd if they do but touch the tongue; they are spoyl'd with speaking: such as is the sweetest of all Christian graces, *humility*, and the noblest actions of *humanity*, the *doing favours*, and *acts of kindnesse*. If you speak of them, you pay your self, and lose your kindnesse; *humility* is by talking changed into *pride* and *hypocrosie*, and *patience* passes into *peevishnesse*, and *secret trust* into *perfidiousnesse*, and *modesty* into *dissolution*, and *judgement* into *censure*; but by *silence* and a *restrained tongue* all the first mischiefs are avoyded, and all these graces preserved.

Serm.

S E R M O N, XXIV.

Part III.

Of Slander and Flattery.

HE that is twice asked a Question, and then answers, is to be excused if he answers weakly. But he that speaks before he be asked, had need take care he speak wisely, for if he does not, he hath no excuse; and if he does, yet it loses half its beauty; and therefore the old man gave good counsell in the Comedy to the Boy, ὦ παῖ σιώπα, πολλὰ ἔχει σιγὴ καλὰ. The profits of a restrained modest tongue cannot easily be numbred any more then the evils of an unbridled and dissolute. But they were but infant mischiefs, which for the most part we have already observed, as the issues of vain and idle talking; but there are two spirits worse then these: 1. *The spirit of detraction*; and 2. *The spirit of flattery*. The first is Διαβολή, from whence the Devil hath his name, He is an *Accuser of the brethren*. But the second is worse; it is θανάτηρος or θανάσιμος, damnable and deadly; it is the nurse of vice, and the poyson of the soul. These are σαρκεῖ λόγοι, *sovre and filthy communications*; the first is rude, but the latter is most mischievous, and both of them to be avoyded like death, or the despairing murmurs of the damned.

1. Let no calumny, no slander, detraacting communication proceed out of your mouth; the first sort of this is that which the Apostle calls *whispering*, which signifies to abuse our neighbour secretly, by telling a private story of him.

S. XXIV

— *linguæque refert audita susurro,*

for here the man playes a fine game as he supposes, a mischief without a witnesse,

— *φιλολοιδοριο γλώσσης βέλεμενα ἄκρυα,*

as *Anacreon* calls them; the light, swift arrows of a calumniating tongue; they pierce into the heart and bowels of the man speedily. These are those which the holy Scripture notes by the disgracefull name of *Talebearers*: *Thou shalt not go up and down as a Talebearer among the people*; for there are six things which God hates, (saith *Solomon*) yea the seventh is an abomination unto him, it is *βδέλυγμα*, as bad and as much hated by God as an idol, and that is, a *whisperer*, or *tale-bearer* that soweth contention amongst brethren. This kind of communication was called *συκοφαντία* among the *Greeks*, and was as much hated as the *Publicans* among the *Jews*, *πονηθὲν ἄνδρες Ἀθηναῖοι, πονηθὲν συκοφάντης*, It is a vile thing, O ye *Athenians*, it is a vile thing for a man to be a *Sycophant*, or a *Tale-bearer*, and the dearest friendships in the world cannot be secure where such whisperers are attended to.

*Te fingente nefas Pyladen occisset Orestes,
Thesea Pirithoi destituisse amor:
Tu Siculos fratres, Et majus nomen Atridas,
Et Leda poterat dissociare genus.*

But this crime is a conjugation of evils, and is productive of infinite mischiefs; it undermines peace, and saps the foundation of friendship; it destroyes families, and rends in pieces the very heart and vitall parts of charity; it makes an evil man, party, and witnesse, and judge, and executioner of the Innocent, who is hurt though he deserv'd it not;

Et si non aliqua nocuisses, mortuus esses,

and no mans interest nor reputation, no mans peace or safety can abide, where this nurse of jealousy, and parent of contention, like the earwig creeps in at the ear, and makes a diseased noyse, and scandalous murmur.

2. But such tongues as these, where they dare, and where they can safely, love to speak louder, and then it is *detraction*; when men under the colour of friendship will certainly wound the reputation of a man, while by speaking somethings of him fairly, he shall without suspicion be beleev'd when he speaks evil of him; such

Levit. 19. 6.

Prov. 6. 17. &
26. 20.

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A such was he that Horace speaks of, *Me Capitolinus convivore usus amicitiae, &c.* Capitolinus is my friend, and we have long liv'd together, and obliged each other by mutuall endearments, and I am glad he is acquitted by the criminall Judges,

St. XXXIV

Sed tamen admiror, quo pacto judicium illud Fugerit——

yet I confesse I wonder how he should escape; but I'll say no more, because he is my friend. *Καυδὸς γὰρ ἐστὶ τῆς ἔτι τοῦ εἰρηται τοῦ διαβολῆς, τὸ μὴ λέγοντας ἀλλ' ἐπαινεύοντας λυμάλιναις*, sayes Polybius; This is a new way of accusation to destroy a man by praises. These men strike obliquely like a wilde swine, or the *δι' ἐν λυγρῆς ἐλπίδι* ἐπὶ τοῦ ὤμου ἔχουσι τὰ κλέετα, or like buls in a yoke, they have horns upon their necks, and do you a mischief when they plough your ground; and as *Joab* slew *Abner*, he took him by the beard and kissed him, and smot him under the fift rib that he died; so doth the detraacting tongue, like the smooth tongued lightning, it will break your bones when it kisses the flesh; so *Syphax* did secretly wound *Massinissa*, and made *Scipio* watchfull and implacable against *Sophonisba*, onely by commending her beauty and her wit, her constancy and unalterable love to her Country, and by telling how much himself was forc'd to break his faith by the tyranny of her prevailing charmes. This is that which the Apostle calls *πονηρία*, a crafty and deceitfull way of hurting, and renders a mans tongue venomous as the tongue of a serpent, that bites even though he be charm'd.

3. But the next is more violent, and that is railing or reviling; which Aristotle in his Rhetoricks sayes is very often the vice of boyes and of rich men, who out of folly or pride, want of manners, or want of the measures of a man, wisdom and the just proportions of his brethren, do use those that erre before them most scornfully and unworthily; and Tacitus noted it of the *Claudian* family in Rome, an old and inbred pride and scornfulnesse made them apt to abuse all that fell under their power and displeasure; *Quorum superbiam frustra per obsequium et modestiam effugeres*; No observance, no prudence, no modesty can escape the reproaches of such insolent and high talkers. A Gellius tells of a boy that would give every one that he met a box on the ear; and some men will give foul words, having a tongue rough as a Cat, and biting like an Adder, and all their reproofes are direct scoldings, their common entercourse is open contumely. There have been in these last ages examples of Judges who would reproach the condemned and miserable criminal, deriding his calamity, and reviling his person. Nero did so to *Thraseas*, and the old Heathens to the primitive Martyrs, *percutibus addita ludibria*,

Se XXXIV.

James 3.

bra, said Facious of them, they crucified them again by putting them to suffer the shame of their fouler language, they rail'd at them when they bowed their heads upon the crosse, and groan'd forth the saddest accents of approaching death. This is that evil that possessed those of whom the Psalmist speaks. Our tongues are our owne, we are they that ought to speak, who is Lord over us? That is, our tongues cannot be restrained; and St. James said something of this, The tongue is an unruly member which no man can tame; that is, no private person, but a publick may; for he that can rule the tongue, is fit also to govern the whole body, that is, the Church or Congregation; Magistrates and the Governours of souls, they are by severity to restrain this inordination, which indeed is a foul one.

no evil is worse or of more open violence to the rest and reputation of men, then a reproachfull tongue. And it were well if we considered this evil, to avoid it in those instances, by which our conversation is daily stain'd. Are we not often too imperious against our servants? Do we not entertain and feed our own anger with vile and base language? Do not we chastise a servants folly or mistake, his error, or his chance, with language fit to be used by none but vile persons, and towards none but dogs? Our blessed Saviour restraining the hostility and murder of the tongue, threatens hell fire to them that call their brother fool; meaning, that all language which does really and by intention disgrace him in the greater instances, is as directly against the charity of the Gospel, as killing a man was against the severity and justice of the law. And although the word it selfe may be used to reprove the indiscretions, and carelesse follies of an idle person, yet it must be used onely in order to his amendment, * by an authorized person, * in the limits of a just reproof, * upon just occasion, * and so as may not do him mischief in the event of things. For so we finde that our Blessed Saviour call'd his Disciples, *avochrug*, foolish; and St. James used *sympare nash*, vain man, signifying the same with the forbidden *raca*, words, vain, useless, or empty and St. Paul calls the Galatians, *mad*, and *foolish*, and *bewitcheds*; and Christ called Herod, *Fox*; and St. John called the Pharisees, *the generation of vipers*; and all this matter is wholly determined by the manner, and with what minde it is done. If it be for correction and reproof towards persons that deserve it, and by persons whose authority can warrant a just and severe reproof, and this also be done prudently, safely, and usefully, it is not *contumely*; But when men upon all occasions revile an offending person, lessning his value, sowing his spirit, and his life, despising his infirmities,

Matth. 17. 19
Luke 24. 25.

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A ties, tragically expressing his lightest misdemeanour, *ἐν τῷ μέγιστῳ ἀπαρνησάμενος* or *ἐν τῷ μέγιστῳ ἀρνησάμενος*, being tyrannically declamatory, and intolerably angry for a trifle, these are such, who, as *Apollonius* the Philosopher said, will not suffer the offending person to know when his fault is great, and when 'tis little. For they who alwayes put on a supreme anger, or expresse the lesse anger with the highest reproaches, can do no more to him that steals, then to him that breaks a crysell: *Non plus a quo, non distius a quo*, was a good rule for reprehension of offending servants; But no more anger, no more severe language then the thing deserves; If you chide too long, your reproof is changed into reproach; if too bitterly, it becomes railing; if too loud, it is immodest; if too publick, it is like a dog.

B

Τὸ δ' ἐπιδιδόναι εἰς τὰ τῶν δόγων τρεῖς ἐν τῷ μέγιστῳ ἀρνησάμενος
Ἐν τῷ μέγιστῳ ἀρνησάμενος

so the man told his wife in the Greek Comedy; To follow me in the streets with thy clamorous tongue is to do as dogs do, not as persons civil or religious.

C

4. The fourth instance of the calumniating filthy communication, is that which we properly call slander, or the inventing evil things, falsely imputing crimes to our neighbour: *Falsum crimen quasi venenatam telum*, (said Cicero) A false tongue or a foul lie against a mans reputation, is like a poysoned arrow, it makes the wound deadly, and every scratch to be incurable. *Promptissima vindicta contumelia*, said one, To reproach and rail is a revenge that every girl can take. But falsely to accuse is spitefull as Hel, and deadly as the blood of Dragons.

D

Stoicus occidit Baram, delator amicum.

This is the direct murder of the Tongue, for life and death are in the hand of the tongue, said the Hebrew proverb, and it was esteemed to vile a thing, that when *Jesabel* commanded the Elders of *Israel* to suborn false witnesses against *Naboth*, she gave them instructions to take two men, the sons of Belial; none else were fit for the employment.

E

Quid non audebis perfida lingua loqui?

This was it that broke *Ephraim* in judgement, and executed the fierce anger of the Lord upon him; God gave him over to be oppressed by a false witness; *quantum capis ubi pos fordes*, therefore he suffered calumny, and was overthrown in judgement. This was it that humbled *Joseph* in fetters, and the iron entered into his soul;

but

S. XXIV

Levit. 6.

Zech. 7.

Luke 3.

c. II.

l. 6. c. 7.

but it crushed him not so much as the false tongue of his revengefull Mistresse, until his cause was known, and the word of the Lord tried him. This was it that slew *Abimelech*, and endanger'd *David*; it was a sword in *manu lingue Doeg*, in the hand of *Doeg's* tongue. By this *Siba* cut off the legs of *Mephiboseth*, and made his reputation lame for ever; it thrust *Jeremy* into the dungeon, and carried *Susanna* to her stake, and our Lord to his Crosse; and therefore against the dangers of a slandering tongue, all lawes have so cautiously arm'd themselves, that besides the severest prohibitions of God often recorded in both Testaments, God hath chosen it to be one of his appellatives to be the Defender of them, a party for those, whose innocency and defencelesse state makes them most apt to be undone by this evil spirit; I mean pupils, and widowes, the poor, and the oppressed. And in pursuance of this charity the Imperiall Lawes have invented a *juramentum de calumniâ*, an oath to be exhibited to the Actor, or Plaintiff, that he beleeves himself to have a just cause, and that he does not implead his adversary *calumniandi animo*, with false instances, and indefensible allegations; and the Defendant is to swear that he thinks himself to use onely just defences, and perfect instances of resisting; and both of them obliged themselves, that they would exact no prooffe but what was necessary to the truth of the Cause. And all this defence was nothing but necessary guards. For, a spear, and a sword, and an arrow is a man that speaketh false witnessse against his neighbour. And therefore the lawes of God added yet another bar against this evil, and the false Accuser was to suffer the punishment of the objected crime; and as if this were not sufficient, God hath in severall ages wrought miracles, and raised the dead to life, that by such strange appearances they might relieve the oppressed Innocent, and load the false accusing Tongue with shame and horrible confusion. So it happen'd in the case of *Susanna*, the spirit of a man was put into the heart of a childe to acquit the vertuous woman; and so it was in the case of *Gregory* Bishop of *Agrigentum*, falsely accused by *Sabinus* and *Crescentius*; Gods power cast the Devil out of *Eudocia*, the Devil or spirit of Slander, and compelled her to speak the truth. *St. Austin* in his Book *De curâ pro mortuis*, tels of a dead Father that appeared to his oppressed Son, and in a great matter of Law delivered him from the teeth of false accusation. So was the Church of *Monts* rescued by the appearance of *Aia* the deceased wife of *Hidulphus* their Earle, as appears in the *Hanovian* story; and the *Polonian Chronicles* tell the like of *Stanislaus* Bishop of *Cracovia*, almost oppressed by the anger and calumny of *Boleslaus* their King; God relieved him by the testimony of *St. Peter* their Bishop, or a Phantasme like him. But whether these records may be credited or no, I contend not; yet it is very materiall which *Eusebius* relates of the three false witnesses accusing *Narcissus* Bishop of *Jerusalem*, of an infamous crime, which they did, affirming it under

A

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D

E

- A** under severall curses, the first wishing that if he said false, God would destroy him with fire; the second, that he might die of the Kings evil; the third, that he might be blind: and so it came to passe; the first being surpris'd with fire in his own roof, amaz'd and intricat'd, confounded and despairing, paid the price of his slander with the pains of most fearfull flames: and the second perished by pieces, and Chirurgions, and torment: which when the third saw, he repented of his fault, cried mightily for pardon, but wept so bitterly, and found at the same time the reward of his calumny, and the acceptance of his repentance: κακουργεῖν ἔδδεν διαβολῆς ἐστὶ τὰ, said *Cleanthes*, nothing is more operative of spitefull and malicious purposes, then the calumniating Tongue. In the Temple at *Smyrna* there were Looking-glasses which represented the best face as crooked, ugly, and deformed; the *Greeks* call these ἐτεχρόχημα and παεδοχρεα: and so is every false tongue; it lies in the face of heaven, and abuses the ears of justice, it oppresses the Innocent, and is secretly revenged of vertue, it defeats all the charity of laws, and arms the supreme power, and makes it strike the Innocent; it makes frequent appeals to be made to heaven, and causes an oath in stead of being the end of strife, to be the beginning of mischief; it calls the name and testimony of God to seal an injury; it feeds and nourishes cruell anger, but mocks justice, and makes mercy weep her selfe into pity, and mourn because she cannot help the Innocent.

5. The last instance of this evil I shall now represent is *Cursing*; concerning which I have this onely to say; that although the caulelesse curse shall return upon the tongue that spake it, yet because very often there is a fault on both sides, when there is reviling or cursing on either, the danger of a cursing tongue is highly to be declined, as the biting of a mad-dog, or the tongue of a smitten serpent. For as envy is in the evil eye, so is cursing in the reproachfull tongue; it is a kinde of venome and witchcraft, an instrument by which God oftentimes punishes anger and uncharitableness; and by which the Devil gets power over the bodies and interests of men: For he that works by *Thessalic ceremonies*, by charmes, and non-sense words, by figures and insignificant characterismes, by images and by rags, by circles and imperfect noyles, hath more advantage and reall title to the opportunities of mischief, by the cursing tongue; and though God is infinitely more ready to do acts of kindenesse then of punishment, yet God is not so catelesse a regarder of the violent and passionate wishes of men, but he gives some over to punishment, and chastises the follies of rage, and the madnesse of the tongue by suffering it to passe into a further mischief then the harsh sound and horrible accents of the evil language. By the tongue we bless God and curse men (saith *St. James*) λόγος οὗτός ἐστιν καταδίκη, reproaching is cursing; and both of them opposed to εὐλογία, to blessing;

St. XXIV. *sing*; and there are *many times* and seasons in which both of them passe into reall effect. These are the particulars of the second.

3. I am now to instance in the third sort of *filthy communication*, that in which the Devil does the most mischief, by which he undoes souls; by which he is worse then *Διδόλων*, an *Accuser*: For though he accuses maliciously, and instances spitefully, and heaps objections diligently, and aggravates bitterly, and with all his powers endeavors to represent the separate souls to God as polluted and unfit to come into his presence, yet this malice is ineffective, because the scenes are acted before the *wise Judge* of Men and Angels, who cannot be abused; before *our Father*, and *our Lord*, who knows whereof we be made, and remembreth that we are but dust; before *our Saviour*, and *our elder Brother*, who hath felt our infirmities, and knows how to pity, to excuse, and to answer for us: But though this accusation of us cannot hurt them who will not hurt themselves, yet this malice is prevailing when the spirit of flattery is let forth upon us. This is the *Ἀπολλύων*, the *Destroyer*, and is the most contrary thing to charity in the whole world: and St. Paul noted it in his character of Charity, *ἡ ἀγάπη ἐ περπερεύεται*, Charity vaunteth not it self, so we translate it, but certainly not exactly, for it signifieth easiness, complying foolishly, and flattering, Charity flattereth not, *τί ἐστὶ τὸ περπερεύειν*; *πάνθ μὴ διὰ χρείαν, ἀλλὰ διὰ καλλωπισμὸν παραλαμβάνεται*, saith *Suidas* out of St. Basil, it signifies any thing that serves rather for ornament then for use, for pleasure then for profit.

*Et eo plebuntur Poeta quàm suo vitio sapiens,
Dubitabilitate nimia vestra aut perperitudine.*

saith the *Comedy*; the Poets suffer more by your easinesse and flattery, then by their own fault. And this is it which St. Paul sayes is against charity. For if to call a man fool and vitious, be so high an injury, we may thence esteem what a great calamity it is to be so; and therefore he that makes him so, or takes a course he shall not become other, is the vilest enemy to his person, and his felicity; and this is the mischief that is done by flattery; it is a designe against the wisdom, against the repentance, against the growth and promotion of a mans soul. He that perswades an ugly, deformed man, that he is handsome, a short man that he is tall, a bald man that he hath a good head of hair, makes him to become ridiculous and a fool, but does no other mischief. But he that perswades his friend that is a goat in his manners, that he is a holy and a chaste person, or that his loosenesse is a signe of a quick spirit, or that it is not dangerous but easily pardonable, a trick of youth, a habit that old age will lay aside as a man pares his nails, this man hath given great advantage to his friends mischief; he hath made it grow in

- A** in all the dimensions of the sin, till it grows intolerable, and perhaps unpardonable. And let it be considered, what a fearfull destruction and contradiction of friendship or service it is, so to love my self and my little interest, as to preferre it before the soul of him whom I ought to love. By my flattery I lay a snare to get 20 l. and rather then lose this contemptible sum of money, I will throw him that shall give it me (as far as I can) into hell, there to roar beyond all the measures of time or patience. Can any hatred be more, or love be lesse, can any expression of spite be greater, then that it be said, you will not part with 20 l. to save your Friends, or your Patrons, or your Brothers soul? and so it is with him that invites him to; or confirms him in his folly, in hopes of getting something from him; he will see him die, and die eternally, and help forward that damnation, so he may get that little by it. Every state is set in the midst of danger, as all trees are set in the wind, but the tallest endure the greatest violence of tempest: No man flatters a begger; if he does a slovenly and a rude crime, it is entertained with ruder language and the mean man may possibly be affrighted from his fault, while it is made so uneasie to him by the scorn and harsh reproaches of the mighty. But Princes and Nobles often die with this disease: And
- C** when the *Courtiers* of *Alexander* counterfeited his wry neck, and the *Servants* of the *Sicilian Tyrant* pretended themselves dim-sighted and on purpose rushed one against another, and overthrew the meat as it was served to his table; onely because the Prince was short-sighted, they gave them sufficient instances in what state of affairs they stood with them that waited; it was certain they would commend every foolish answer, and pretend subtilty in every absurd question, and make a petition that their base actions might passe into a law, and be made to be the honour and sanctity of all the people: and what proportions or wayes can such great personages have to-
- D** wards felicity, when their vice shall be allowed and praised, every action that is but tolerable shall be accounted heroically, and if it be intolerable among the wise, it shall be called vertuous among the flatterers? *Carneades* said bitterly, but it had in it too many degrees of truth; that Princes and great personages never learn to do any thing perfectly well, but to ride the great horse; *quia scil. ferociens bestia adulari non didicit*, because the proud beast knows not how to flatter, but will as soon throw him off from his back as he will shake off the son of a Potter. But a flatterer is like a neighing Horse, that neigheth under every rider, and is pleased with every thing, and commends all that he sees, and tempts to mischief, and cares not, so his friend may but perish pleasantly. And indeed that is a calamity that undoes many a soul; we so love our peace, and sit so easily upon our own good opinions, and are so apt to flatter our selves, and leane upon our own false supports, that we cannot endure to be disturb'd or awakened from our pleasing lethargy. For we care not to be

safe,

St. XXIV

safe, but to be *secure*, not to escape hell, but to live pleasantly; we are not solicitous of the event, but of the way thither, and it is sufficient, if we be perswaded all is well; in the mean time we are careless whether indeed it be so or no, and therefore we give pensions to fools and vile persons to abuse us, and couzen us of felicity. But this evil puts on severall shapes, which we must discover, that they may not couzen us without our observation. For all men are not capable of an open flattery. And therefore some will dresse their hypocrisie and illusion so, that you may feel the pleasure, and but secretly perceive the compliance and tenderesse to serve the ends of your folly? *Perit procuri, si latet*, said *Plancus*, If you be not perceived, you lose your reward; if you be too open, you lose it worse,

1. Some flatter by giving great names, and propounding great examples; and thus the *Egyptian* villains hung a Tumblers rope upon their Prince, and a Pipers whistle; because they called their *Ptolomy* by the name of *Apollo* their God of Musick. This put buskins upon *Nero*, and made him fiddle in all the great Towns of *Greece*. When their Lords were Drunkards, they called them *Bacchus*; when they were Wrestlers, they saluted them by the name of *Hercules*; and some were so vain as to think themselves commended, when their Flatterers told aloud, that *they had drunk more then Alexander the Conquerour*. And indeed nothing more abuses easie fools, that onely seek for an excuse for their wickednesse, a Patron for their vice, a warrant for their sleepey peace, then to tell stories of great examples remarked for the instances of their temptation. When old *Cato* commended meretricious mixtures, and to prevent adulteries permitted fornication, the youth of the succeeding ages had warrant enough to go *ad olentes formices*, into their chambers of filthy pleasure;

*Quidam notus homo cum exiret fornice; malle
Virtute esto (inquit) sententia dia Catonis:*

And it would passe the goblets in a freer circle, if a flattering man shall but say, *Narratur & prisci Catonis saepe mero caluisse virtus*, that old *Cato* would drink hard at Sun-set. When *Varro* had noted, that wise and severe *Salust*, who by excellent sententious words had reproved the follies of lust, was himself taken in adultery. The *Romane* youth did hug their vice, and thought it grew upon their nature like a mans beard, and that the wisest men would lay their heads upon that threshold; and *Seneca* tells that the women of that age despised the adultery of one man only; and hated it like marriage, and despised that as want of breeding, and grandeur of spirit, because the braver *Spartans* did use to broed their children promiscuously, as the Herds-men do cattle from the fairest Bulls. And

Arrianus

A *Arrianus* tels that the women would defend their balenefse by the doctrine of *Plato*, who maintain'd the community of women. This sort of flattery is therefore more dangerous, because it makes the temptation ready for mischief, apted and dressed with proper, materiall, and imitable circumstances. The way of discourse is far about, but evil examples kill quickly.

SE. XXIV.

2. Others flatter by imitation: for when a crime is rare and insolent, singular and out of fashion, it must be a great strength of malice and impudence that must entertain it; but the flattering man doing the vice of his Lord takes off the wonder, and the fear of being stared at; and so encourages it by making it popular and common. **B** *Plutarch* tels of one that divorced himself from his wife because his friend did so; that the other might be hardened in the mischief; and when *Plato* saw his Scholars stoop in the shoulders, and *Aristotle* observed his to stammer, they began to be lesse troubled with those imperfections which they thought common to themselves and others.

3. Some pretend a *rusticity* and down-right plainnesse, and upon the confidence of that, humour their friends vice, and flatter his ruine. *Seneca* observed it of some of his time; *alius quidam adulatione clam utebatur parci, alius ex aperto palam, rusticitate simulata, quasi simplicitas illa ars non sit.* They pretend they love not to dissemble, and therefore they cannot hide their thoughts; let their friend take it how he will, theny must commend that which commendable; and so man that is willing to dye quietly, is content with the honest heartinesse and down-right simplicity of him that with an artificiall rudenesse dres'd the flattery. **C**

4. Some will dispraise themselves that their friend may think better of himself, or lesse severely of his fault.

5. Others will reprove their friend for a trifle, but with a purpose to let him understand, that this is all; for the honest man would have told his friend if it had been worse.

D 6. Some will laugh and make a sport of a vice, and can hear their friend tell the cursed narrative of his adultery, of his drunkennesse, of his craft and unjust purchases; and all this shall prove but a merry scene; as if damnation were a thing to be laughed at, and the everlasting ruine of his friend were a very good jest. But thus the poor sinner shall not be affrighted from his danger, nor chastised by severe language, but the villain that eats his meat shall take him by the hand, and dance about the pit till he falls in, and dies with shame and folly. Thus the evil spirit puts on shapes enough; none to affright the man, but all to destroy him; and yet it is filthy enough when it is invested with its own character. **E**

τασηρ δλον το σωμα, πανταχη βλέπων
Ορθαλμους, ερπων τοις οδουσι θερον.

SE. XXIV. The Parasite or Flatterer is a beast that is all belly, looking round with his eye, watchfull, ugly, and deceitfull, and creeping on his teeth; they feed him, and kill them that reach him bread: for that's the nature of all Vipers.

I have this one thing onely to insert, and then the caution will be sufficient, viz. that we do not think all praise given to our friend to be flattery, though it be in his presence. For sometimes praise is the best conveyance for a precept, and it may nourish up an infant vertue, and make it grow up towards perfection, and its proper measures and rewards. *Friendship* does better please our friend than *flattery*, and though it was made also for vertue, yet it mingles pleasures in the chalice, εἰς ὀμνῶν ἐννε φιλῶς ἐμβλίσαι γλυκὺς, it is delicious to behold the face of a friendly and a sweet person; and it is not the office of a friend alwayes to be sower, or at any time morose; but free, open, and ingenuous, candid and humane, not denying to please, but ever refusing to abuse or corrupt. For as adulterine metals retain the lustre and colour of gold, but not the value; so *flattery* in imitation of *friendship* takes the face and outside of it, the delicious part; but the flatterer uses it to the interests of vice, and a friend by it serves vertue; and therefore *Plutarch* well compared *friendship* to medicinal oyntments, which however delicious they be, yet they are also usefull, and minister to healing. But *flattery* is sweet and adulterate, pleasant but without health. He therefore that justly commends his friend to promote and incourage his vertue, reconciles vertue with his friends affection, and makes it pleasant to be good; and he that does so, shall also better be suffered when he reproves, because the needing person shall finde that then is the opportunity and season of it, since he denied not to please so long as he could also profit. I onely add this advice, that since *selfe-love* is the serpents milk that feeds this viper *flattery*, we should do well to choke it with its mothers milk; I mean, learn to love our selves more, for then we should never endure to be flattered. For he that because he loves himselfe, loves to be flattered, does, because he loves himselfe, love to entertain a man to abuse him, to mock him, and to destroy him finally. But he that loves himself truly, will suffer fire, will endure to be burnt, so he may be purified; put to pain, so he may be restored to health; for of all sauces (said *Euenus*) sharpnesse, severity, and fire is the best.

Serm.

SERMON, XXV.

Part IV.

The Duties of the Tongue.

Ephes. 4. latter part of the 29. verse.

But that which is good to the use of edifying, that it may minister grace unto the hearers.



Loquendi ministros habemus homines, tacendi Deos, laid one; Men teach us to speak, and God teaches us to hold our tongue. The first we are taught by the lectures of our Schools; the latter, by the mysteries of the Temple. But now in the new institution, we have also a great Master of speaking; and though silence is one of the great paths of Innocence, yet Holy speaking is the instrument of Spirituall Charity, and is a glorification of God: and therefore this kinde of speaking is a degree of perfection beyond the wisdom and severity of silence. For although *garrulity* and foolish inordinate talking is a conjunction of folly and sin, and the prating man while he desires to get the love of them he converses with, incurs their hatred; while he would be admir'd, is laughed at; he spends much and gets nothing, he wrongs his friends and makes sport to his enemies, and injures himself; he is derided when he tells what others know, he is endangered if he tells a secret and what they know not; he is not beleaved when he tells good news, and when he tells ill news he is odious: and therefore that silence which is a cure of all this evil is an excellent portion of safety, and Religion, yet it is

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with holy speaking and innocent silence as it is with a *Hermit* and a *Bishop*; the first goes to a good school, but the second is proceeded ~~upwards greater perfection~~; and therefore the ~~practical life~~ of Ecclesiasticall Governours being found in the way of holinesse and zeal, is called ~~their perfection~~, a more excellent and perfect condition of life, and farre beyond the retirements and inoffensive life of thole innocent persons which do so much lesse of profit, by how much charity is better then meditation, and going to heaven by religion and charity, by serving God and converting souls, is better then going to heaven by prayers and secret thoughts: So it is with silence, and religious communication. That does not offend God, this glorifies him: That prevents Sin; this sets forward the interests of Religion. And therefore *Plutarch* said well, *Qui generosè & regio more instituuntur, primum tacere, deinde loqui discunt.* To be taught first to be silent, then to speak well and handsomely, is education fit for a Prince; and that is *Saint Paul's* method here: first we were taught how to restrain our tongues in the foregoing instances, and now we are called to imploy them in Religion.

1. We must speak that which is good] *ἀγαθόν τι*, any thing that may serve the ends of our God and of our Neighbour, in the measures of Religion and usefulness. But it is here as in all other propositions of Religion. God to us, who are in the body, and conducted by materiall phantasmes, and understanding nothing but what we feel, or is conveyed to us by the proportions of what we do or have, hath given us a Religion that is fitted to our condition and constitution. And therefore when we are commanded to love God, by this love Christ understands ~~obedience~~; when we are commanded to honour God, it is by singing and reciting his praises, and doing things which cause reputation and honour; and even here when we are commanded to speak that which is good, it is intimated in such good things which are really profitable, practically usefull; and here the measures of God are especially by the proportions of our Neighbour. And therefore, though speaking honourable things of God be an employment that does honour to our tongues and voyces, yet we must tune and compose even these notes so, as may best profit our neighbour; for so it must be *λόγος ἀγαθός*, good speech, such as is *εἰς ἐκδόχην τῆς χάριτος*, for the edification of necessity: the phrase is an *Hebraisme*, where the genitive case of a substantive is put for the adjective; and means, that our speech be apted to necessary edification, or such edification as is needfull to every mans particular case; that is, that we so order our communication, that it be apt to instruct the ignorant, to strengthen the weak, to recall the wanderer, to restrain the vicious, to comfort the disconsolate, to speak a word in season to every mans necessity, *ὡς δὲ χάρις*, that it may minister grace, some-

A something that may please and profit them, according as they shall need; all which I shall reduce to these three heads: SER. XXV.

1. To Instruct. 2. To Comfort. 3. To Reprove.

B 1. Our conversation must be *didaskiōs* apt to teach. For since all our hopes on our part depend upon our obedience to God, and conformity to our Lord Jesus, by whom our endeavours are sanctified and accepted, and our weaknesses are pardoned, and all our obedience relies upon, and is encouraged and grounded in faith, and faith is founded naturally and primarily in the understanding, we may observe that it is not onely reasonably to be expected, but experimentally felt, that in weak and ignorant understandings, there are no sufficient supports for the vigorousness of a holy life; there being nothing, or not enough to warrant and strengthen great resolutions, to reconcile our affections to difficulties, to make us patient of affronts, to receive deeper mortifications, and ruder usages, unlesse where an extraordinary grace supplies the want of ordinary notices, as the Apostles were enabled to their preachings: But he therefore that carries and imports into the understanding of his Brother, notices of faith, and incomes of spirituall propositions, and arguments of the Spirit, enables his Brother towards the work and practises of a holy life: and though every argument which the Spirit of God hath made and recorded in holy Scripture, is of it self inducement great enough to endear obedience; yet it is not so in the event of things to every mans infirmity, and need; but in the treasures of the Spirit, in the heaps and variety of institution, and wise discourses, there will not onely be enough to make a man without excuse, but sufficient to do his work and to cure his evil, and to fortifie his weaker parts, and to comply with his necessities; for although Gods sufficient grace is present to all that can use it, yet if there be no more then that, it is a sad consideration to remember, that there are but few that will be saved, if they be helped but with just so much as can possibly do the work: and this we may well be assured of, if we consider that God is never wanting to any man in what is simply necessary; but then if we adde this also, that of the vast numbers of men who might possibly be saved, so few really are so, we shall perceive that that grace which onely is sufficient, is not sufficient; *sufficient to the thing, is not sufficient for the person*; and therefore that God does usually give us more, and we need more yet;

D

E and unlesse God *works in us to will and to do*, we shall neither *will nor doe*; though to will be in the power of our hand, yet we will not will; it follows from hence that all they who will comply with Gods method of graciousnesse, and the necessities of their Brethren, must endeavour by all means, and in all their owne measures, and capacities to lay up treasures of notices and in-

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instructions in their Brothers soul, that by some argument or other
 they may be met withall and taken in every corner of their con-
 versation. Adde to this, that the duty of a man hath great varie-
 ty, and the souls of men are infinitely abused, and the perswasions
 of men are strangely divided, and the interests of men are a vio-
 lent and preternaturall declination from the strictnesses of vertue,
 and the resolutions of men are quickly altered, and very hardly to
 be secured, and the cases of conscience are numerous and intricate,
 and every state of life that hath its proper prejudice, and our no-
 tices are abused by our affections, and we shall perceive that men
 generally need knowledge enough to over-power all their passions,
 to root out their vicious inclinations, to master their prejudice, to
 answer objections, to resist temptations, to refresh their wear-
 inesse, to fixe their resolutions, and to determine their doubts; and
 therefore to see your brother in a state of ignorance, is to see him
 unfurnished and unprepared to all good works, a person safe no
 longer then till a temptation comes, and one that cannot be saved
 but by an absolute unlimited *predestination*, a favour of which he
 hath no promise, no security, no revelation; and although to do
 this, God hath appointed a speciall Order of men, the whole
Ecclesiasticall Order, whom he feeds at his own charges, and whom
 men rob at their own perill, yet this doth not disoblige others:
 for every Master of a family is to instruct, or cause his family to
 be instructed, and catechised; every Governour is to instruct his
 charge, every Man his Brother, not alwayes in person, but ever
 by all possible and just provisions. For if the people die for want
 of knowledge, *they who are set over them* shall also die for want
 of charity. Here therefore we must remember, that it is the du-
 ty of us all, in our severall measures and proportions, to in-
 struct those that need it, and whose necessity is made ready for
 our ministration; and let us tremble to think, what will be the
 sad account, which we shall make, when even our families are
 not taught in the fundamentals of Religion; for how can it bee
 possible for those who could not account concerning the stories of
 Christs life and death, the ministeries of their redemption, the
 foundation of all their hopes, the great argument of all their o-
 bediences; how can it be expected that they should ride in tri-
 umph over all the evils which the Devil, and the World, and their
 own follies daily present to them in the course of every dayes
 conversation? And it will be an ill returne to say, that God
 will require no more of them then he hath given them; for sup-
 pose that be true in your own sence, yet he will require it of thee,
 because thou gavest them no more; and however, it is a formi-
 dable danger, and a trifling hope for any man to put all the hopes
 of his being saved upon the onely stock of ignorance; for if his
 ignorance should never be accounted for, yet it may leave him in
 that

A that state in which his evils shall grow great, and his sins may be irremediable. Se. XXV.

2. Our Conversation must be *παρακλησις*, apt to comfort the disconsolate; and *then this*, men in present can feel no greater charity. For since half the duty of a Christian in this life consists in the exercise of passive graces, and the infinite variety of providence, and the perpetuall adversity of chances, and the dissatisfaction and emptiness that is in things themselves, and the weariness and anguish of our spirit does call us to the triall and exercise of patience even in the dayes of Sun-shine, and much more in the violent

B storms that shake our dwellings, and make our hearts tremble; God hath sent some Angels into the world, whose office it is to refresh the sorrowes of the poor, and to lighten the eyes of the disconsolate; he hath made some creatures whose powers are chiefly ordain'd to comfort; *wine*, and *oyle*, and *society*, *cordials* and *variety*; and *time* it self is checker'd with black and white; stay but till to morrow, and your present sorrow will be weary, and will lie down to rest. But this is not all. The third person of the holy Trinity is known to us by the name and dignity of the *Holy Ghost the Comforter*, and God glories in the appellation, that he is

C *the Father of mercies*, and *the God of all Comfort*, and therefore to minister in the Office is to become like God, and to imitate the charities of heaven; and God hath fitted mankind for it; he most needs it, and he feels his brothers wants by his own experience, and God hath given us speech, and the endearments of society, and pleasantness of conversation, and powers of seasonable discourse, arguments to allay the sorrow, by abating our apprehensions and taking out the sting, or telling the periods of comfort, or exciting hope, or urging a precept, and reconciling our affections,

D and reciting promises, or telling stories of the Divine mercy, or changing it into duty, or making the burden lesse by comparing it with greater, or by proving it to be lesse then we deserve, and that it is so intended, and may become the instrument of vertue. And certain it is, that as nothing can better do it, so there is nothing greater, for which God made our tongues, next to reciting his praises, then to minister comfort to a weary soul. And what greater measure can we have, then that we should bring joy to our brother, who with his dreary eyes looks to heaven and round about, and cannot finde so much rest as to lay his eye-lids close

E together, then that thy tongue should be tun'd with heavenly accents, and make the weary soul *to listen* for light and ease, and when he perceives that there is such a thing in the world, and in the order of things, as comfort and joy, *to begin* to break out from the prison of his sorrows at the door of sighes and tears, and by little and little melt into showres and refreshment? This is glory

to

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to thy voyce, and imployment fit for the brightest Angel. But so have I seen the Sunne kisse the frozen earth, which was bound up with the images of death, and the colder breath of the North; and then the waters break from their inclosures, and melt with joy, and runne in usefull channels; and the flies do rise againe from their little graves in walls, and dance a while in the air, to tell that there is joy within, and that the great mother of creatures will open the stock of her new refreshment, become usefull to mankind, and sing praises to her Redeemer: So is the heart of a sorrowfull man under the discourses of a wise Comforter, he breaks from the despairs of the grave, and the fetters and chains of sorrow, he blesses God, and he blesses thee, and hee feels his life returning; for to be miserable is death, but nothing is life but to be comforted; and God is pleased with no musick from below so much as in the thanksgiving songs of relieved Widows, of supported Orphans, of rejoycing, and comforted, and thankfull persons. This part of communication does the work of God and of our Neighbours, and bears us to heaven in streams of joy made by the overflowings of our brothers comfort. It is a fearfull thing to see a man despairing. None knows the sorrow and the intolerable anguish but themselves, and they that are damned; and so are all the loads of a wounded spirit, when the staffe of a mans broken fortune bowes his head to the ground, and sinks like an Osier under the violence of a mighty tempest. But therefore in proportion to this I may tell the excellency of the imployment, and the duty of that charity, which bears the dying and languishing soul from the frienges of hell to the seat of the brightest stars, where Gods face shines and reflects comforts for ever and ever. And though God hath for this especially intrusted his Ministers and Servants of the Church, and hath put into their hearts and notices great magazines of promises, and arguments of hope and arts of the Spirit, yet God does not alwayes send Angels on these Embassies, but sends a man *ut sit homo homini Deus*, that every good man in his season may be to his brother in the place of God, to comfort and restore him; and that it may appear, how much it is the duty of us all to minister comfort to our brother, we may remember that the same words and the same arguments do oftentimes more prevail upon our spirits when they are applied by the hand of another, then when they dwell in us, and come from our own discouragements. This is indeed λόγος & χάρις & ἀγάπη, it is εἰς διόδοσιν τῆς χάριτος, to the edification of our needs, and the greatest and most holy charity.

3. Our communication must in its just season be *ἐλεεινότης*, we must reprove our sinning brother; for the wounds of a friend are better then the kisses of an enemy (saith Solomon:) we imitate the office of the great Shepheard and Bishop of souls, if we go to

Prov. 27. 6.

seek

A seek and save that which was lost; and it is a fearful thing to see a friend go to hell undisturbed, when the arresting him in his horrid progresse may possibly make him to return; this is a course that will change our vile itch of judging and censuring others into an act of charity; it will alter slander into piety, detraction into counsell, revenge into friendly and most usefull offices, that the Vipers flesh may become *Mithridate*, and the Devil be defeated in his malicious imployment of our language. He is a miserable man, whom none dares tell of his faults so plainly, that he may understand his danger; and he that is incapable and impatient of reproof, can never become a good friend to any man. For besides that himself would never admonish his friend when he sins, (and if he would, why should not himself be glad of the same charity?) he is also proud, and *Scorner is his name*; he thinks himself exempt from the condition and failings of men, or if he does not, he had rather go to hell then be called to his way by an angry Sermon, or driven back by the sword of an Angel, or endure one blushing, for all his hopes and interests of heaven. It is no shame to be reprov'd, but to deserve it; but he that deserves it, and will do so still, shall increase his shame into confusion, and bring upon himself a sorrow bigger then the calamities of war, and plagues, and hospitals, and poverty. He onely is truly wise, and will be certainly happy, that so understands himself and hates his sin, that he will not nurse it, but get to himself a Reprover on purpose, whose *warrant* shall be *liberty*, whose *thanks* shall be *amendment*, whose *entertainment* shall be *obedience*; for a *flattering word* is like a bright Sun-shine to a sore Eye, it increases the trouble, and lessens the fight;

Hac demum sapiet dictio qua feriet;

D The severe word of the reproving man is wise and healthfull: But because all times, and all circumstances, and all persons are not fit for this imployment:

*et plurima sunt quae
Non audient homines persuasū dicere leon;*

E Some will not endure that a poor man, or an obliged person should reprove them, and themselves are often so unprofitable servants, that they will rather venture their friends damnation, then hazard their own interest; therefore in the performance of this duty of the usefull communication, the following measures are fit to be observed.

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1. Let not your reproof be publick and personall: if it be publick, it must be in generall; if it be personall, it must be in private; and this is expressly commanded by our Blessed Saviour: *If thy Brother offends, tell it him between him and thee*; for if it comes afterwards in case of contumacy to be declared in publick, it passes from *fraternall correction* to *Ecclesiasticall discipline*. When *Socrates* reprov'd *Plato* at a feast, *Plato* told him, it had been better he had told him his fault in private; for to speak it publicly is indecency: *Socrates* replied; and so it is for you publicly to condemn that indecency. For it is the nature of man to be spitefull when he is shamed, and to esteem that the worst of evils, and therefore to take impudence and perseverance for its cover, when his shame is naked: And for this indiscretion *Aristomenes* the Tutor of *Ptolemy*, who before the *Corinthian* Embassadors reprov'd the King for sleeping at the solemne audience, profited nothing, but enraged the Prince, and was himself forced to drink poyson. But this warinesse is not always necessary. For 1. a publick and an authorized person, may do it publickly, and may name the person as himself shall judge expedient.

—secut *Lucilius urbem*:

Te Lupe, te Muti; & genuinum fregit in illis:

Omne vaser vitium —

Lucilius was a Cenfor of manners, and by his office he had warrant and authority. 2. There are also some cases in which a publick reproof is prudent, and that is when the crime is great, but not understood to be any at all; for then it is *Instruction* and *Catechisme*, and layes aside the affront and trouble of reproof. Thus *Ignatius* the Martyr did reprove *Trajan* sacrificing at the Altar in the sight of all the Officers of the Army; and the *Jews* were commanded to reprove the *Babylonians* for Idolatry in the land of their captivity: and if we see a Prince in the confidence of his pride, and carelesnesse of spirit, and heat of war spoyle a Church, or rob God, it is then fit to tell him the danger of Sacriledge, if otherwise he cannot well be taught his danger, and his duty. 3. There are some circumstances of person in which by interpretation, duty, or custome a leave is indulged or presumed, that liberty may be prudently used, publickly to reprove the publick vices: so it was in the old dayes of the *Romans*; vice had then so little footing and authority, so few friends and advocates, that the Prophets and Poets used a bolder liberty to disgrace whatsoever was amisse;

—unde illa priorum

Scribendi quodcumq; animo flagrante liberet

Simplicitas —

and

A and much of the same liberty is still reserved to Pulpits, and to the Bishops Office, save onely, that although they may reprove publickly, yet they may not often do it personally.

2. Use not to reprove thy Brother for every thing, but for great things onely: for this is the office of a Tutor, not of a Friend; and few men will suffer themselves to abide always under Pupillage. When the friend of *Philotimus* the Physician came to him to be cured of a sore finger, he told him, *Heus tu, non tibi cum reducta est negotium*, he let his finger alone, and told him that his liver was impostumate: and he that tels his friend that his countenance is not grave enough in the Church, when it may be the man is an Atheist, offers him a cure that will do him no good, and to chastise a trifle is not a worthy price of that noblest liberty and ingenuity which becomes him that is to heal his brothers soul. But when a vice stains his soul, when he is a fool in his manners, when he is proud, and impatient of contradiction, when he disgraces himself by talking weakly, and yet beleeves himself wise, and above the confidence of a sober person, then it concerns a friend to rescue him from folly. So *Solon* reprov'd *Cræsus*, and *Socrates* *Alcibiades*, and *Cyrus* chid *Cyaxares*, and *Plato* told to *Dion* that of all things in the world he should beware of that folly, by which men please themselves, and despise a better judgement: *quia ei vitio adsidet solitudo*, Because that folly hath in it singularity, and is directly contrary to all capacities of a friendship, or the entertainments of necessary reproof.

3. Use not liberty of reproof in the dayes of sorrow and affliction; for the calamity it self is enough to chastise the gayeties of sinning persons, and to bring him to repentance; it may be sometimes fit to insinuate the mention of the cause of that sorrow, in order to repentance, and a cure: But severe and biting language is then out of season, and it is like putting vinegar to an enflamed and smarting eye, it increases the anguish, and tempts unto impatience. In the accidents of a sad person, we must do as Nurses to their falling children, snatch them up and still their cryings, and entertain their passion with some delightfull avocation; but chide not then when the sorrowfull man needs to be refreshed. When *Crates* the Cynic met *Demetrius Phalereus* in his banishment and trouble, he went to him and spoke to him friendly, and used his Philosophy in the ministeries of comfort, and taught him to bear his trouble nobly, and so wrought upon the criminall, and wilde *Demetrius*; and he moved him to repentance, who if he had been chidden (as he expected) would have scorn'd the manners of the Cynic, and hated his presence and institution; and *Perseus* kil'd *Euchus* and *Eulaus*, for reprov'g his rashnesse, when he was newly defeated by the Romans.

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4. *Avoid all the evil appendages of this liberty:* for since to reprove a sinning Brother, is at the best but an unwelcome and invidious employment, though it may also be understood to be full of charity; yet therefore we must not make it to be hatefull by adding reproach, scorn, violent expressions, scurrility, derision, or bitter invectives. *Hieron* invited *Enicharmus* to supper, and he knowing that *Hieron* had unfortunately kill'd his friend, replied to his invitation, *Atque nuper cum amicos immolares non vorasti*, I think I may come, for when thou didst sacrifice thy friends thou didst not devour them. This was a bitter *sarcastme*, and might with more prudence and charity have been avoyded. They that intend charitably and conduct wisely, take occasions and proper seasons of reproof, they do it by way of question and similitude, by narrative and apologues, by commending something in him that is good, and discommending the same fault in other persons by way that may disgrace that vice, and preserve the reputation of the man. *Ammonius* observing that his Scholars were nice and curious in their diet, and too effeminate for a Philosophicall life, caused his freed man to chastise his boy for not dining without vinegar, and all the while look'd upon the young Gentlemen, and read to them a lecture of Severity. Thus our dearest Lord reprov'd *St. Peter*, he looked upon him when the signe was given with the crowing of the Cock, and so chid him into a showre of penitentiall tears. Some use to mingle praises with their reprehensions, and to invite their friends patience to endure remedy, by ministring some pleasure with their medicine; for as no wise man can well indure to be praised by him that knowes not how to dispraise, and to reprove; so neither will they endure to be reprov'd by him that knowes not how to praise; for reproof from such a man betrayes too great a love of himself, and an illiberall spirit: He that will reprove wisely, must efform himself into all images of things which innocently and wisely hee can put on; not by changing his manners, his principles, and the consequences of his discourse, (as *Alcibiades* was supposed to do) for it is best to keep the severity of our own Principles, and the manner of our own living: for so *Plato* lived at *Syracuse*, just as he lived in the *Academy*; he was the same *Dionysius* that he was to *Dion*: But this I mean, that he who means to win souls, and prevail to his brothers institution, must as *St. Paul* did, effigate and conform himself to those circumstances of living, and discourse, by which he may prevail upon the perswasions, by complying with the affections and usages of men.

These are the measures by which we are to communicate our counsels and advices to our erring Brethren: to which I adde this last advice, That no man should at that time in which he is reprov'd give counsel and reproof to his Reprover, for that betrayes an angry spirit, and makes discord out of piety, and changes charity into wrangling,

A wrangling, and it looking like a revenge, makes it appear that him- self took the first reproof for an injury. SE. XXV.

That which remains now is, that I perswade men to do it, and that I perswade men to suffer it; 'tis sometimes hard to do it, but the cause is onely, because it is hard to bear it; for if men were but apprehensive of their danger, and were not desirous to die, there were no more to be said in this affair; they would be as glad to entertain a severe Reprover as a carefull Physitian; of whom because most men are so willing to make use, so thankfull for their care; so great valuers of their skill, such lovers of their persons; no man is put to it to perswade men to be Physitians, because there is no need to perswade men to live, or to be in health: if therefore men would as willingly be vertuous as be healthfull, as willingly do no evil as suffer none, be as desirous of heaven as of a long life on earth, all the difficulties and temptations against this duty of re- proving our sinning brother would soon be conceal'd; but let it be as it will, we must do it in duty and piety to him that needs, and if he be impatient of it, he needs it more: *Et per huiusmodi offensas emetiendum est confragosum hoc iter*: It is a troublesome employment, but it is duty and charity; and therefore when it can with hope of succeſſe, with prudence and piety be done, no other consideration ought to interpoſe. And for the other part, those I mean who ought to be reprov'd, they are to remember, that themselves give pensions to the Preacher on purpose to be reprov'd if they shall need it *, that God hath instituted a holy Order of men to that very purpose *, that they should be severally told of all that is amisse *, that them- selves chide their children and their servants for their good, and that they may amend *, and that they endure thirst to cure their dropſies *, that they suffer burnings to prevent the gangrenes *, and endure the cutting off a limbe to preserve their lives *, and therefore that it is a strange witchcraft and a prodigious folly, that at so easie a mortification as the suffering of a plain friendly re- proof, they will not set forward their interest of heaven, and suffer themselves to be set forward in their hopes of heaven:

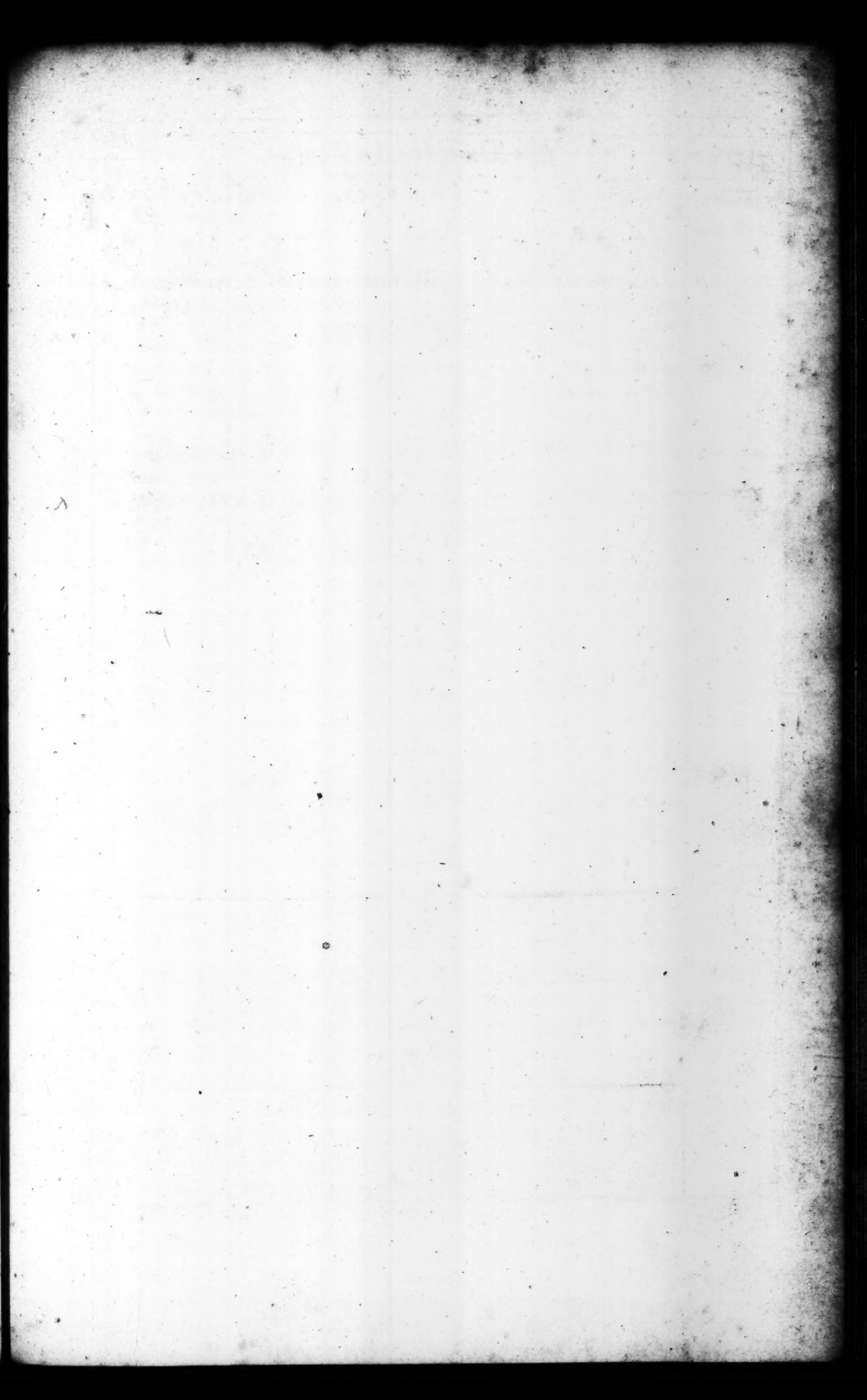
— dura fatemur
Esse, sed ut valeas multa dolenda feras.

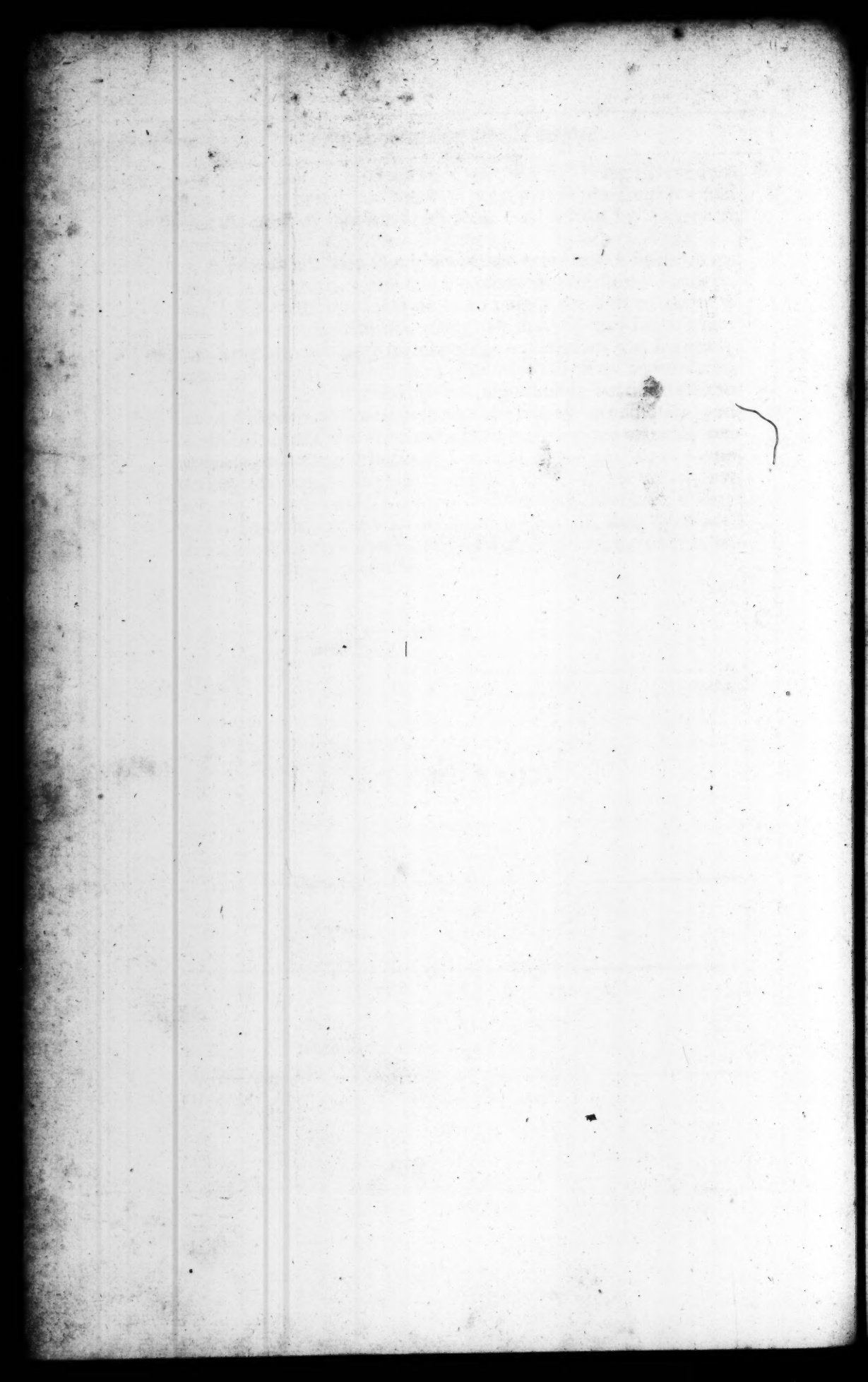
E And when all remember that flattery and importune silence suffer the mighty to perish like fools and inconsiderate persons, it ought to awake our spirits, and make us to attend to the admonitions of a friend, with a silence great as midnight, and watchfull as a widows eyes. It was a strange thing that *Valentinian* should in the midst of so many Christian Prelates make a law to establish *Polygamy*, and that no Bishop should dare to reprehend him. The effect of it was

St. XXV. this, that he had a son by a second wife, the first being alive and not divorc'd, and he left him heir of a great part of the Empire; and what the effect of that was to his soul, God who is his Judge best knows.

If now at last it be inquir'd whether every man is bound to reprove every man, if he sins, and if he converse with him? I answer, that if it should be so, it were to no purpose, and therefore for it there is no commandement; every man that can may instruct him that wants it; but every man may not reprove him that is already instructed, that is an act of charity, for which there are no measures, but the others necessity, and his own opportunity; but this is also an act of discipline, and must in many cases suppose an authority; and in all cases such a liberty as is not fit to be permitted to mean, and ignorant, and inferiour persons; I end this with the saying of a wise person, advising to every one concerning the use of the tongue, *aut lucrentur vitam loquendo, aut tacendo abscondant scientiam*; if they speak, let them minister to the good of souls; if they speak not, let them minister to sobriety; in the first they serve the end of charity, in the other of humility.

THE END.





XXVIII

SERMONS

PREACHED AT

GOLDEN GROVE;

Being for the Summer half-year,
BEGINNING ON WHITSUNDAY,
And ending on the xxv. Sunday after
TRINITY.

TOGETHER WITH

A Discourse of the Divine Institution, Necessity, Sacredness,
and Separation of the Office Ministeriall.

BY JER. TAYLOR, D.D.



LONDON,

Printed by R. N. for Richard Royston at the Angel
in Ivie-Lane. 1654.

XXVIII

SERMONS

PREACHED AT

GOLDEN GROVE

Being for the Summer half-year,
BEGINNING ON WHITSUNDAY

And ending on the x. v. Sunday of it

TRINITY

THE SECOND PART

By the Rev. John W. Whitcomb, Minister of the Gospel,
and Superintendent of the Office of the Ministry.

BY J. W. WHITCOMB, D.D.



LONDON

Printed by R. M. Richardson, Esq., at the Angel
in the Strand, 1854.



To the right Honourable and truly Noble,
RICHARD Lord VAUGHAN,
Earl of *Carbery*, Baron of *Emlin*, and *Molingar*,
Knight of the Honourable Order
of the *Bath*.

My Lord,



Now present to your Lordship a Copy of those Sermons the publication of which was first designed by the appetites of that hunger and thirst of righteousness, which made your Dear Lady (that rare soul) so dear to God, that he was pleased speedily to satisfy her, by carrying her from our shallow and impure cisterns to drink out of the fountains of our Saviour. My Lord, I shall but prick your tender eye, if I shall remind your Lordship, how diligent a bearer, how carefull

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a recorder, how prudent an observer, how sedulous a practiser of holy discourses she was, and that therefore it was, that what did slide thorow her ear, she was desirous to place before her eye, that by those windows they might enter in and dwell in her heart: But because by this truth I shall do advantage to the following discourses, give me leave (my Lord) to fancy, that this Book is derived upon your Lordship almost in the nature of a legacy from her, whose every thing was dearer to your Lordship, then your own eyes, and that what she was pleased to beleieve apt to minister to her devotions, and the religions of her pious and discerning soul, may also be allowed a place in your closet, and a portion of your retirement, and a lodging in your thoughts, that they may encourage and instruct your practise, and promote that interest, which is and ought to be dearer to you then all those blessings and separations with which God hath remarked your family and person.

My Lord, I confesse the publication of these Sermons can so little serve the ends of my reputation, that I am therefore pleased the rather to do it; because I cannot at all be tempted, in so doing, to minister to any thing of vanity. Sermons may please when they first strike the ear, and yet appear flat and ignorant when they are offered to the eye, and to an understanding that can consider at leisure. I remember that a young Gentleman of Athens being to answer for his life, hired an Orator to make his defence, and it pleased him well, at his first reading;
but

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but when the young man by often reading it that he might recite it publikely by heart, began to grow weary & displeased with it, the Orator bade him consider that the Judges and the people were to hear it but once, and then it was likely, they at that first instant might be as well pleased as he. This hath often represented to my minde the condition and fortune of Sermons, and that I now part with the advantage they had in their delivery; but I have sufficiently answered my self in that, and am at rest perfectly in my thoughts as to that particular, if I can in any degree serve the interest of souls, and (which is next to that) obey the piety, and record the memory of that dear Saint, whose name and whose soul is blessed: for in both these ministeries, I doubt not but your Lordship will be pleased, and account as if I had done also some service to your self: your Religion makes me sure of the first, and your Piety puts the later past my fears. However, I suppose in the whol account of this affair, this publication may be esteemed but like preaching to a numerous Auditory, which if I had done, it would have been called either duty, or charity, and therefore will not now so readily be censured for vanity, if I make use of all the wayes I can to minister to the good of souls: But because my intentions are fair in themselves, and I hope are acceptable to God, and will be fairly expounded by your Lordship, (whom for so great reason I so much value) I shall not trouble you or the world with an Apologie for this so free publishing my weakneses; I can better secure my reputation

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putation by telling men how they ought to entertain Sermons, for if they that read or hear, do their duty aright, the Preacher shall soon be secured of his fame, and untouched by censure.

1. For it were well, if men would not inquire after the learning of the sermon, or its deliciousnesse to the eare or fancy, but observe its usefulness, not what concerns the preacher, but what concerns themselves, not what may make a vain reflection upon him, but what may substantially serve their own needs, that the attending to his discourses may not be spent in vain talk concerning him, or his disparagements, but may be used as a duty and a part of religion, to minister to edification and instruction. When S. John reckoned the principles of evil actions, he told but of three, The lust of the flesh, the lust of the eyes, and the pride of life. But there was then also in the world (and now it is grown into age, and strength, and faction) another lust, the lust of the ear, and a fifth also, the lust of the tongue. Some people have an insatiable appetite in hearing, and hear only that they may hear, and talk, and make a party: They enter into their neighbours house to kindle their candle, and espying there a glaring fire, sit down upon the hearth and warme themselves all day, and forget their errand, and in the mean time, their own fires are not lighted, nor their families instructed, or provided for, nor any need served, but a lazie pleasure, which is uselesse and impudent. Hearing or reading sermons is, or ought to be in order

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der to practise, for so God intended it, that faith should come by hearing, and that charity should come by faith, and by both together we may be saved. For a mans ears (as Plutarch calls them) are virtutum anſæ, by them we are to hold and apprehend vertue, and unlesse we use them as men do vessels of dishonour, filling them with things fit to be thrown away, with any thing that is not necessary, we are by them more neerly brought to God, then by all the senses beside. For although things placed before the eye affect the minde more readily then the things we usually hear, yet the reason of that is, because we hear carelessly, and we hear variety; the same species dwells upon the eye, and represents the same object in union and single representment, but the objects of the ear are broken into fragments of periods, and words, and syllables, and must be attended with a carefull understanding; and because every thing diverts the sound, and every thing calls off the understanding, and the spirit of a man is truantly, and trifling; therefore it is, that what men hear, does so little affect them, and so weakly work toward the purposes of vertue, & yet nothing does so affect the minde of man, as those voices to which we cannot chuse but attend; & thunder and all loud voices from Heaven rend the most stony heart, and makes the most obstinate pay to God the homage of trembling, and fear, and the still voice of God usually takes the tribute of love, and choice, and obedience. Now since hearing is so effective an instrument of conveying impresses and images

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ges of things, and exciting purposes, and fixing resolutions, (unless we hear weakly and imperfectly) it will be of the greater concernment that we be curious to hear in order to such purposes, which are perfective of the soul, and of the spirit, and not to dwell in fancy and speculation, in pleasures and trifling arrests, which continue the soul in its fancy and childhood, never letting it go forth into the wisdom and vertues of a man. I have read concerning Dionysius of Sicily, that being delighted extreamly with a Minstrel that sung well, and struck his Harp dexterously, he promised to give him a great reward, and that raised the fancy of the Man, & made him play better. But when the musick was done, and the man waited for his great hope, the King dismissed him empty, telling him, that he should carry away as much of the promised reward, as himself did of the Musick and that he had payed him sufficiently with the pleasure of the promise for the pleasure of his song: both their ears had been equally delighted, and the profit just none at all: So it is in many mens hearing Sermons, they admire the Preacher, and he pleases their ears, and neither of them both bear along with them any good, and the hearer hath as little good by the sermon, as the Preacher by the ayr of the peoples breath, when they make a noise, and admire, and understand not. And that also is a second caution I desire all men would take.

2. That they may never trouble the affairs of preaching and hearing respectively, with admiring the person

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person of any man. To admire a preacher is such a reward of his pains or worth, as if you should crown a Conqueror with a garland of roses, or a Bride with Laurell; it is an undecency, it is no part of the reward which could be intended for him. For though it be a good natur'd folly, yet it hath in it much danger, for by that means, the Preacher may lead his hearers captive, and make them servants of a faction, or of a lust; it makes them so much the lesse to be servants of Christ, by how much they call any man Master upon earth; it weakens the heart and hands of others, it places themselves in a rank much below their proper station, changing from hearing the word of God, to admiration of the person and faces of men, and it being a fault that falls upon the more easie natures and softer understandings, does more easily abuse a man; and though such a person may have the good fortune to admire a good man and a wise, yet it is an ill disposition, and makes him liable to every mans abuse: Stupidum hominem quâvis oratione percelli, said Heraclitus. An undiscerning person is apt to be cozened by every oration: And besides this, That preacher whom some do admire, others will most certainly envy, and that also is to be provided against with diligence, and you must not admire too forwardly, for your own sake, lest you fall into the hands of a worse preacher, and for his sake, whom when you admire you also love, for others wil be apt to envy him.

3. But that must by all men be avoided; for envy

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is the worst counsellour in the world, and the worst hearer of a wise discourse. I pity those men who live upon flattery and wonder, and while they sit at the foot of the Doctors chair, stare in his face, and cry *αρετῶς ὡς μάλα φιλοσοφῶν*, rarely spoken, admirably done, they are like callow and unfeathered birds, gaping perpetually to be fed from anothers mouth, and they never come to the knowledge of the truth, such a knowledge as is effective, and expressed in a prudent and holy life. But those men that envy the preacher, besides that they are great enemies of the Holy Ghost, and are spitefully evil, because God is good to him, they are also enemies to themselves. He that envies the honours, or the riches of another, envies for his own sake, and he would fain be rich with that wealth which sweats in his neighbours coffers; but he that envies him that makes good sermons, envies himself, and is angry because himself may receive the benefit, and be improved, or delighted, or instructed by another. He that is apt fondly to admire any mans person, must cure himself by considering, that the Preacher is Gods minister & servant, that he speaks Gods word and does it by the Divine assistance, that he hath nothing of his own but sin and imperfection, that he does but his duty, and that also hardly enough, that he is highly answerable for his talent, and stands deeply charged with the cure of souls, and therefore that he is to be highly esteemed for the work sake, not for the person; his industry and his charity is to be beloved, his ability is to be accounted

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counted upon another stock, and for it, the preacher and the bearer are both to give God thanks, but nothing is due to the man for that, save only, that it is the rather to be imployed, because by it we may better be instructed, but if any other reflection be made upon his person, it is next to the sin and danger of Herod and the people, when the fine Oration was made *ἡ τοῦ παύλου παραλογία*, with huge fancy, the people were pleased, and Herod was admired, and God was angry, and an Angel was sent to strike him with death and with dishonour. But the envy against a preacher is to be cured by a contrary discourse, and we must remember that he is in the place of God, and hath received the gift of God, & the aids of the holy Ghost, that by his abilities God is glorified, and we are instructed, and the interests of vertue and holy religion are promoted, that by this means God, who deserves that all souls should serve him for ever, is likely to have a fairer harvest of glory and service, and therefore that envy is against him: that if we envie because we are not the instrument, of this good to others, we must consider that we desire the praise to our selves not to God. Admiration of a man supposes him to be inferiour to the person so admired, but then he is pleased so to be, but envie supposes him as low, and he is displeased at it, and the envious man is not only lesse then the other mans vertue, but also contrary: the former is a vanity, but this is a vice, that wants wisdom, but this wants wisdom and charity too, that supposes an absence of some good,

* 2

but

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but this is a direct affliction and calamity.

4. And after all this, if the preacher be not despised, he may proceed cheerfully in doing his duty, and the hearer may have some advantages by every Sermon. I remember that Homer sayes the woers of Penelope laugh at Ulysses, because at his return he called for a loaf, and did not to shew his gallantry, call for swords & spears; Ulysses was so wise as to call for that he needed, and had it, and it did him more good then a whole armory would in his case: so is the plainest part of an easie, and honest sermon, it is the sincere milk of the word, and nourishes a mans soul, though represented in its own natural simplicity, and there is hardly any Orator, but you may finde occasion to praise something of him. When Plato misliked the order & disposition of the Oration of Lysias, yet he praised the good words, and the elocution of the man. Euripides was commended for his fulness, Parmenides for his composition, Phocilides for his easinesse, Archilocus for his argument, Sophocles for the unequalnesse of his stile: So may men praise their Preacher, he speaks pertinently, or he contrives wittily, or he speaks comely, or the man is pious, or charitable, or he hath a good text, or he speaks plainly, or he is not tedious, or if he be, he is at least industrious, or he is the messenger of God and that will not fail us, and let us love him for that; and we know those that love can easily commend any thing, because they like every thing: and they say, fair men are like angels, and the black are manly, and the pale look like honey and the stars,

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stars, and the crook-nosed are like the sons of Kings, and if they be flat, they are gentle and easie, and if they be deformed, they are humble, & not to be despised, because they have upon them the impresses of divinity, and they are the sons of God. He that despises his Preacher, is a hearer of arts and learning, not of the word of God, and though when the word of God is set off with advantages and entertainments of the better faculties of our humility, it is more usefull and of more effect, yet when the word of God is spoken truly, though but read in plain language, it will become the disciple of Jesus to love that man whom God sends, and the publique order, and the laws have employed, rather then to despise the weaknesse of him who delivers a mighty word.

Thus it is fit that men should be affected and employed when they hear and read sermons, comming hither not as into a theatre, where men observe the gestures and noises of the people, the brow & eyes of the most busie censurers, and make parties, and go aside with them that dislike every thing, or else admire not the things, but the persons: But as to a sacrifice, & as unto a school, where vertue is taught & exercised, and none come but such as put themselves under discipline, and intend to grow wiser, and more vertuous to appease their passion, from violent to become smooth and even, to have their faith established, and their hope confirm'd, & their charity enlarged. They that are otherwise affected do not do their duty, but if they be so minded as they ought, I and all men of my
employment

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employment shall be secured against the tongues and faces of men who are ingeniosi in alieno libro, wittity to abuse and undervalue another mans book: And yet besides these spirituall arts already reckoned, I have one security more, for (unlesse I deceive my self) I intend the glory of God sincerely, and the service of Jesus in this publication, and therefore being I do not seek my self, or my own reputation, I shall not be troubled if they be lost in the voyces of busie people, so that I be accepted of God, and found of him in the day of the Lords visitation.

My Lord, It was your charity and noblenesse that gave me opportunity to do this service (little or great) unto religion, and whoever shall finde any advantage to their soul, by reading the following discourse, if they know how to blesse God, and to blesse all them that are Gods instruments in doing them benefit, will (I hope) help to procure blessings to your Person and Family, and lay a holy prayer, and name your Lordship in their Letanies, & remember, that at your own charges you have digged a well, and placed cisterns in the high wayes, that they may drink and be refreshed, and their souls may blesse you. My Lord, I hope this, even because I very much desire it, and because you exceedingly deserve it, and above all, because *God is good and gracious*, and loves to reward such a charity, and such a religion as is yours, by which you have imployed me in the service of God. and in ministeries to your Family. My Lord, I am most heartily, and for very many Dear obligations,

*Tour Lordships most obliged,
most humble,
and most affectionate
servant*

TAYLOR.

Titles of the Sermons, their Order, Number, and Texts.

Sermon 1. 2. Of the Spirit of Grace.

Folio 1. 12.

Rom. 8. ver. 9. 10.

*But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. * And if Christ be in you, the body is dead because of sin, but the Spirit is life, because of righteousness.*

Sermon 3. 4. The descending and entailed curse cut off. fol. 27. 40.

Exodus 20. part of the 5. verse.

I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me.

6. And shewing mercy unto thousands of them that love me, and keep my commandments.

Sermon 5. 6. The invalidity of a late, or death-bed repentance.

fol. 52. 66.

Jerem. 13. 16.

Give glory to the Lord your God, before he cause darknesse, and before your feet stumble upon the dark mountains: and while ye look for light, or, (lest while ye look for light) he shall turn it into the shadow of death, and make it gross darknesse.

Sermon 7. 8. The deceitfulnesse of the heart.

fol. 80. 92.

Jeremy 17. 9.

The heart is deceitfull above all things, and desperately wicked; who can know it?

Sermon 9. 10. 11. The faith and patience of the Saints: Or the righteous cause oppressed.

fol. 104. 119. 133.

1 Pet. 4. 17.

For the time is come that judgement must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the Gospel of God?

18. And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

Sermon 12. 13. The mercy of the Divine judgements; or Gods method in curing sinners.

fol. 146. 159.

Romans 2. 4.

Despiseſt thou the riches of his goodnesse, and forbearance and long-suffering, not knowing that the goodnesse of God leadeth thee to repentance?

Sermon

Titles of the Sermons, their Order, and Number.

Sermon 14. 15. Of groweth in grace, with its proper instruments and signes. fol. 172. 183.

2 Pet. 3. 18.

But grow in grace, and in the knowledge of the Lord Jesus Christ, to whom be glory both now and for ever. Amen.

Sermon 16. 17. Of groweth in sin, or the severall states and degrees of sinners, with the manner how they are to be treated. fol. 197. 210.

Jude Epist. ver. 22, 23.

*And of some have compassion, making a difference: * And others save with fear, pulling them out of the fire.*

Sermon 18. 19. The foolish exchange. fol. 224. 237.

Matth. 16. ver. 26.

For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

Sermon 20. 21. 22. The Serpent and the Dove, or a discourse of Christian Prudence. fol. 251. 263. 274.

Matth. 10. later part of ver. 16.

Be ye therefore wise as serpents, and harmlesse as doves.

Sermon 23. 24. Of Christian simplicity. 289. 301.

Matth. 10. later part of ver. 16.

And harmlesse as doves.

Sermon 25. 26. 27. The miracles of the Divine Mercy. fol. 313. 327. 340.

Psal. 86. 5.

For thou Lord art good and ready to forgive, and plenteous in mercy to all them that call upon thee.

A Funerall Sermon, preached at the Obsequies of the Right Honourable the Countesse of Carbery. fol. 357.

2 Sam. 14. 14.

For we must needs die, and are as water spilt on the ground which cannot be gathered up again; neither doth God resp. & any person: yet doth he devise means that his banished be not expelled from him.

A Discourse of the Divine Institution, necessity, sacrednesse, and separation of the Office Ministeriall.

Sermon I.



Sermon. I.
VVHITSVNDAY
OF THE
SPIRIT OF GRACE.

Romans 8. 9, 10.

*But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man haue not the Spirit of Christ, he is none of his. * And if Christ be in you, the body is dead because of sin, but the Spirit is life, because of righteousnesse.*

THe day, in which the Church commemorates the descent of the Holy Ghost upon the Apostles, was the first beginning of the Gospel of Jesus Christ. This was the first day that the Religion was professed: now the Apostles first opened their commission, and read it to all the people. [*The Lord gave his Spirit*] or [*the Lord gave his word*] and great was the company of the Preachers. For so I make bold to render that prophesie of David. Christ was the word of God, *verbum aeternum*, but the Spirit was the word of God, *verbum patefactum*: Christ was the word manifested in the flesh; the Spirit was the word manifested to flesh, and set in dominion over, and in hostility against the flesh. The Gospel and the Spirit are the same thing; not in substance; but the manifestation of the Spirit is the Gospel of Jesus Christ; and because he was this day manifested, the Gospel was this day first preached, and it became a law to us, called *the law*.

Rom. 8. 2.

SERM. I.

I

law of the Spirit of life, that is, a law taught us by the Spirit, leading us to life eternal. But the Gospel is called the Spirit, 1. Because it contains in it such glorious mysteries which were revealed by the immediate inspirations of the Spirit, not only in the matter it self, but also in the manner and powers to apprehend them. For what power of humane understanding could have found out, the incarnation of a God; that two natures [a finite, and an infinite] could have been concentred into one hypostasis (or person): that a virgin should be a Mother, that dead men should live again, that the *καὶ τὰς ὀστέων λυθίστων*, the ashes of dissolved bones should become bright as the Sun, blessed as the Angels, swift in motion as thought, clear as the purest Noone: that God should so love us, as to be willing to be reconciled to us, and yet that himself must dye that he might pardon us: that Gods most Holy Son should give us his body to eat, and his blood to crown our chalices, and his Spirit to sanctifie our souls, to turn our bodies into temperance, our souls into *minds*, our minds into *Spirit*, our Spirit into *glory*: that he who can give us all things, who is Lord of Men and Angels, and King of all the Creatures should pray to God for us without intermission: that he who reigns over all the world, should at the day of judgement give up the kingdom to God the Father, and yet after this resignation, himself and we with him, should for ever reign the more gloriously: that we should be justified by Faith in Christ; and that charity should be a part of faith; and that both should work as acts of duty, and as acts of relation: that God should Crown the imperfect indeavours of his Saints with glory, and that a humane act should be rewarded with an eternal inheritance: that the wicked for the transient pleasure of a few minutes should be tormented with an absolute eternity of pains: that the waters of baptism when they are hallowed by the Spirit shall purge the soul from sin: and that the Spirit of man shall be nourished with the consecrated and mysterious elements: and that any such nourishment should bring a man up to heaven: and after all this, that all Christian People, all that will be saved must be *partakers of the Divine nature*; of the Nature, the infinite nature of God, and must dwell in Christ, and Christ must dwell in them, and they must be in the Spirit, and the Spirit must be for ever in them; these are articles of so mysterious a Philosophy, that we could have inferred them from no premises, discours'd them upon the stock of no naturall, or scientificall principles; nothing but God, and Gods Spirit could have taught them to us: and therefore the Gospel is *Spiritus patefactus*, the manifestation of the Spirit *ad edificationem* (as the Apostle calls it) for edification and building us up to be a Holy Temple to the Lord.

1 Cor. 12. 7.

2. But when we had been taught all these mysterious articles, we could not by any humane power have understood them, unless

A unlesse the spirit of God had given us a new light, and created in us a new capacity, and made us to be a new creature, of another definition, *Animalis homo*, ἄλογος, that is, as S. Jude expounds the word *πνεῦμα μὴ ἔχον*, the animal, or the natural man, the man that hath not the Spirit cannot discern the things of God, for they are spiritually discerned, that is, not to be understood but by the light proceeding from the Sun of righteousness, and by that eye whose bird is the Holy Dove, whose Candle is the Gospel:

SARM.I.

1 Cor. 2. 14.

B

*Scio incapacem te sacramenti, Impie**Non posse cæcis mentibus mysterium**Haurire nostrum: nil diurnum nox capit.*

Prudent.

C

D

E

He that shall discourse Euclids elements to a swine, or preach (as Venerable Bede's story reports of him) to a rock, or talk Metaphysicks to a Bore, will as much prevail upon his assembly as S. Peter, and S. Paul could do upon *uncircumcised hearts and ears*, upon the indisposed Greeks, and prejudicate Jews. An Ox will relish the tender flesh of Kids with as much gust and appetite, as an unspirituall, and unsanctified man, will do the discourses of Angels, or of an Apostle, if he should come to preach the secrets of the Gospel. And we finde it true by a sad experience. How many times doth God speak to us by his servants the Prophets, by his Son, by his Apostles, by sermons, by spiritual books, by thousands of homilies, and arts of counsel and insinuation; and we sit as unconcerned as the pillars of a Church, and hear the sermons as the Athenians did a story, or as we read a gazet: and if ever it come to passe that we tremble as Felix did, when we hear a sad story of death, of *righteousnesse*, and judgement to come, then we put it off to another time, or we forget it, and think we had nothing to do but to give the good man a hearing, and (as Anacharsis said of the Greeks, they used money for nothing but to cast account withall; so) our hearers make use of sermons and discourses Evangelical, but to fill up void spaces of our time; to help to tell an hour with, or without tediousnesse: The reason of this is a sad condemnation to such persons; they have not yet entertained the Spirit of God, they are in darknesse: they were washed in water, but never baptized with the Spirit; *for these things are spiritually discerned*. They would think the Preacher rude, if he should say they are not Christians, they are not within the Covenant of the Gospel: but it is certain that *the spirit of Manifestation* is not yet upon them; and that is the first effect of the Spirit, whereby we can be called sons of God, or relatives of Christ. If we do not apprehend, and greedily suck in the precepts of this holy Discipline as aptly

SERM. I.

3

2 Cor. 3. 6.

4

as Merchants do discourse of gain, or Farmers of fair harvests, we have nothing but the Name of Christians; but we are no more such really, then Mandrakes are men, or sponges are living creatures.

3. The Gospel is called *Spirit*, because it consists of Spiritual Promises, and Spiritual precepts, and makes all men that embrace it, truly to be Spiritual men: and therefore S. Paul addes an Epithete beyond this, calling it a *quickening Spirit*, that is, it puts life into our Spirits, which the law could not. The law bound us to punishment, but did not helpe us to obedience, because it gave not the promise of Eternal life to its Disciples. *The Spirit*, that is, *the Gospel* only does this: and this alone is it which comforts afflicted mindes, which puts activenesse into wearied Spirits, which inflames our cold desires, and does ἀναζωοποιεῖν blowes up sparks into live coles, and coles up to flames, and flames, to perpetual burnings: and it is impossible that any man who beleeves, and considers the great, the infinite, the unspeakable, the unimaginable, the never ceasing joyes, that are prepared for all the sons and daughters of the Gospel should not desire them; and unlesse he be a fool, he cannot but use means to obtain them, effective, hearty pursuances. For it is not directly in the nature of a man to neglect so great a good; there must be something in his manners, some obliquity in his will, or madnesse in his intellectuals, or incapacity in his naturals that must make him sleep such a reward away, or change it for the pleasure of a drunken feaver, or the vanity of a Mistresse, or the rage of a passion, or the unreasonableness of any sin. However; this promise is the life of all our actions, and the Spirit that first taught it is the life of our souls.

4. But beyond this, is the reason which is the consummation of all the faithfull. The Gospel is called the *Spirit*, because by, and in the Gospel, God hath given to us not only *the Spirit of manifestation*; that is, of instruction and of Catechisme, of faith and confident assent; but *the Spirit of Confirmation* or *obsequation* to all them that believe and obey the Gospel of Christ; that is the power of God is come upon our hearts, by which in an admirable manner we are made sure of a glorious inheritance; made sure (I say) in the nature of the thing; and our own perswasions also are confirmed with an excellent, a comfortable, a discerning and a reasonable hope: in the strength of which, and by whose ayde, as we do not doubt of the performance of the promise: so we vigorously pursue all the parts of the condition, and are enabled to work all the work of God, so as not to be affrighted with fear, or seduced by vanity, or oppressed by lust, or drawn off by evil example, or abused by riches, or imprison'd by ambition and secular designs: This the Spirit of God does work in all his Servants; and is called *the*

- A *the spirit of obsequation, or the confirming spirit*, because it confirms our hope, and assures our title to life eternall; and by means of it, and other its collateral assistances, it also confirms us in our duty, that we may not only professe in word, but live lives according to the Gospel. And this is the sense of [the Spirit] mention'd in the Text: *ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you*: That is, if ye be made partakers of the Gospel, or of the *spirit of manifestation*, if ye be truly intitled to God, and have receiv'd the promise of the Father, then are ye not carnal men; ye are *spirituall*, ye are *in the spirit*: if ye have
- B the Spirit in one sense to any purpose, ye have it also in another: if the Spirit be in you, you are in it: if it hath given you hope, it hath also inabled and ascerain'd your duty. For *the spirit of manifestation* will but upbraid you in the shame and horrors of a sad eternity, if you have not *the spirit of obsequation*: if the Holy Ghost be not come upon you to great purposes of holinesse, all other pretences are vain, *ye are still in the flesh*, which shall never inherit the kingdom of God.
- C In the Spirit] that is, in the power of the Spirit; so the Greeks call him *ἐνδεδωκεν* who is possessed by a spirit, whom God hath filled with a celestial immision; he is said to be *in God*, when God is in him: and it is a similitude taken from persons encompassed with guards: they are *in custodia*, that is, in their power under their command, moved at their dispose, they rest in their time, and receive laws from their authority, and admit visitors whom they appoint, and must be employed as they shall suffer: so are men who are in the Spirit, that is, they beleeve as he teaches, they work as he inables, they choose what he calls good, they are friends of his friends, and they hate with his hatred: with this only difference, that persons in custody, are forced to do what their keepers please, and nothing is free but their wills: but they that are under the command of the Spirit, do all things which the Spirit commands, but they do them cherefully: and their will is now the prisoner, but it is *in libera custodia*, the will is where it ought to be, and where it desires to be, and it cannot easily choose any thing else, because it is extreemly in love with this: as the Saints and Angels in their state of Beatific vision, cannot choose but love God: and yet the liberty of their choice is not lessen'd, because the object fills all the capacities of the will, and the understanding. Indifferency to an object is the lowest degree of liberty, and supposes unworthinesse, or defect in the object, or the apprehension: but the will is then the freest and most perfect in its operation, when it intirely pursues a good with so certain determination, and clear election, that the contrary evil cannot come into dispute or pretence: Such in our proportions is the liberty of the sons of God: it is an holy and amiable captivity to the Spirit: the will of man is in love with those chains,
- E

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which draws to God, and loves the fetters that confine us to the pleasures and religion of the kingdom. And as no man will complain that his temples are restrain'd, and his head is prisoner when it is encircled with a crown: So when the Son of God had made us free, and hath only subjected us to the service and dominion of the Spirit, we are free as Princes within the circles of their Diadem, and our chains are bracelets; and the law is a law of liberty, and *his service is perfect freedom*; and the more we are subjects, the more *we shall reign as Kings*; and the faster we run, the easier is our burden, and Christs yoke is like feathers to a bird, not loads, but helps to motion, without them the body falls: and we do not pity birds, when in summer we wish them unfeathered and callow, or bald as egges that they might be cooler and lighter: such is the load and captivity of the soul, when we do the work of God and are his servants, and under the Government of the Spirit: They that strive to be quit of this subjection, love the liberty of out-laws, and the licentiousness of anarchy, and the freedom of sad widows and distressed Orphans: For to Rebels and fools and children long to be rid of their Princes, and their Guardians, and their Tutors, that they may be accursed without law, and be undone without control, and be ignorant and miserable without a teacher and without discipline. He that *is in the Spirit* is under Tutors and Governours, until the time appointed of the Father, just as all great Heirs are; only, the first seizure the Spirit makes, is upon the will. He that loves the yoke of Christ, and the discipline of the Gospel, *he is in the Spirit*, that is, in the spirits power.

Upon this foundation, the Apostle hath built these two propositions. 1. Whosoever hath not the Spirit of Christ, he is none of his, he does not belong to Christ at all: he is not partaker of his Spirit, and therefore shall never be partaker of his glory.

2. Whosoever is in Christ, is dead to sin, and lives to the Spirit of Christ, that is, lives a Spiritual, a holy and a sanctified life. These are to be considered distinctly.

1. All that belong to Christ have the Spirit of Christ. Immediately before the ascension, our blessed Saviour bid his Disciples *tarry in Jerusalem till they should receive the promise of the Father*. Whosoever stay at Jerusalem, and are in the actual Communion of the Church of God shall certainly receive this promise. *For it is made to you and to your children (saith S. Peter) and to as many as the Lord our God shall call.* All shall receive the Spirit of Christ, the promise of the Father, because this was the great instrument of distinction between the Law and the Gospel. In the Law God gave his Spirit, 1. to some; to them, 2. extraregularly, 3. without solemnity, 4. in small proportions, like the dew upon Gideons fleece;

A fleece; a little portion was wet sometime with the dew of heaven, when all the earth besides was dry: And the Jews called it *filiam vocis*, the daughter of a voice, still, and small, and seldom, and that by secret whispers, and sometimes inarticulate by way of enthusiasme, rather then of instruction, and God spake by the Prophets, transmitting the sound, as through an Organ pipe, things which themselves oftentimes understand not. But in the Gospel, the spirit is given without measure; first poured forth upon our head Christ Jesus; then descending upon the beard of Aaron, the Fathers of the Church, and thence falling like the tears of the balsome of Judea upon the foot of the plant, upon the lowest of the people. And this is given regularly to all that ask it, to all that can receive it, and by a solemn ceremony, and conveyed by a Sacrament: and is now, not the Daughter of a voice, but the Mother of many voices, of divided tongues, and united hearts, of the tongues of Prophets, and the duty of Saints, of the Sermons of Apostles, and the wisdom of Governours; It is the Parent of boldness, and fortitude to Martyrs, the fountain of learning to Doctors, an Ocean of all things excellent to all who are within the ship, and bounds of the Catholike Church: so that Old men and yong men, maidens and boyes, the scribe and the unlearned, the Judge and the Advocate, the Priest and the people are full of the Spirit, if they belong to God: Moses's wish is fulfilled, and all the Lords people are Prophets in some sense or other.

In the wisdom of the Ancient it was observed, that there are four great cords which tye the heart of Man to inconvenience, and a prison, making it a servant of vanity, and an heir of corruption
1. *Pleasure*, and 2. *Pain*. 3. *Feare*, and 4. *Desire*.

Πρὸς τὸ πνεῦμα χορδὸν δ' ἔλον
τὴν ἡδονὴν ἐπιθυμίαν, λύπην, φόβον
ἀσκήσας γὰρ καὶ πολλὰς μάχης δεῖ.

These are they that exercise all the wisdom and resolutions of man, and all the powers that God hath given him,

ὅτι γὰρ, ὅτι καὶ διὰ ἀπαραγοῦν ἀν
χαρὸς καὶ κινῶσιν ἀνθρώπων κέρ. said Agathon.

E These are those evil Spirits that possess the heart of man and mingle with all his actions; so that either men are tempted to 1. *lust by pleasure*, or 2. *to baser arts by covetousness*, or 3. *to impatience by sorrow*, or 4. *to dishonourable actions by fear*: and this is the state of man by nature, and under the law; and for ever, till the Spirit of God came, and by four special operations cur'd these four inconveniences, and restrained, or sweetned these unwholsome waters.

1. God

SERM. I.

1. God gave us his Spirit that we might be insensible of worldly pleasures, having our souls wholly fill'd with spiritual and heavenly relishes. For when Gods Spirit hath entred into us and possessed us as his Temple, or as his dwelling, instantly we begin to taste Manna, and to loath the diet of Egypt; we begin to consider concerning heaven, and to prefer eternity before moments, and to love the pleasures of the soul, above the sortish and beastly pleasures of the body. Then we can consider that the pleasures of a drunken meeting cannot make recompence for the pains of a surfet, and that nights intemperance; much lesse for the torments of eternity: Then we are quick to discern that the itch and scab of lustfull appetites is not worth the charges of a Chirurgeon, much lesse can it pay for the disgrace, the danger, the sicknesse, the death and the hell of lustfull persons; Then we wonder, that any man should venture his head to get a crown unjustly; or that for the hazard of a victory, he should throw away all his hopes of heaven certainly.

A man that hath tasted of Gods Spirit can instantly discern the madnesse that is in rage, the folly and the disease that is in envy, the anguish and tediousness that is in lust, the dishonour that is in breaking our faith, and telling a lie; and understands things truly as they are; that is, that charity is the greatest noblenesse in the world: that religion hath in it the greatest pleasures; that temperance is the best security of health; that humility is the surest way to honour; and all these relishes are nothing but antepasts of heaven, where the quintessence of all these pleasures shall be swallowed for ever; where the chaste shall follow the Lamb, and the virgins sing there where the Mother of God shall reign; and the zealous converters of souls, and labourers in Gods vineyard shall worship eternally where S. Peter and S. Paul do wear their crown of righteousness; and the patient persons shall be rewarded with Job, and the meek persons with Christ and Moses, and all with God; the very expectation of which proceeding from a hope begotten in us by the spirit of manifestation, and bred up and strengthened by the spirit of obsequation is so delicious an entertainment of all our reasonable appetites; that a spiritual man can no more be removed, or intic'd from the love of God, and of religion, then the Moon from her Orb, or a Mother from loving the son of her joyes, and of her sorrows.

1 Pet. 2. 5.

This was observed by S. Peter, [*As new born babes desire the sincere milk of the word, that ye may grow thereby; if so be that ye have tasted that the Lord is gracious*] When once we have tasted the grace of God, the sweetnesse of his Spirit; then, no food but the food of Angels, no cup but the cup of Salvation, the *Drinking cup*, in which we drink *Salvation to our God*, and call upon the Name of the Lord with ravishment and thanksgiving; and there is no greater externall testimony that we are *in the spirit*, and that *the spirit dwells in us*, then if we finde joy and delight, and spiritual pleasures in the greatest mysteries

- A mysteries of our religion ; if we communicate often, and that with appetite and a forward choice, and an unwearied devotion, and a heart truly fixed upon God, & upon the offices of a holy worship. He that loaths good meat is sick at heart, or near it ; and he that despises, or hath not a holy appetite to the *food of Angels, the wine of elect souls*, is fit to succeed the Prodigal at his banquet of sin and hulks ; and to be *partaker of the table of Devils* ; but all they who have Gods Spirit, love to feast at the supper of the Lamb, and have no appetites but what are of the spirit, or servants to the Spirit. I have read of a spiritual person who saw heaven but in a dream,
- B but such as made great impression upon him, and was represented with vigorous and pertinacious phantasmes, not easily disbanding, and when he awaked he knew not his cell, he remembered not him that slept in the same dorter, nor could tell how night and day were distinguished, nor could discern oyl from wine, but cal'd out for his vision again, *Redde mihi campos meos floridos, columnam auream, commitem Hieronymum, assistentes Angelos* : give me my fields again, my most delicious fields, my pillar of a glorious light, my companion S. Jerome, my assistant Angels : and this lasted till he was told of his duty, and matter of obedience, and the fear of a sin had disincharmed him, and caused him to take care lest he lose the substance out of greedinesse to possesse the shadow.
- C

And if it were given to any of us to see Paradise, or the third heaven (as it was to S. Paul) could it be that ever we should love any thing but Christ, or follow any Guide but the Spirit, or desire any thing but Heaven, or understand any thing to be pleasant but what shall lead thither ? Now what a vision can do, that the Spirit doth certainly to them that entertain him. They that have him really and not in pretence only, are certainly great despisers of the things of the world. The Spirit doth not create, or enlarge our appetites of things below : Spirituall men are not design'd to raige upon earth, but to reign over their lusts and sottish appetites. The Spirit doth not enflame our thirst of wealth, but extinguishes it, and makes us to *esteem all things as losse, and as dung so that we may gain Christ* : No gain then is pleasant but godlinesse, no ambition but longings after heaven, no revenge but against our selves for sinning ; nothing but God and Christ : *Deus meus & omnia* : and *date nobis animas, cetera vobis tollite* (as the king of Sodom said to Abraham) Secure but the souls to us, and take our goods. Indeed this is a good signe that we have the Spirit.

D

- E S. John spake a hard saying, but by the spirit of manifestation we are all taught to understand it. "*Whoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God. The seed of God*] is the spirit which hath a plastic power to efform us *in similitudinem filiorum Dei*, into the image of the sons of God : and as long as this remains in us, while the Spirit

1 Ep. 3. 9.

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SERM. I.

rit dwells in us *we cannot sin*; that is, it is against our natures, our reformed natures to sin: And as we say, we cannot endure such a position, we cannot suffer such a pain; that is, we cannot without great trouble, we cannot without doing violence to our nature: so all spirituall men, all that are born of God, and the seed of God remains in them, *they cannot sin*; cannot without trouble, and doing against our natures, and their most passionate inclinations. A man, if you speak naturally, can masticate gums, and he can break his own legs, and he can sip up by little draughts, mixtures of Aloes & Rhubarb, of Henbane, or the deadly Nightshade; but he cannot do this naturally, or willingly cheerfully, or with delight. Every sin is against a good mans nature, he is ill at ease when he hath misied his usual prayers, he is amaz'd if he have fallen into an error; he is infinitely ashamed of his imprudence; he remembers a sin, as he thinks of an enemy, or the horrors of a midnight apparition: for all his capacities, his understandings, and his choosing faculties are filled up with the opinion and perswasions, with the love, and with the desires of God: and this I say, is the Great benefit of the Spirit, which God hath given to us as an antidote against worldly pleasures: And therefore S. Paul joyns them as consequent to each other [*For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, &c.*] First, we are enlightened in Baptisme, and by the Spirit of manifestation, the revelations of the Gospel: then we relish and taste interior excellencies, and we receive the Holy Ghost, the Spirit of confirmation, and he gives us a taste of the powers of the world to come; that is of the great efficacy that is in the Article of eternall life, to perswade us to religion and holy living: then we feel, that as the belief of that Article dwells upon our understanding, and is incorporated into our wils and choice, so we grow powerful to resist sin by the strengths of the Spirit, to defie all carnal pleasure, and to suppress and mortifie it by the powers of this Article: [those are the powers of the world to come.

2. The Spirit of God is given to all who truly belong to Christ as an antidote against sorrows, against impatience, against the evil accidents of the world, and against the oppression and sinking of our spirits under the crosse. There are in scripture noted two births besides the naturall; to which also by analogy we may adde a third. The first is to be born of water and the spirit. It is *en de deux* one thing signified by a divided appellative, by two substantives, [water and the Spirit] that is, *Spiritus aquens*, the Spirit moving upon the waters of Baptisme. The second is to be born of Spirit and fire, for so Christ was promised to baptize us with the Holy Ghost and with fire; that is, *cum spiritu igneo*, with a fiery spirit, the Spirit as it descended in Pentecost in the shape of fiery tongues. And as the

Heb. 6.4.

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- A the watry spirit washed away the sins of the Church, so the spirit of fire enkindles charity and the love of God. *τὸ πῦρ καθαρῶν, τὸ ἴδιον ἀγνίζει* (saies Plutarch) the Spirit is the same under both the titles, and it inables the Church with gifts and graces: And from these there is another operation of the new birth, but the same Spirit, the spirit of rejoycing, or *spiritus exultans, spiritus letitie*. Now the God of hope fill you with all joy and peace in beleeving, that ye may abound in hope through the power of the Holy Ghost. There is a certain joy and spiritual rejoycing, that accompanies them in whom the Holy Ghost doth dwell; a joy in the midst of sorrow; a joy given to allay the sorrows of sæcular troubles, and to alleviate the burden of persecution. This S. Paul notes to this purpose [*And ye became followers of us and of the Lord, having received the word in much affliction, with joy of the Holy Ghost.*] Worldly afflictions and spirituall joyes, may very well dwell together; and if God did not supply us out of his store-houses, the sorrows of this world would be mere and unmixt, and the troubles of persecution would be too great for naturall confidences. For who shall make him recompence that lost his life in a Duel, fought about a draught of wine, or a cheaper woman? What arguments shall invite a man to suffer torments, in testimony of a proposition of naturall Philosophy? And by what instruments shall we comfort a man who is sick, and poor, and disgraced and vitious, and lies cursing, and despairs of any thing hereafter? That mans condition proclaims what it is to want the Spirit of God, *the Spirit of comfort*. Now this Spirit of comfort is the hope and confidence, the certain expectation of partaking in the inheritance of Iesus. *This is the faith and patience of the Saints*, this is the refreshment of all wearied travellers, the cordiall of all languishing sinners, the support of the scrupulous, the guide of the doubtfull, the anchor of timorous and fluctuating souls, the confidence and the staff of the penitent. He that is deprived of his whole estate for a good conscience, by the Spirit he meets this comfort, that he shall finde it again with advantage in the day of restitution: and this comfort was so manifest in the first dayes of Christianity, that it was no infrequent thing to see holy persons court a Martyrdom with a fondnesse as great as is our impatience, and timorousnesse in every persecution. Till the Spirit of God comes upon us we are *ὀλιγόψυχοι inopis nos, atque pusilli fixerunt animi*; we have little souls, little faith, and as little patience; we fall at every stumbling block, and sink under every temptation; and our hearts fail us, and we die for fear of death, and lose our souls to preserve our estates, or our persons, till the Spirit of God fills us with joy in beleeving: and a man that is in a great joy, cares not for any trouble that is lesse then his joy; and God hath taken so great care to secure this to us, that he hath turn'd it into a precept, *Rejoyce evermore; and Rejoyce in the Lord always, and again,*

SERM. I.

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Rom. 15. 13.

1 Theff. 1. 6.

1 Theff. 5. 16.

SERM. II.
Rom. 12.12.

again, I say rejoyce. But this rejoycing must be only in the hope that is laid up for us, *ἐν ᾧ ἡ ζωὴ ἡ αἰώνιος*; so the Apostle, *Rejoycing in hope*. For although God sometimes makes a cup of sensible comfort to overflow the spirit of a man, and thereby loves to refresh his sorrowes; yet that is from a secret principle not regularly given, not to be waited for, not to be prayed for, and it may fail us if we think upon it: but the hope of life eternall can never fail us, and the joy of that is great enough to make us suffer any thing, or to do any thing

— *ibimus, ibimus*
utcumque praece-des, supremum
Carpere iter comites parati

To death, to bands, to poverty, to banishment, to tribunals, any whither in hope of life eternall: as long as this anchor holds, we may suffer a storm, but cannot suffer shipwrack: And I desire you by the way to observe, how good a God we serve, and how excellent a Religion Christ taught, when one of his great precepts is, that we should *rejoyce and be exceeding glad*? and God hath given us the spirit of rejoycing, not a sullen, melancholy spirit, not the spirit of bondage or of a slave, but the Spirit of his Son, consigning us by a holy conscience to *joyes unspeakable and full of glory*: And from hence you may also infer, that those who sink under a persecution, or are impatient in a sad accident they put out their own fires, which the spirit of the Lord hath kindled, and lose those glories which stand behinde the cloud.

Part II.

3. **T**He Spirit of God is given us, as an antidote against evil concupiscences, and sinfull desires, and is then called the spirit of prayer and supplication. For ever since the affections of the outward man prevail'd upon the ruines of the soul, all our desires were sensual, and therefore hurtfull: for ever after, our body grew to be our enemy. In the loosenesses of nature, and amongst the ignorance, or imperfection of Gentile Philosophy, men used to pray with their hands full of rapine, and their mouths of blood, and their hearts of malice; and they prayed accordingly, for an opportunity to steal, for a fair body, for a prosperous revenge, for a prevailing malice, for the satisfaction of whatsoever they could be tempted to by any object, by any lust, by any Devil whatsoever.

The Jews were better taught, for God was their teacher, and he gave the spirit to them in single rayes. But as the *spirit of ob-*
signation

A *signation* was given to them under a *seal*, and within a *veil*; so the *spirit of Manifestation* or *patetation* was like the gem of a vine, or the bud of a rose, plain *indices* and significations of life, and principles of juice and sweetness: but yet scarce out of the doors of their causes; they had the infancy of knowledge; and revelations to them were given as Catechisme is taught to our children, which they read with the eye of a bird, and speak with the tongue of a bee, and understand with the heart of a childe, that is, weakly and imperfectly: and they understood so little; that 1. They thought God heard them not unless they spake their prayers, at least efforming their words within their lips: and 2. Their forms of prayer were so few and seldome, that to teach a forme of prayer, or to compose a collect was thought a work fit for a Prophet, or the founder of an institution, 3. Adde to this, that as their promises were temporall, so were their hopes: as were their hopes so were their desires; and according to their desires, so were their prayers. And although the Psalms of *David* was their Great office, and the treasury of devotion to their Nation (and very worthily) yet it was full of wishes for temporals, invocations of GOD the *Avenge*r, on GOD the *Lord of Hosts*, on God the Enemy of their Enemies; and they desired their Nation to be prospered, and themselves blessed, and distinguished from all the world, by the effects of such desires. This was the state of prayer in their Synagogue; save onely that it had also this allay, 4. That their addresses to GOD were crasse, material, typical and full of shadows, and imagery, paterns of things to come, and so in its very being and constitution was relative and imperfect.

B But that we may see how great things the Lord hath done for us, God hath poured his spirit into our hearts, the spirit of prayer and supplication, and now. 1. Christians pray in their spirit, with sighs and groans, and know that GOD who dwels within them, can as clearly distinguish those secret accents, and read their meaning in the Spirit as plainly as he knows the voice of his own thunder, or could discern the letter of the law written in the tables of stone by the finger of God. 2. likewise the spirit helpeth our infirmities, for we know not what we should pray for as we ought. That is, when God sends an affliction or persecution upon us,

E we are indeed extreme apt to lay our hand upon the wound, and never take it off, but when we lift it up in prayer to be delivered from that sadness; and then we pray fervently to be cured of a sickness, to be delivered from a Tyrant, to be snatched from the grave, not to perish in the danger. But the

B spirit

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SERM. II. spirit of God hath from all sad accidents drawn the veil of error and the cloud of intolerableness, and hath taught us that our happiness cannot consist in freedom, or deliverances from persecutions, but in patience, resignation, and noble sufferance; and that we are not then so blessed, when God hath turn'd our scourges into ease and delicacy, as when we convert our very scorpions into the exercise of virtues: so that now *the spirit having helped our infirmities*, that is, comforted our weakneses and afflictions, our sorrows and impatience by this proposition, that *[All things work together for the good of them that fear God]* he hath taught us to pray for grace, for patience under the crosse for Charity to our persecutors; for rejoicing in tribulations, for perseverance and boldness in the faith; and for whatsoever will bring us safely to Heaven. A

3. Whereas onely a *Moses*, or a *Samuel*, a *David*, or a *Daniel*, a *John* the Baptist, or the *Messias* himself could describe and indite formes of prayer and thanksgiving to the time and accent of Heaven, now every wise and good Man is instructed perfectly in the Scriptures (which are the writings of the spirit) what things he may, and what things he must ask for. B

4. The Spirit of God hath made our services to be spiritual, intellectual, holy, and effects of choice and religion, the consequents of a spiritual sacrifice, and of a holy union with God: The prayer of a Christian is with the effects of the *spirit of Sanctification*; and then we *pray with the spirit*, when we pray with Holiness, which is the great fruit, the principal gift of the Spirit. And this is by Saint James called *[the prayer of faith]* and is said to be certain that it shall prevail. Such a praying with the Spirit, when our prayers are the voyces of our spirits, and our spirits are first taught, then sanctified by Gods spirit, shall never fail of its effect; because then it is, that *the spirit himself maketh intercession for us*: that is, hath enabled us to do it upon his strengths, we speak his sense, we live his life, we breath his accents, we desire in order to his purposes, and our persons are Gracious by his Holiness, and are accepted by his interpellation and intercession in the act and offices of Christ. This is *praying with the spirit*. To which by way of explication I adde these two annexes of holy prayer, in respect of which also, every good man prays with the spirit. C

5. The spirit gives us great relish and appetite to our prayers, and this Saint Paul calls *[serving of God in his Spirit, in novum modum]*, that is, with a willing minde; not as *Jonas* did his errand, but as Christ did die for us, he was straitned till he E

A he had accomplished it. And they that say their prayers out of custome onely, or to comply with external circumstances, or collateral advantages, or pray with trouble and unwillingness, give a very great testimony that they have not the spirit of Christ within them, that *spirit which maketh intercession for the Saints*: but he that delighteth in his prayers, not by a sensible or phantastic pleasure, but whose choice dwells in his prayers, and whose conversation is with God in holy living, and praying accordingly, that man hath the spirit of Christ, and therefore belongs to Christ; for by this spirit it is that Christ prayes in Heaven for us: and if we do not pray on earth in the same manner according to our measures, we had as good hold our peace, our prayers are an abominable sacrifice, and send up to God no better a perfume, then if wee burned *assa fetida*, or the raw flesh of a murdered man upon the altar of incense.

6. The spirit of Christ and of prayer helps our infirmities, by giving us confidence and importunity. I put them together. For as our faith is, and our trust in God, so is our hope, and so is our prayer, weary or lasting, long or short, not in words, but in works, and in desires. For the words of prayer are no part of the spirit of prayer: words may be the body of it, but the spirit of prayer alwayes consists in holiness, that is, in holy desires, and holy actions: words are not properly capable of being holy; all words are in themselves servants of things, and the holiness of a prayer is not at all concerned in the manner of its expression, but in the spirit of it, that is, in the violence of its desires, and the innocence of its ends, and the continuance of its imployment: this is the verification of that great Prophetic which Christ made; that [*in all the world the true worshippers should worship in spirit and in truth*] that is, with a pure minde, with holy desires, for spiritual things according to the minde of the spirit in imitation of Christs intercession, with perseverance, with charity, or love. That is the spirit of God, and these are the spiritualities of the Gospel, and the formalities of prayer as they are Christian and Evangelicall.

7. Some men have thought of a seventh way, and explicate our praying in the spirit, by a mere volubility of language: which indeed is a direct undervaluing the spirit of God and of Christ, *the spirit of manifestation and intercession*; it is to return to the materiality and imperfection of the law, it is to worship God in outward forms, and to think that Gods service consists in shels and rinds: in lips and voyces, in shadows and images of things: it is to retire from Christ to *Moses*, and at the best, it is a going from real graces to imaginary gifts: and

SERM. II. when praying with the spirit hath in it so many excellencies, and consists of so many parts of holiness, and sanctification, and is an act of the inner man, we shall be infinitely mistaken, if we let go this substance, and catch at a shadow, and sit down and rest in the imagination of an improbable, unnecessary, uselesse gift of speaking; to which the nature of many men, and the art of all learned men, and the very use and confidence of ignorant men is too abundantly sufficient. Let us not so despise the spirit of Christ, as to make it no other then the breath of our lungs. * For though it might be possible that at the first, and when formes of prayer were few and seldome, the spirit of God might dictate the very words to the Apostles, and first Christians; yet it follows not that therefore he does so still to all that pretend praying with the spirit. For if he did not then, at the first, dictate words (as we know not whether he did or no) why shall he be supposed to do so now? If he did then; it follows that he does not now; because his doing it then, was sufficient for all men since: for so the forms taught by the spirit were paterns for others to imitate in all the descending ages of the Church. There was once an occasion so great, that the spirit of God did think it a work fit for him to teach a man to weave silke, or embroyder gold, or work in brasse, (as it happened to Bezaleel and Aholiab:) But then every weaver or worker in brasse may by the same reason pretend that he works by the spirit, as that he prayes by the spirit, if by prayer he means forming the words. For although in the case of working it was certain that the spirit did teach, in the case of inditing or forming the words it is not certain whether he did or no; yet because in both it was extraordinary (if it was at all) and ever since, in both it is infinitely needlesse; to pretend the Spirit in forms of every mans making (even though they be of contrary religions, and pray one against the other) it may serve an end of a phantastic and hypochondriacall religion, or a secret ambition, but not the ends of God, or the honour of the Spirit.

Levit. 26. 1.

The Jews in their declensions to folly and idolatry did worship the stone of imagination, that is, certain smooth images in which by art magic pictures and little faces were represented, declaring hidden things and stoln goods; and God severely forbad this baseness: but we also have taken up this folly, and worship the stone of imagination: we beget imperfect phantasmes and speculative images in our phanly, and we fall down and worship them; never considering that the spirit of God never appears through such spectres. Prayer is one of the noblest exercises of Christian religion; or rather is it that duty in which all graces are concentred. Prayer is charity,

A charity, it is faith, it is a conformity to Gods will, a desiring according to the desires of Heaven, an imitation of Christs intercession; and prayer must suppose all holiness, or else it is nothing: and therefore all that in which men need Gods Spirit, all that is in order to prayer. Baptisme is but a prayer, and the holy Sacrament of the Lords Supper is but a prayer; a prayer of sacrifice representative, and a prayer of oblation, and a prayer of intercession, and a prayer of thanksgiving: and obedience is a prayer, and begs and procures blessings: and if the Holy Ghost hath sanctified the whole man, then he hath sanctified the prayer of the man, and not till then; and if ever there was, or could be any other praying with the spirit, it was such a one as a wicked man might have, and therefore it cannot be a note of distinction between the good and bad, between the saints and men of the world. But this only (which I have described from the fountains of Scripture) is that which a good man can have, and therefore this is it in which we ought to rejoyce; *that he that glories, may glory in the Lord.*

C Thus I have (as I could) described the effluxes of the Holy Spirit upon us in his great chanel. But the great effect of them is this: That as by the arts of the spirits of darkness, and our own malice our souls are turned into flesh, (not in the naturall sense, but in the moral, and Theological) and *animalis homo* is the same with *carnalis*, that is, his soul is a servant of the passions and desires of the flesh, and is *flesh* in its operations and ends, in its principles and actions: So on the other side, by the Grace of God, and the promise of the Father, and the influences of the Holy Ghost, our souls are not only recovered from the state of flesh, and reduced back to the intireness of animall operations, but they are heightened into *spirit*, and transform'd into a *new nature*: And this is a new Article, and now to be considered.

D S. Hierom tels of the Custome of the Empire; When a Tyrant was overcome, they us'd to break the head of his Statues, and upon the same Trunk, to set the head of the Conquerour, and so it pass'd wholly for the new Prince: So it is in the kingdome of Grace. As soon as the Tyrant sin is overcome, and a new heart is put into us, or that we serve under a new head, instantly we have a new Name given us, and we are esteemed a new Creation; and not onely changed in manners, but we have a new nature within us, even a third part of an essentiall constitution. This may seem strange; and indeed it is so: and it is one of the great mysteriousnesses of the Gospel.

E Every man naturally consists of soul and body: but every Christian man that belongs to Christ, hath more. For he hath *body*, and *soul*, and *spirit*. My text is plain for it. *If any man have not the Spirit of Christ, he is none of his*: and by [*spirit*] is not meant onely the graces of God, and his gifts en-

SERM. II. abling us to do holy things: there is more belongs to a good man A
 then so. But as when God made man, he made him after his own
 image, and breath'd into him *the spirit of life*, and he was made
in animam viventem, into a living soul; then he was made a man:
 So in the new creation, Christ *by whom God made both the worlds*,
 intends to conform us to his image, and he hath given us *the spirit*
of adoption, by which we are made sons of God; and by the Spi-
 rit of a new life we are made *new creatures*, capable of a new
 state, intitled to another manner of duration, enabled to do new
 and greater actions in order to higher ends; we have new affecti-
 ons, new understandings, new wils: *Vetera transferunt, Et esse om-* B
nia nova facta sunt; all things are become new: And this is called
the seed of God when it relates to the principle and cause of this
 production: But the thing that is produced is a *spirit*, and that is
 as much in nature beyond a soul, as a soul is beyond a body. This
 great Mystery I should not utter but upon the greatest authority
 in the world, and from an infallible Doctor, I mean S. Paul, who
 from Christ taught the Church more secrets, then all the whole
 Colledge besides: [*And the very God of peace sanctifie you wholly,*
and I pray God that your whole spirit, and soul, and body, be preser- C
ved blamelesse unto the coming of our Lord Jesus Christ.] We are
 not sanctified wholly, nor preserved in safety, unlesse besides our
 souls and bodies, our *spirit* also be kept blamelesse. This distin-
 ction is nice, and infinitely above humane reason: but *the word of*
God (saith the same Apostle) *is sharper then a two-edged sword,*
piercing even to the dividing asunder the soul and the spirit: and
 that hath taught us to distinguish the principle of a new life, from
 the principle of the old, the celestiall from the naturall; and
 thus it is.

The spirit (as I now discourse of it) is a principle infused in-
 to us by God, when we become his children, whereby we live the
 life of Grace, and understand the secrets of the Kingdome, and
 have passions and desires of things beyond, and contrary to our
 naturall appetites, enabling us not only to sobriety (which is the
 duty of the body) not only to justice, which is the rectitude of
 the soul, but to such a sanctity as makes us like to God. For
 so saith the Spirit of God; *Be ye holy as I am; be pure, be perfect,*
as your heavenly Father is pure, as he is perfect: which because it
 cannot be a perfection of degrees, it must be *in similitudine na-* D
turae, in the likenesse of that nature which God hath given us in
 the new birth, that by it, we might resemble his excellency, and
 holinesse. And this I conceive to be the meaning of S. Peter [*Ac-* E
cording as his divine power hath given unto us all things that per-
tain to life and godlinesse, (that is, to this new life of godlinesse)
through the knowledge of him that hath called us to glory and vertue,
whereby are given unto us exceeding great and precious promises,
that

1 Thess. 5. 23.

Heb. 4. 12.

2 Epist. 1. 4.

- A that by these you might be partakers of the Divine nature (so we read it) But it is something mistaken; it is not τὴν θεῶν φύσιν, [The Divine nature] for Gods nature is indivisible, and incommunicable; but it is spoken participative, or per analogiam, [partakers of a Divine nature] that is of this new and God-like nature, given to every person that serves God, whereby he is sanctified and made the childe of God, and framed into the likeness of Christ. The Greeks generally call this χάρισμα, a gracious gift, an extraordinary super-addition to nature, not a single gift in order to single purposes; but an universall principle, and it remains upon all good men during their lives, and after their death; and is that white stone spoken of in the Revelation; and in it a new name written, which no man knoweth but he that hath it: And by this, Gods sheep at the day of judgement shall be discerned from goats: If their spirits be presented to God pure and unblameable, this great χάρισμα, this talent which God hath given to all Christians to improve, in the banks of grace and of Religion, if they bring this to God increased and grown up to the fulnesse of the measure of Christ (for it is Christs Spirit, and as it is in us it is called, the supply of the Spirit of Jesus Christ) then we shall be acknowledged for sons, and our adoption shall passe into an eternall inheritance in the portion of our elder Brother.
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- C

Apoc. 2. 17.

Philip. 1. 19.

I need not to apply this Discourse: The very mystery it self is in the whole world the greatest engagement of our duty, that is imaginable, by the way of instrument, and by the way of thankfulness.

Quisquis magna dedit vult sibi magna rependi;

- He that gives great things to us, ought to have great acknowledgements; and Seneca said concerning wise men; That he that doth benefit to others, hides those benefits as a man layes up great treasures in the earth, which he must never see with his eyes, unlesse a great occasion forces him to dig the graves, and produce that which he buried; but all the while, the man was hugely rich, and he had the wealth of a great relation: so it is with God and us: For this huge benefit of the Spirit, which God gives us, is for our good deposited into our souls, not made for forms and ostentation, not to be looked upon, or serve little ends, but growing in the secret of our souls, and swelling up to a treasure, making us in this world rich by title and relation, but it shall be produced in the great necessities of doomesday. In the mean time, if the fire be quenched, the fire of Gods Spirit, God will kindle another in his anger, that shall never be quenched: but if we entertain Gods Spirit with our own purities, and imploy it diligently, and serve it willingly, (for Gods Spirit is a loving spirit) then we shall really be turned into spirits. *Irenæus* had a proverbial saying, *Perfecti sunt qui tria sine querelâ Deo exhibent;* They that present three things right to God, they
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- E

SERM. II. they are perfect; that is, a chaste body, a righteous soul, and a holy spirit; and the event shall be this, which Maimonides expressed not amiss, (though he did not at all understand the secret of this mystery:) The soul of man in this life, is *in potentia ad esse spiritum*, it is designed to be a spirit, but in the world to come, it shall be actually as very a spirit as an Angel is; and this state is expressed by the Apostle, calling it, [*the earnest of the spirit*] that is, here it is begun, and given us as an antepast of glory, and a principle of Grace; but then we shall have it *in plenitudine*;

regit idem spiritus artus

Orbe alio

Here, and there, it is the same; but here we have the earnest, there the riches and the inheritance.

But then, if this be a new principle, and be given us in order to the actions of a holy life, we must take care that we receive not the Spirit of God in vain, but remember it is a new life; and as no man can pretend, that a person is alive, that doth not alwayes do the works of life; so it is certain, no man hath the Spirit of God, but he that lives the life of grace, and doth the works of the Spirit, that is in all holiness, and justice, and sobriety.

Spiritus qui accedit animo, vel Dei est, vel Damonis (said Tertulian.) Every man hath within him the Spirit of God, or the spirit of the devil. The spirit of fornication is an unclean devil, and extremely contrary to the Spirit of God; and so is the spirit of malice or uncharitableness; for the Spirit of God is the Spirit of love: for as by purities Gods Spirit sanctifies the body, so by love he purifies the soul, and makes the soul grow into a spirit, into a Divine nature. But God knowes that even in Christian societies, we see the devils walk up and down every day, and every hour; the devil of uncleanness, and the devil of drunkenness, the devil of malice, and the devil of rage, the spirit of filthy speaking, and the spirit of detraction, a proud spirit, and the spirit of rebellion; and yet all call [*Christian*]. It is generally supposed, that unclean spirits walk in the night; and so it used to be; for they that are drunk, are drunk in the night, said the Apostle: but Suidas tells of certain *Empuse*, that used to appear at Noon, at such time as the Greeks did celebrate the Funerals of the Dead; and at this day some of the Russians fear the Noon-day Devil, which appeareth like a mourning widdow to reapers of hay and corn, and uses to break their armes and legs, unless they worship her. The Prophet David speaketh of both kindes: *Thou shalt not be afraid for the terror by night, and a ruin & Demonio meridiano, from the Devil at noon thou shalt be free*. It were happy if we were so; but besides the solemn followers of the works of darkness, in the times and proper seasons of darkness, there are very many who act their Scenes of darkness in the face of the Sun, in open defiance

A ance of God, and all lawes, and all modesty. There is in such men the spirit of impudence, as well as of impiety. And yet I might have expressed it higher; for every habituall sin doth not onely put us into the power of the devill, but turns us into his very nature: just as the holy Ghost transforms us into the image of God.

Here therefore I have a greater Argument to perswade you to holy living, then Moses had to the sons of Israel. *Behold, I have set before you life and death, blessing and cursing: so said Moses; but I adde, that I have upon the stock of this Scripture, set before*
 B you, the good Spirit and the bad, God, and the devil: choose unto whose nature you will be likened, and into whose inheritance you will be adopted, and into whose possession you will enter. If you commit sin, you are of your father the Devil, ye are begot of his principles, and follow his pattern, and shall passe into his portion, when ye are led captive by him at his will; and remember what a sad thing it is to go into the portion of evil and accursed spirits, the sad and eternall portion of Devils. But he
 C that hath the Spirit of God, doth acknowledge God for his Father, and his Lord, he despises the world, and hath no violent appetites for secular pleasures, and is dead to the desires of this life, and his hopes are spirituall, and God is his joy, and Christ is his pattern and his support, and Religion is his imployment, and *godli- nesse is his gain*, and this man understands the things of God, and is ready to die for Christ, and fears nothing but to sin against God, and his will is filled with love, and it springs out in obedience to God, and in charity to his brother: and of such a man we cannot make judgement by his fortune, or by his acquaintance, by his circumstances, or by his adherencies, for they are the appendages of a naturall man: but *the spirituall is judged of no man*:
 D that is, the rare excellencies that make him happy, do not yet make him illustrious. unlesse we will reckon Vertue to be a great fortune, and holinesse to be great Wisdome, and God to be the best Friend. and Christ the best Relative, and the Spirit the hugest advantage, and Heaven the greatest Reward. He that knows how to value these things, may sit down and reckon the felicities of him that hath the Spirit of God.

The purpose of this discourse is this; That since the Spirit of God is a new nature, and a new life put into us, we are thereby taught, and enabled to serve God by a constant course of holy living, without the frequent returns and intervning of such actions, which men are pleased to call *sins of infirmity*. Whosoever hath the Spirit of God, lives the life of grace; The Spirit of God rules in him, and is strong according to its age and abode, and allows not of those often sins which we think unavoidable, because we call them, *naturall infirmities*.

[But

SERM. II.

[*But if Christ be in you, the body is dead because of sin, but the spirit is life because of righteousness.*] The state of sin is a state of death; the state of a man under the law, was a state of bondage, and infirmity, (as S. Paul largely describes him in the seventh Chapter to the Romans) but he that hath the Spirit is made alive, and free, and strong, and a conquerour over all the powers, and violencies of sin; such a man resists temptations, falls not under the assault of sin, returns not to the sin which he last repented of, acts no more that error which brought him to shame and sorrow: but he that falls under a crime, to which he still hath a strong, and vigorous inclination, he that acts his sin, and then curses it, and then is tempted, and then sins again, and then weeps again, and calls himself miserable, but still the enchantment hath confined him to that circle, this man hath not the Spirit; *for where the Spirit of God is, there is liberty*, there is no such bondage and a returning folly to the commands of sin. But because men deceive themselves with calling this bondage, *a pitiable and excusable infirmity*, it will not be uselesse to consider the state of this question more particularly, lest men from the state of a *pretended infirmity*, fall into a *real death*.

1. No great sin is a *sin of infirmity*, or excusable upon that stock. But that I may be understood, we must know that every sin is in some sense or other, *a sin of infirmity*. When a man is in the state of spirituall sicknesse or death, he is in a state of infirmity, for he is a wounded man, a prisoner, a slave, a sick man, weak in his judgement, and weak in his reasonings, impotent in his passions, of childish resolutions, great inconstancy, and his purposes untwist, as easily as the rude conjuncture of uncombining cables; in the violence of a Northerly tempest: and he that is thus in infirmity, cannot be excused; for it is the aggravation of the state of his sin; he is so infirm that he is in a state unable to do his duty. Such a man is a *servant of sin*, a slave of the Devil, an heir of corruption, absolutely under command; and every man is so, who resolves for ever to avoid such a sin, and yet for ever falls under it: for what can he be but a servant of sin who fain would avoid it but cannot; that is, he hath not the Spirit of God within him; Christ dwells not in his soul, *for where the Son is, there is liberty*: and all that are in the Spirit are sons of God, and servants of righteousness, and therefore freed from sin. But then there are also *sins of infirmity*, which are single actions, intervening seldom, in little instances, unavoidable, or through a faultlesse ignorance. Such as these are alwayes the allays of the life of the best men; and for these Christ hath payd, and they are never to be accounted to good men, save onely to make them more wary, and more humble. Now concerning these, it is, that I say; No great sin is a sin of excusable, or unavoidable infirmity. Because whosoever bath

- A hath received the Spirit of God, hath sufficient knowledge of his duty, and sufficient strengths of grace, and sufficient advertency of minde, to avoid such things as do great and apparent violence to piety, and religion. No man can justly say, that it is a sin of infirmity that he was drunk; For there are but three causes of every sin (a fourth is not imaginable.) 1. If ignorance cause it, the sin is as full of excuse, as the ignorance was innocent. But no Christian can pretend this to drunkenness, to murder, to rebellion, to uncleanness. For what Christian is so uninstructed but that he knows Adultery is a sin? 2. Want of observation, is the cause of many indiscreet and foolish actions. Now at this gap many irregularities do enter and escape, because in the whole, it is impossible for a man to be of so present a spirit, as to consider, and reflect upon every word, and every thought: but it is in this case in Gods lawes otherwise then in mans: the great flies cannot passe thorow without observation, little ones do; and a man cannot be drunk, and never take notice of it; or tempt his neighbours wife before he be aware; therefore the lesse the instance be, the more likely is it to be a sin of infirmity: and yet if it be never so little, if it be observed, then it ceases to be a sin of infirmity.
- B 3. But because great crimes cannot pretend to passe undiscernably, it follows that they must come in at the door of malice, that is, of want of Grace, in the absence of the Spirit; they destroy where ever they come, and the man dies if they passe upon him.
- C

- D It is true, there is *flesh and blood* in every regenerate man, but they do not both rule: the flesh is left to tempt, but not to prevail. And it were a strange condition, if both the godly and the ungodly were captives to sin, and infallibly should fall into temptation, and death, without all difference, save only that the godly sins *unwillingly*, and the ungodly sins *willingly*. But if the same things be done by both, and God in both be dishonoured, and their duty prevaricated, the pretended unwillingness is the signe of a greater, and a baser slavery, and of a condition lesse to be endured. For the servitude which is against me is intolerable, but if I choose the state of a servant, I am free in my minde,

——— *Libertatis servaveris umbram*

Si quicquid jubeare velis ———

- E certain it is, that such a person who fain would, but cannot choose but commit adultery, or drunkenness, is the veriest slave to sin that can be imagined, and not at all freed by the Spirit, and by the liberty of the sons of God; *and there is no other difference, but that the mistaken good man feels his slavery, and sees his chains, and his fetters; but therefore it is certain that he is, because he sees himself to be a slave. No man can be a servant of

sin,

* Tot rebus iniquis
Parvulus videtur: venia est
hec sola pudoris, Degeneris-
que meum, nil jam potuisse negari. Lucan.

SERM. II.

sin, and a servant of righteousness at the same time, but every man that hath the Spirit of God, is a servant of righteousness; and therefore who soever finde great sins to be unavoidable, are in a state of death and reprobation, (as to the present) because they willingly, or unwillingly (it matters not much, whether of the two) are servants of sin, A

2. Sins of infirmity, as they are small in their instance, so they put on their degree of excusableness, only according to the weakness or infirmity of a mans understanding: So far as men (without their own fault) understand not their duty, or are possessed with weakness of principles, or are destitute and void of discourse, or discerning powers, and acts, so far if a sin creeps upon them, it is as naturall, and as free from a law, as is the action of a childe; But if any thing else be mingled with it, if it proceed from any other principle, it is criminall and not excused by our infirmity; because it is chosen: and a mans will hath no infirmity, but when it wants the grace of God, or is mastered with passions, and sinfull appetites: and that infirmity is the state of unregeneration. B

3. The violence or strength of a temptation is not sufficient to excuse an action, or to make it accountable upon the stock of a pitiable and innocent infirmity; if it leaves the understanding still able to judge, because a temptation cannot have any proper strengths but from our selves, and because we have in us a principle of baseness which this temptation meets, and only perswades me to act, because I love it. Joseph met with a temptation as violent and as strong as any man: and it is certain there are not many Christians but would fall under it, and call it, a *sin of infirmity*, since they have been taught so to abuse themselves, by sowing fig-leaves before their nakedness: but because Joseph had a strength of God within him, the strength of chastity, therefore it could not at all prevail upon him. Some men cannot by any art of hell be tempted to be drunk; others can no more resist an invitation to such a meeting, then they can refuse to die if a dagger were drunk with their heart blood; because their evil habits made them weak on that part: And some man that is fortified against revenge it may be will certainly fall under a temptation to uncleanness: for every temptation is great or small, according as the man is; and a good word will certainly lead some men to an action of folly, while another will not think ten thousand pound a considerable argument to make him tell one single lie, against his duty, or his conscience. C

4. No habitual sin, (that is) no sin that returns constantly, or frequently, that is repented of, and committed again, and still repented of, and then again committed, no such sin is excusable with a pretence of infirmity: Because that sin is certainly noted, D
and E

- A and certainly condemned, and therefore returns, not because of the weaknesse of nature, but the weaknesse of grace: the principle of this, is an evil spirit, an habituall averſation from God, a dominion and empire of ſin: and as no man for his inclination, and aptneſſe to the ſins of the fleſh, is to be called carnall, if he corrects his inclinations, and turns them into vertues: ſo no man can be called ſpirituell for his good wiſhes, and apt inclinations to goodneſſe, if theſe inclinations paſſe not into acts, and theſe acts into habits, and holy cuſtoms, and walkings, and converſation with God. But as natural concupiſcence corrected becomes the matter of vertue: ſo theſe good inclinations, and condemnings of our ſin, if they be ineffective and end in ſinfull actions, are the perfect ſignes of a reprobate, and unregenerate eſtate.

- The ſum is this, An animal man, a man under the law, a carnall man (for as to this, they are all one) is ſold under ſin, he is a ſervant of corruption, he falls frequently into the ſame ſin to which he is tempted, he commends the Law, he conſents to it that it is good, he does not commend ſin, he does ſome little things againſt it, but they are weak and imperfect, his luſt is ſtronger, his paſſions violent, and unmortified, his habits vicious, his cuſtoms ſinfull, and he lives in the regions of ſin, and dies and enters into its portion; But a ſpirituell man, a man that is in the ſtate of grace, who is born anew of the ſpirit, that is regenerate by the Spirit of Chriſt, *he is led by the Spirit*, he lives in the Spirit, he does the works of God cheerfully, habitually, vigorouſly: and although he ſometimes ſlips, yet it is but ſeldom, it is in ſmall inſtances: his life is ſuch as he cannot pretend to be juſtified by works, and merit, but by mercy, and the faith of Jeſus Chriſt, yet he never ſins great ſins: If he does, he is for that preſent *ſalne from Gods favour*; and though poſſibly he may recover, (and the ſmaller, or ſeldomer the ſin is, the ſooner may be his reſtitution) yet for the preſent (I ſay) he is out of Gods favour. But he that remains in the grace of God, ſins not by any deliberate, conſultive, knowing act; he is incident to ſuch a ſurprize as may conſiſt with the weakneſſe, and judgement of a good man: but whatſoever is, or muſt be conſidered, if it cannot paſſe without conſideration, it cannot paſſe without ſin; and therefore cannot enter upon him, while he remains in that ſtate. For *he that is in Chriſt, in him the body is dead by reaſon of ſin*; and the Goſpel did not differ from the Law, but that the Goſpel gives grace and ſtrength to do whatſoever it commands, which the Law did not; and the greatneſſe of *the promiſe of eternall life* is ſuch an argument to them that conſider it, that it muſt needs be of force ſufficient, to perſwade a man to uſe all his faculties, and all his ſtrength, that he may obtain it: God exacted all upon this ſtock; God knew this could do every thing: *Nihil non in hoc præſumpſit*

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Sumpsit Deus (said one.) This will make a satyr chaste, and Silenus to be sober, and Dives to be charitable, and Simon Magus himself to despise reputation, and Saul to turn from a Persecutor to an Apostle. For since God hath given us reason to choose, and a promise to exchange, for our temperance, and faith, and charity, and justice for these (I say) happinelle, exceeding great happinelle; that we shall be Kings, that we shall reigne with God, with Christ, with all the holy Angels for ever, in felicities so great, that we have not now capacities to understand it, our heart is not big enough to think it; there cannot in the world be a greater inducement to engage us a greater argument to oblige us to do our duty. God hath not in heaven a bigger argument; it is not possible any thing in the world should be bigger: which because the Spirit of God hath revealed to us, if by this strength of his we walk in his wayes, and be ingrafted into his stock, and bring forth his fruits, *the fruits of the Spirit*; then *we are in Christ*, and *Christ in us*, then *we walk in the spirit*, and *the Spirit dwels in us*, and our portion shall be there, where *Christ by the Spirit maketh intercession for us*, that is, at the right hand of his Father for ever, and ever. Amen.

Serm-



Sermon. III.

THE DESCENDING AND ENTAILED CURSE

Cut off.

Exodus 20. part of the 5. verse.

It the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me:

6. And shewing mercy unto thousands of them that love me, and keep my Commandements.



It is not necessary that a Common-wealth should give pensions to Oratours, to dissuade men from running into houses infected with the plague, or to intreat them to be out of love with violent torments, or to create in men evil opinions concerning famine, or painfull deaths: Every man hath a sufficient stock of self-love, upon the strength of which he hath entertained principles strong enough to secure himself against voluntary mischiefs, and from running into states of death and violence. A man would think that this I have now said, were in all cases certainly true; and I would to God it were. For that which is the greatest evil, that which makes all

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evils, that which turns good into evil, and every naturall evil into a greater sorrow, and makes that sorrow lasting and perpetual; that which sharpenes the edge of swords, and makes agues to be feavers, and feavers to turn into plagues; that which puts stings into every fly, and uneasinesse to every trifling accident, and strings every whip with Scorpions, (you know I must needs mean sin) that evil, men suffer patiently, and choose willingly, and run after it greedily, and will not suffer themselves to be divorced from it: and therefore God hath hired servants to fight against this evil; he hath set Angels with fiery swords to drive us from it, he hath employed Advocates to plead against it, he hath made Laws and Decrees against it, he hath dispatched Prophets to warn us of it, and hath established an Order of men, men of his own family, and who are fed at his own charges, (I mean the whole Order of the Clergy) whose office is like watchmen to give an alarm at every approach of sin, with as much affrightment as if an enemy were neer, or the sea broke in upon the flat Countrey; and all this, onely to perswade men not to be extremely miserable, for nothing, for vanity, for a trouble, for a disease: for some sins naturally are diseases, and all others are naturall nothings, meer privations, or imperfections, contrary to goodnesse, to felicity, to God himself: And yet God hath hedged sin round about with thorns, and sin of it self too brings thorns: and it abuses a man in all his capacities, and it places poison in all those seats and receptions where he could possibly entertain hapinesse. For if sin pretend to please the sense, it doth first abuse it shamefully, and then humours it: it can onely feed an impostume; no naturall, reasonable, and perfective appetite: and besides its own essentiall appendages, and proprieties; things are so ordered that a fire is kindled round about us; and every thing within us, above, below us, and on every side of us, is an argument against, and an enemy to sin; and for its single pretence, that it comes to please one of the senses, one of those faculties which are in us the same they are in a Cow, it hath an evil so communicative, that it doth not onely work like poison, to the dissolution of soul and body; but it is a sicknesse like the plague, it infects all our houses, and corrupts the air, and the very breath of heaven: for it moves God first to jealousy, (and that takes off his friendship and kindenesse towards us) and then to anger; and that makes him a resolved enemy; and it brings evil, not onely upon our selves, but upon all our relatives; upon our selves, and our children, even the children of our Nephews, *Ad natos matorum, & quiescentur ab illis*, to the third and fourth generation: and therefore if a man should despite the eye, or sword of man, if he sins, he is to contest with the jealousy of a provoked God: If he doth not regard himself, let him pity his pretty children: If he

A

B

C

D

E

be

A be angry and hates all that he sees, and is not solicitous for his children, yet let him pity the generations which are yet unborn; let him not bring a curse upon his whole family, and suffer his name to rot in curses and dishonours; let not his memory remain polluted with an eternal stain: if all this will not deter a man from sin, there is no instrument left for that mans vertue, no hopes of his felicity, no recovery of his sorrows and sicknesses; but he must sink under the stroaks of a jealous God into the dishonour of eternall ages, and the groanings of a never ceasing sorrow.

B *God is a jealous God*] that is the first great stroke, he strikes against sin, he speaks after the manner of men, and in so speaking we know, he that is *jealous* is *suspicious*, he is *inquisitive*, he is *implacable*. 1. God is pleased to represent himself a person very *suspicious*, both in respect of persons and things. For our persons we give him cause enough: for we are sinners from our Mothers womb; we make solemn vows and break them instantly; we cry for pardon and still renew the sin; we desire God to try us once more, and we provoke him ten times further: we use the means of grace to cure us, and we turn them into vices and opportunities of sin; we curse our sins, and yet long for them extremely; we renounce them publickly, and yet send for them in private and shew them kindenesse: we leave little offences, but our faith and our charity is not strong enough to Master great ones; and sometimes we are sham'd out of great ones, but yet entertain little ones; or if we disclaim both, yet we love to remember them, and delight in their past actions, and bring them home to us, at least by fiction of imagination; and we love to be betrayed into them; we would fain have things so ordered by chance or power, that it may seem necessary to sin, or that it may become excusable, and dressed fitly for our own circumstances: and for ever we

C long after the flesh pots of Egypt, the garlick and the Onions: and we so little do esteem Manna, the food of Angels, we so loath the bread of Heaven, that any temptation will make us return to our fetters and our bondage; and if we do not tempt our selves, yet we do not resist a temptation, or if we pray against it, we desire not to be heard; and if we be assisted, yet we will not work together with those assistances; so that unlesse we be forced, nothing will be done: we are so willing to perish, and so unwilling to be saved, that we minister to God reason enough to suspect us: and therefore it is no wonder that God is jealous of

D us: We keep company with Harlots and polluted persons: we are kind to all Gods Enemies, and love that which he hates: how can it be otherwise but that we should be suspected? Let us make our best of it, and see if we can recover the good opinion of God; for as yet we are but *suspected persons*. 2. And therefore God is

SER. III. *inquisitive*; he looks for that which he fain would never finde; A
 God sets spies upon us; he looks upon us himself through the Curtains of a cloud; and he sends Angels to espie us in all our wayes, and permits the Devil to winnow us and to accuse us, and erects a Tribunal and witnesses in our own consciences, and he cannot want information concerning our smallest irregularities. Sometimes the Devil accuses, but he also sometimes accuses us falsely, either maliciously, or ignorantly, and we stand upright in that particular by innocence; and sometimes by penitence, and all this while our Conscience, is our friend: Sometimes our conscience does accuse us unto God; and then we stand convict by our own judgement. Sometimes, if our conscience acquit us, yet *we are not thereby justified*: B
 For, as *Moses* accused the Jews; so do Christ and his Apostles accuse us, not in their persons, but by their works, and by their words, by the thing it self, by confronting the laws of Christ, and our practises. Sometimes the Angels who are the observers of all our works, carry up sad tydings to the Court of Heaven against us. Thus two Angels were the informers against Sodom; but yet these were the last; for before that time the cry of their iniquity had sounded loud and sadly in Heaven; and all this is the direct and proper effect of his jealousy; which C
 sets spies upon all the actions, and watches the circumstances, and tells the steps, and attends the businesses, the recreations, the publications, and retirements of every man, and will not suffer a thought to wander, but he uses means to correct it's error, and to reduce it to himself. For he that created us and daily feeds us, he that intreats us to be happy, with an opportunity so passionate, as if (not we, but) himself were to receive the favour; he that would part with his onely Son from his bosome, and the embraces of eternity, and give him over to a shameful and cursed death for us, cannot but be supposed to love us with a great love, and to own us with an intire title, and therefore D
 that he would fain secure us to himself with an undivided possession: and it cannot but be infinitely reasonable: for to whom else should any of us belong, but to God? Did the world create us? Or did lust ever do us any good: Did Satan ever suffer one stripe for our advantage? Does not he study all the wayes to ruine us? Doe the Sun or the stars preserve us alive? Or do we get understanding from the Angels? Did ever any joynt of our body knit, or our heart ever keep one true minute of a pulse without God? Had not we been either nothing, or worse, that is, infinitely, eternally miserable, E
 but that God made us capable, and then pursued us with arts and devices of great mercy to force us to be happy? Great reason therefore there is, that God should be jealous, lest we take any of our duty from him, who hath so strangely deserved it all,

A all, and give it to a creature, or to our enemy, who cannot be capable of any. But how ever, it will concern us with much caution to observe our own wayes, since *we are made a spectacle to God, to Angels, and to Men*: God hath set so many spies upon us, the blessed Angels and the cursed Devils, good men and bad men, the eye of Heaven, and eye of that eye, God himself, all watching lest we rob God of his Honour, and our selves of our hopes; For by his prime intention he hath chosen so to get his own glory, as may best consist with our felicity: His great designe is to be glorified in our being saved. 3. Gods jealousy hath a sadder effect then all this.

B For all this is for mercy; but if we provoke this jealousy, if he findes us in our spiritual whordoms, he is *implacable*, that is, he is angry with us to eternity, unless we return in time: and if we do, it may be he will not be appeased in all instances: and when he forgives us, he will make some reserves of his wrath; he will punish our persons, or our estate; he will chastise us at home, or abroad, in our bodies, or in our children; for he will visit our sins upon our children from generation to generation: and if they be made miserable for our sins, they are unhappy in such parents; but we bear the curse and the anger of God, even while they bear his rod: *God visits the sins of the Fathers upon the children*] That's the second Great stroke he strikes against sin, and is now to be considered.

C That God doth so is certain; because he saith he doth: and that this is just in him so to do, is also as certain, therefore because he doth it. For as his lawes are our measures, so his actions, and his own will are his own measures. He that hath right over all things, and all persons, cannot do wrong to any thing. He that is essentially just, (and there could be no such thing as justice, or justice it self could not be good, if it did not derive from him) it is impossible for him to be unjust. But since God is pleased to speak after the manner of men, it may wel consist with our duty to enquire into those manners of consideration, whereby we may understand the equity of God in this proceeding, and to be instructed also in our own danger, if we persevere in sin.

D 1. No man is made a sinner by the fault of another man without his own consent. For to every one God gives his choice, and sets life and death before every of the sons of Adam: and therefore this death is not a consequent to any sin, but our own. In this sense it is true, that *if the fathers eat sowre grapes, the childrens teeth shall not be set on edge*: and therefore the sin of Adam which was derived to all the world; did not bring the world to any other death but temporall, by the intermediall stages of sickness, and temporal infelicities: And it is not said that *sin passed upon all men, but death*, and that also no otherwise but *ἐφ' ὅτι πάντες ἡμαρτον*, in as much as all men have sinned; as they have followed the steps of their father, so they are partakers of this death. And therefore it is very

E remark.

SERM. III. remarkable; that death brought in by sin, was nothing *superinduced* to man; man onely was *reduced* to his own naturall condition, from which before Adams fall he stood exempted by supernaturall favour; and therefore although the taking away that extraordinary grace, or priviledge was a punishment; yet the suffering the naturall death, was directly none; but a condition of his creation, naturall, and therefore not primarily evil; but if not good, yet at least indifferent. And the truth and purpose of this observation will extend it self, if we observe, that before any man died, Christ was promised, by whom death was to lose its sting, by whom death did cease to be an evil, and was, or might be, if we do belong to Christ, a state of advantage. So that we by occasion of Adams sin, being returned to our naturall certainty of dying, do still even in this very particular stand between the blessing and the cursing. If we follow Christ, death is our friend; If we imitate the prævarication of Adam, then death becomes an evil; the condition of our nature, becomes the punishment of *our own sin*, not of Adams: for although his sin brought death in, yet it is onely our sin that makes death to be evil: And I desire this to be observed, because it is of great use in vindicating the Divine justice in the matter of this question. The materiall part of the evil came from our father upon us, but the formality of it, the sting and the curse is onely by our selves.

2. For the fault of others, many may become *miserable*, even all or any of those, whose relation is such to the sinner, that he in any sense may by such inflictions be punished, execrable, or oppressed. Indeed it were strange, if when a plague were in Ethiopia, the Athenians should be infected: or if the house of Pericles were visited, and Thucydides should die for it. For although there are some evils which (as Plutarch saith) are *ansæ & propagationibus prædita incredibili celeritate in longinquum penetrantia*, such which can dart evil influences, as Porcupines do their quills; yet as at so great distances the knowledge of any confederate events must needs be uncertain: so it is also uselesse, because we neither can joyne their causes, nor their circumstances, nor their accidents into any neighbourhood of conjunction: Relations are seldome noted at such distances; and if they were, it is certain, so many accidents will intervene, that will out-weigh the efficacy of such relations; that by any so far distant events, we cannot be instructed in any duty, nor understand our selves reprov'd for any fault. But when the relation is neerer and is joynd under such a head, and common cause, that the influence is perceived, and the parts of it do usually communicate in benefit, notices, or infelicity (especially if they relate to each other, as superiour and inferiour) then it is certain, the sin is infectious (I mean) not onely in example, but also in punishment.

And

A And of this I shall shew. 1. In what instances usually it is so. 2. For what reasons it is so, and justly so. 3. In what degree, and in what cases it is so. 4. What remedies there are for this evil.

1. It is so in kingdoms, in Churches, in families, in politicall, artificiall, and even in accidentall societies.

B When David numbred the people, God was angry with him; but he punished the people for the crime; seventy thousand men died of the plague: and when God gave to David the choice of three plagues, he chose that of the pestilence, in which the meanest of the people, and such which have the least society with the acts and crimes of Kings are most commonly devoured, whilest the powerfull and sinning persons by arts of physick, and flight, by provisions of nature, and accidents are more commonly secured.

* But the story of the Kings of Israel hath furnished us with an example fitted with all the stranger circumstances in this question. Josuah had sworn to the Gibeonites (who had craftily secured their lives, by exchanging it for their liberties:) Almost 500. years after, Saul in zeal to the men of Israel and Judah slew many of them. After this Saul dies, and no question was made of it.

C But in the dayes of David there was a famine in the land three yeers together; and God being inquired of, said it was because of Saul his killing the Gibeonites. What had the people to do with their Kings fault? or at least, the people of David with the fault of Saul? That we shall see anon: But see the way that was appointed to expiate the crime, and the calamity. David took seven of Sauls sons and hanged them up against the Sun, and after that God was intreated for the land. The story observes one circumstance more: that for the kindnesse of Jonathan, David spared Mephibosheth. Now this story doth not onely instance in Kingdoms, but in families too.

D The fathers fault is punished upon the sons of the family; and the Kings fault upon the people of his land, even after the death of the King, after the death of the father. Thus God visited the sin of Ahab, partly upon himself, partly upon his sons. *I will not bring the evil in his dayes, but in his sons dayes will I bring the evil upon his house.* Thus did God slay the childe of Bathsheba for the sin of his father David: and the whole family of Eli, all his kinred of the neerer lines were thrust from the priesthood, and a curse made to descend upon his children for many ages, *that all the males should die young, and in the flower of their youth.* The boldnesse and impiety of Cham made

E his posterity to be accursed, and brought slavery into the world. Because Amalek fought with the sons of Israel at Rephidim, God took up a quarrel against the nation for ever. And above all examples is that of the Jews, who put to death the Lord of life, and made their nation to be an anathema for ever, untill the day of

2 Sam. 21. 14.

1 King. 21. 29.

SERM. III. of restitution. His blood be upon us, and upon our children, If we shed innocent blood, If we provoke God to wrath, If we oppresse the poor, If we crucifie the Lord of life again and put him to an open shame, the wrath of God will be upon us and upon our children, to make us a cursed family, and who are the sinners, to be the stock and original of the curse; the pedigree of the misery shall derive from us. A

This last instance went further then the other of families and kingdoms. For not only the single families of the Jews were made miserable for their Fathers murdering the Lord of life, nor also was the Nation extinguished alone for the sins of their Rulers, but the religion was removed; it ceased to be Gods people; the synagogue was rejected, and her vail rent, and her privacies dismantled, and the Gentiles were made to be Gods people when the Jews inclosure was dispark'd. I need not further to instance this proposition in the case of National Churches, though it is a sad calamity that is fallen upon all the seven Churches of Asia (to whom the spirit of God wrote seven Epistles by Saint John) and almost all the Churches of Africa, where Christ was worshipped, and now Mahomet is thrust in substitution, and the people are servants, and the religion is extinguished, or where it remains, it shines like the Moon in an Eclipse, or like the least spark of the Pleiades, seen but seldom, And that rather shining like a glowworm, then a taper enkindled with a beam of the Sun of righteousness. I shall adde no more instances to verifie the truth of this, save only I shall observe to you, that even there is danger in being in evil company, in suspected places, in the civil societies and fellowships of wicked men. B

— *Vetabo qui Cereris sacrum
vulgarit arcana, sub iisdem
sit trabibus, fragilemque mecum
solvat phaselum, saepe Diespiter
Neglectus, in cesto addidit integrum* C

Hor. l. 3. od. 2.

And it hapned to the Mariners who carried *Jonah*, to be in danger with a horrid storme, because *Jonah* was there who had sinned against the Lord. Many times the sin of one man is punished by the falling of a house or a wall upon him, and then all the family are like to be crushed with the same ruine; so dangerous, so pestilential, so infectious a thing is sin; that it scatters the poison of its breath to all the neighbourhood, and makes that the man ought to be avoided like a person infected with the plague. D

Next I am to consider why this is so, and why it is justly so? To this I answer. 1. Between Kings and their people, Parents and their children there is so great a necessitude, propriety and entercourse of nature, dominion, right and possession, that they are by God and E

A and the laws of Nations reckoned as their Goods, and their blessings. *The honour of a King is in the multitude of his people; and children are a gift that cometh of the Lord; and happy is that man that hath his quiver full of them: and Lo thus shall the man be blessed that feareth the Lord; his wife shall be like the fruitful vine by the wals of his house, his children like olive branches round about his Table.* Now if children be a blessing, then to take them away in anger is a curse: and if the losse of flocks and herds, the burning of houses, the blasting of fields be a curse; how much greater is it to lose our children, and to see God slay them before our eyes, in hatred to our persons, and detestation and loathing of our baseness. When *Jobs* messengers told him the sad stories of fire from Heaven, the burning his sheep, and that the Sabeans had driven his Oxen away, and the Chaldeans had stolne his Camels; these were sad arrests to his troubled spirit: but it was reserved as the last blow of that sad execution that the ruines of a house had crush'd his Sons and Daughters to their graves. Sons and Daughters are greater blessings then sheep and Oxen: they are not servants of profit as sheep are, but they secure greater ends of blessing; they preserve your Names; they are so many titles of provision and providence; every new child is a new title of Gods care of that family: They serve the ends of honour, of commonwealths, and Kingdoms; they are images of our souls, and images of God, and therefore are great blessings; and by consequence, they are great riches, though they are not to be sold for money: and surely he that hath a cabinet of invaluable jewels will think himself rich though he never sels them. *Does God take care for Oxen?* (said our blessed Saviour) much more for you: yea all and every one of your children are of more value then many Oxen: when therefore God for your sins strikes them with crookednesse, with deformity, with foolishnesse, with impertinent and caytive spirits, with halty or sudden deaths, it is a greater curse to us, then to lose whole herds of cattel, of which (it is certain) most men would be very sensible. They are our goods; they are our blessings from God; therefore we are stricken, when for our sakes they dye: Therefore we may properly be punished by evils happening to our Relatives.

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2. But as this is a *punishment to us*, so it is *not unjust as to them*, though they be innocent. For all the calamities of this life are incident to the most Godly persons in the world; and since the King of Heaven and earth was made a man of sorrows, it cannot be called unjust or intolerable that innocent persons should be pressed with temporal infelicities: only in such cases we must distinguish the misery from the punishment; for that all the world dyes is a punishment of *Adams* sin: but it is no evil to those single persons that *die in the Lord*; for they are blessed in their death. *Jonathan* was killed the same day with his Father the King; and this was a punishment

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SERM. III.

ment to *Saul* indeed; but to *Jonathan* it was a blessing: for since God had appointed the kingdom to his neighbour, it was more honourable for him to die fighting the Lords battel, then to live and see himself the lasting testimony of Gods curse upon his Father; who lost the Kingdome from his family by his disobedience. That death is a blessing which ends an Honorable, and prevents an inglorious life. And our children (it may be) shall be sanctified by a sorrow, and purified by the fire of affliction, and they shall receive the blessing of it; but it is to their Fathers a curse, who shall wound their own hearts with sorrow, and cover their heads with a robe of shame, for bringing so great evil upon their house.

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3. God hath many ends of providence to serve in this dispensation of his judgements. * 1. He expresses the highest indignation against sin; and makes his examples lasting, communicative, and of great effect; it is a little image of hell; and we shall the lesse wonder that God with the pains of eternity punishes the sins of time, when with our eyes we see him punish a transient action with a lasting judgement. * 2. It arrests the spirits of men, and surprises their loosenesses, and restrains their gaiety, when we observe that the judgements of God finde us out in all relations, and turn our comforts into sadnesse, and makes our families the scene of sorrows, and we can escape him no where; and by sin are made obnoxious not alone to personall judgements; but that we are made like the fountains of the dead sea, springs of the lake of Sodom; in stead of refreshing our families with blessings, we leave them brimstone and drought, and poison, and an evil name and the wrath of God, and a treasure of wrath; and their Fathers sins for their portion and inheritance. * Naturalists say, that when the leading goats in the Greek Islands have taken an *Eryngus* or sea holly into their mouths, all the herd will stand still, till the herds-man comes and forces it out, as apprehending the evil that will come to them all, if any of them, especially their Principals, tast an unwholsome plant: and indeed it is of a general concernment, that the Master of a family, or the Prince of a people, from whom as from a fountain many issues do derive upon their Relatives: should be springs of health and sanctity and blessing. It is a great right and propriety that a King hath in his people, or a Father in his children, that even their sins can do these a mischief, not onely by a direct violence, but by the execution of Gods wrath: God hath made strange bands and vessels, or chanel of communication between them, when even the anger of God shal be conveyed by the conduites of such relations. That would be considered. It binds them neerer then our new doctrine will endure: but it also binds us to pray for them and for their Holinesse, and good Government, as earnestly as we would be deliver'd from death, or sickness, or poverty, or war, or the wrath of God in any instance.

3. This

A 3. This also will satisfie the fearfulness of such persons who think the evil prosperous, and *call the proud happy*. No man can be called happy till he be dead; nor then neither, if he lived vitiously: Look how God handles him in his children, in his family, in his grand-children; and as it tells that generation which sees the judgement, that God was all the while angry with him; so it supports the spirits of men in the intervall, and entertains them with the expectation of a certain hope; for if I do not live to see his sin punished, yet his posterity may finde themselves accursed, and feel their fathers sins in their own calamity; and the expectation, or belief of that, may relieve my oppression, and ease my sorrowes, while I know that God will bear my injury in a lasting record, and when I have forgot it, will bring it forth to judgement. The Athenians were highly pleased when they saw honours done to the posterity of Cimon [a good man, and a rare citizen, but murdered for being wise and vertuous] and when at the same time they saw a decree of banishment passe against the children of Lacharis, and Aristo, they laid their hands upon their mouthes, and with silence did admire the justice of the Power above.

C The sum of this is; That in sending evils upon the posterity of evil men, God serves many ends of providence, some of wisdom, some of mercy, some of justice, and contradicts none: For the evil of the innocent son is the fathers punishment upon the stock of his sin, and his relation; but the sad accident happens to the son upon the score of nature, and many ends of providence, and mercy. To which I adde, that if any, even the greatest temporall evil may fall upon a man [as blindness did upon the blinde man in the Gospel] when *neither he nor his parents have sinned*; much more may it do so, when his parents have, though he have not. For there is a nearer, or more visible commensuration of justice, between the parents sin, and the sons sickness, then between the evil of the son, and the innocence of father and son together. The dispensation therefore is righteous and severe.

E 3. I am now to consider in what degree, and in what cases, this is usuall, or to be expected. It is in the Text instanced in the matter of worshipping images. God is so jealous of his honour, that he will not suffer an image of himself to be made, lest the image dishonour the substance; nor any image of a creature to be worshipped, though with a lesse honour, lest that lesse swell up into a greater: and he that is thus jealous of his honour, and therefore so instances it, is also very curious of it in all other particulars; and though to punish the sins of fathers upon the children, be more solemnly threatned in this sin only, yet we finde it inflicted indifferently in any other great sin, as appears in the former precedents.

This one thing I desire to be strictly observed: That it is with

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much

SERM. III.

much error, and great indiligence usually taught in this question, that the wrath of God descends from fathers to children onely in case the children imitate, and write after their fathers copy; supposing these words [of them that hate me] to relate to the children. But this is expressely against the words of the Text, and the examples of the thing: God afflicts good children of evil parents; for their fathers sins; and the words are plain and determinate: God visits the sins of the fathers *in tertiam & quartam generationem eorum qui oderunt me*; to the third generation of them, of those fathers that hate me: that is, upon the great-grand-children of such parents. So that if the great-grandfathers be haters of God, and lovers of iniquity, it may intail a curse upon so many generations, though the children be haters of their fathers hatred, and lovers of God. * And this hath been observed even by wise men among the Heathens, whose stories tell, that *Antigonus* was punished for the tyranny of his father *Demetrius*; *Phyleus* for his father *Augias*; pious and wise *Nestor* for his father *Neleus*: And it was so in the case of *Jonathan*, who lost the Kingdom and his life upon the stock of his fathers sins; and the innocent childe of David was slain by the anger of God, not against the childe, who never had deserved it, but the fathers adultery. I need not here repeat what I said in vindication of the Divine justice; but I observed this, to represent the danger of a sinning father, or mother, when it shall so infect the family with curses, that it shall ruine a wife and an innocent son; and that vertue and innocence which shall by God be accepted as sufficient through the Divine mercy to bring the sonto Heaven, yet it may be shall not be accepted to quit him from feeling the curse of his fathers crime, in a load of temporall infelicities: And who but a villain would ruine and undoe a wife, a vertuous, and his own son? But so it is in all the world. A traytor is condemned to suffer death himself, and his posterity are made beggars, and dishonourable, his Escutcheon is reversed, his arms of honour are extinguished, the noblenesse of his Ancestours is forgotten, but his own sin is not, while men by the characters of infamy are taught to call that family accursed, which had so base a father. *Tiresias* was esteemed unfortunate, because he could not see his friends and children: the poor man was blinde with age: But *Athamas* and *Agave* were more miserable, who did see their children, but took them for Lions, and Stags; The parents were miserable frantick: But of all, they deplored the misery of *Hercules*; who when he saw his children, took them for enemies, and endeavoured to destroy them. And this is the case of all vitious parents. That a mans enemies were they of his own house, was accounted a great calamity: but it is worse, when we love them tenderly, and fondly, and yet do them all the despite we wish to enemies; But so it is, that in many cases we do more mischief

- A chief to our children, then if we should strangle them when they are newly taken from their mothers knees, or tear them in pieces as *Medea* did her brother *Abfyrus*; For to leave them to inherit a curse, to leave them an intail'd calamity, a misery, a disease, the wrath of God for an inheritance, that it may descend upon them, and remark the family like their coat of arms, is to be the parent of evil, the ruine of our family, the causes of mischief to them, who ought to be dearer to us than our own eyes. And let us remember this, when we are tempted to provoke the jealous God: let us consider, that his anger hath a progeny, and a descending line, and it may break out in the dayes of our Nephews. A Greek woman was accused of adultery, because she brought forth a Black-moor; and could not acquit her self, till she had proved that she had descended in the fourth degree from an Ethiopian: Her great Grand-father was a Moor. And if Naturalists say true, that Nephews are very often liker to their Grand-fathers than to their Fathers; we see that the semblance of our souls, and the character of the person, is conveyed by secret and undiscernable conveyances. Naturall production conveyes originall sin; and therefore, by the chanel of the body, it is not strange that men convey an hereditary sin: And lustfull sons are usually born to Satyrs; and monsters of intemperance to the drunkards; and there are also hereditary diseases: which if in the fathers they were effects of their sin, as it is in many cases, it is notorious that the fathers sin is punished, and the punishment conveyed by naturall instruments: so that it cannot be a wonder, but it ought to be a huge affrightment from a state of sin; If a man can be capable of so much charity, as to love himself in his own person, or in the images of his nature, and heirs of his fortunes, and the supports of his family, in the children that God hath given him. Consider therefore that
- D you do not only act your own tragedies when you sin, but you represent and effect the fortune of your children; you slay them with your own barbarous and inhumane hands. Onely be pleased to compare the variety of estates, of your own, and your children. If they on earth be miserable many times for their fathers sins, how great a state of misery is that in hell which they suffer for their own? And how vile a person is that father, or mother, who for a little money, or to please a lust, will be a parricide, and imbrue his hands in the blood of his own children?

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The

The Intail of Curses cut off.

Part II.

B

4. **I** Am to consider what remedies there are for sons to cut off this intail of curses; and whether, and by what means it is possible for sons to prevent the being punished for their fathers sins? And since this thing is so perplexed and intricate, hath so easie an objection, and so hard an answer, looks so like a cruelty, and so unlike a justice, (though it be infinitely just, and very severe, and a huge enemy to sin) it cannot be thought but that there are not only wayes left to reconcile Gods proceeding to the strict rules of justice, but also the condition of man to the possibilities of Gods usuall mercies. One said of old, *Ex tarditate si Dij fontes prætereant, & insontes plectant, justitiam suam non sic rectè r. sarcinunt.* If God be so slow to punish the guilty, that the punishment be deferred till the death of the guilty person; and that God shall be forced to punish the innocent, or to let the sin quite escape unpunished, it will be something hard to joyn that justice with mercy, or to joyn that action with justice. Indeed it will seem strange, but the reason of its justice I have already discoursed: If now we can finde how to reconcile this to Gods mercy too, or can learn how it may be turned into a mercy, we need to take no other care, but that for our own particular we take heed we never tempt Gods anger upon our families, and that by competent and apt instruments, we endeavour to cancell the decree, if it be gone out against our families; for then we make use of that severity which God intended; and our selves shall be refreshed in the shades, and by the cooling brooks of the Divine mercy; even then when we see the wrath of God breaking out upon the families round about us.

C

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1. The first means to cut off the intail of wrath and cursings from a family, is, for the sons to disavow those signal actions of impiety, in which their fathers were deeply guilty, and by which they stained great parts of their life, or have done something of very great unworthinesse and disreputation. *Si quis paterni vitij nascitur heres, nascitur & pæna:* The heir of his fathers wickednesse, is the heir of his fathers curse: and a son comes to inherit a wicked-

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A wickednesse from his father three wayes. 1. By approving, or any wayes consenting to his fathers sin: As by speaking of it without regret, or shame; by pleasing himself in the story; or by having an evil minde, apt to counsel or do the like, if the same circumstances should occur. For a son may contract a sin, not onely by derivation, and the contagion of example, but by approbation; not only by a corporall, but by a virtuall contact; not only by transcribing an evil copy, but by commending it: and a man may have *animum leprosum in cute mundā*, a leprous and a polluted minde even for nothing, even for an empty and ineffective lust.

B An evil minde may contract the curse of an evil action; and though the son of a covetous father prove a prodigall, yet if he loves his fathers vice for ministering to his vanity, he is disposed not onely to a judgement for his own prodigality, but also to the curse of his fathers avarice.

2. The son may inherit his fathers wickednesse by imitation and direct practise, and then the curse is like to come to purpose; a curse by accumulation, a treasure of wrath: and then the children as they arrive to the height of wickednesse by a speedy passage, as being thrust forward by an active example, by countenance, by education, by a seldome restraint, by a remisse discipline; so they ascertain a curse to the family, by being a perverse generation, a family set up in opposition against God, by continuing and increasing the provocation.

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3. Sons inherit their fathers crimes, by receiving, and enjoying the purchases of their rapine, injustice, and oppression, by rising upon the ruine of their fathers souls, by sitting warme in the furies which their father stole, and walking in the grounds which are water'd with the tears of oppressed orphans, and widows. Now in all these cases the rule holds. *If the son inherits the sin, he cannot call it unjust, if he inherits also his fathers punishment.*

D But to rescind the fatall chain, and break in sunder the line of Gods anger, a son is tied in all these cases to disavow his fathers crime. But because the cases are severall, he must also in severall manners do it.

1. Every man is bound not to glory in, or speak honour of the powerfull and unjust actions of his Ancestors: But as all the sons of Adam are bound to be ashamed of that originall stain which they derived from the loins of their abused Father, they must be humbled in it, they must deplore it as an evil Mother, and a troublesome daughter: so must children account it amongst the crosses of their family, and the stains of their honour, that they passed thorow so impure chanel, that in the sense of morality as well as nature, they can say to corruption, *thou art my father, and to rottennesse, thou art my mother.* I do not say that sons are bound to publish, or declaim against their fathers crimes, and

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SERMLIV. to speak of their shame in *Piazza's* and before *Tribunals*; that indeed were a sure way to bring their fathers sins upon their own heads, by their own faults. No: Like Sem, and Japhet they must go backward, and cast a vail upon their nakednesse and shame, lest they bring the curse of their fathers angry dishonour upon their own impious and unrelenting heads. Noahs drunkennesse fell upon Chams head, because he did not hide the opennesse of his fathers follies: he made his father ridiculous; but did not endeavour either to amend the sin; or to wrap the dishonour in a pious covering. He that goes to disavow his fathers sin by publishing his shame, hides an ill face with a more ugly vizard, and endeavours by torches and phantastick lights, to quench the burning of that house which his father set on fire: These fires are to be smothered and so extinguished. I deny not but it may become the piety of a childe to tell a sad story, to moun, and represent a reall grief for so great a misery, as is a wicked father or mother; but this is to be done with a tenderneffe, as nice as we would dresse an eye withall; it must be only with signes of charity, of counsell, of ease, and with much prudence, and a sad spirit: These things being secured, that which in this case remains is, that with all entercourses between God and our selves, we disavow the crime.

Children are bound to pray to God, to sanctifie, to cure, to forgive their parents: and even concerning the sins of our forefathers, the Church hath taught us in her Letanies, to pray that God would be pleased to forgive them, so that neither we, nor they may sink under the wrath of God for them. [*Remember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our sins: Ours*] in common and conjunction: And David confessed to God, and humbled himself for the sins of his Ancestors and Decessors: *Our fathers have done amisse, and dealt wickedly, neither kept they thy great goodnesse in remembrance, but were disobedient at the sea, even at the red sea.* So did good King Josiah, *Great is the wrath of the Lord which is kindled against us, because our fathers have not hearkened unto the words of this book.* But this is to be done between God and our selves: or if in publike, then to be done by generall accusation; that God onely may read our particular sorrows in the single shame of our families registred in our hearts, and represented to him with humiliation, shame, and a hearty prayer.

2. Those curses which descend from the Fathers to the children by imitation of the crimes of their progenitors, are to be cut off by special and personal repentance, and prayer, as being a state directly opposite to that which procured the curse: And if the sons be pious, or return to an early and a severe course of Holy living, they are to be remedied as other innocent and pious persons are, who are

- A are sufferers under the burdens of their Relatives, whom I shal consider by and by. Only observe this; that no publick or imaginative disavowings, no ceremonial and potnpous rescission of our Fathers crimes can be sufficient to interrupt the succession of the curse, if the children do secretly practise or approve what they in pretence or ceremony disavow: and this is clearly proved (and it will help to explicate that difficult saying of our B. Saviour,) *Wo unto you, for ye build the sepulchres of the Prophets, and your Fathers killed them: truly ye bear witness that ye allow the deeds of your fathers: for they killed them, and ye build their sepulchres:* that is, the Pharisees were
- B huge hypocrites, and adorned the monuments of the Martyr Prophets, and in words disclaim'd their Fathers sin, but in deeds and designe they approved it. 1. Because they secretly wish'd all such persons dead; *colebant mortuos quos nolent Superstites:* In charity to themselves some men wish their enemies in Heaven, and would be at charges for a monument for them, that their malice, and their power and their bones might rest in the same grave: and yet that wish, and that expence is no testimony of their Charity, but of their anger. 2. These men were willing that the monuments of those Prophets should remain, and be a visible affrightment to all such bold persons and severe reproachers as they were; and therefore they
- C builded their Sepulchres to be as beacons, and publications of danger to all Honest Preachers. And this was the account Saint Chrysostome gave of the place. 3. To which also the circumstances of the place concur. For *they only said*, if they had lived in their Fathers dayes they would not have done as they did; but it is certain they approved it, because they pursued the same courses: and therefore our blessed Saviour calls them *γενεαν αποκλινουσιν*, Not onely the children of them that did kill the Prophets, but a *Killing generation*; the sin also descends upon you, for ye have the same killing minde; and although you honour them that are dead, and cannot shame
- D you; yet you designe the same usages against them that are alive, even against the Lord of the Prophets, against Christ himself, whom ye will kill: and as *Dion* said of *Caracalla* *πάντες τοὺς ἀγαθοὺς ἀνδράσιν ἀχθόμενος* πρὶν τίνος αὐτὸν σποδανόντας ἐπλάσσειτο The man was troublesome to all good men when they were alive, but did them honour when they were dead: And when *Herod* had killed *Aristobulus*, yet he made him a most magnificent funeral; and because the Pharisees were of the same humor, therefore our blessed Saviour bids them to *fill up the measure of their Fathers iniquity*; for they still continued the malice, only they painted it over with a pretence of piety, and of disavowing their Fathers sin; which if they had done really, they being children of persecutors, & much lesse could the *adorning of the Prophets sepulchres* have been just cause of a wo from Christ; this being an act of piety, and the other of nature, inevitable, and not chosen by them; and therefore not chargeable upon them. He therefore that
- E will

Luke 11.47.

Mat. 23.31.

SERM. IV. will to reall purposes disavow his fathers crimes; must do it heartily and humbly and charitably, and throw off all affections to the like actions. For he that finds fault with his Father for killing *Isaiah*, or *Jeremy*, and himself shall kill *Aristobulus* and *John the Baptist*; he that is angry because the old Prophets were murdered, and shall imprison, and begger and destroy the new ones; He that disavows the persecution in the primitive times, and honours the memory of the dead Martyrs, and yet every day makes new ones: He that blames the oppression of the Country by any of his predecessors, and yet shall continue to oppress his Tenants, and all that are within his gripe, that man cannot hope to be eased from the curse of his Fathers sins: He goes on to imitate them, and therefore to fill up their measure, and to reap a full treasure of wrath.

3. But concerning the third: there is yet more difficulty. Those sons that inherit their Fathers sins by possessing the price of their Fathers souls, that is, by enjoying the goods gotten by their Fathers rapine, may certainly quit the inheritance of the curse, if they quit the purchase of the sin, that is, if they pay their Fathers debts; his debts of contract, and his debts of justice: his debts of entercourse, and his debts of oppression. I do not say that every man is bound to restore all the land which his Ancestors have unjustly snatched: for when by law the possession is established, though the Grandfather entred like a thief, yet the Grand-child is *bona fidei possessor*, and may enjoy it justly: and the reasons of this are great, and necessary: for the avoiding eternal suites, and perpetuall diseases of rest and conscience: because there is no estate in the world that could be enjoyed by any man honestly, if posterity were bound to make restitution of all the wrongs done by their progenitors. But although the children of the far removed lines are not obliged to restitution, yet others are: and some for the same, some for other reasons.

1. Sons are tied to restore what their Fathers did usurpe, or to make agreement, and an acceptable recompence for it, if the case be visible, evident and notorious, and the oppressed party demands it; because in this case the law hath not settled the possession in the new tenant: or if a judge hath, it is by injury; and there is yet no collateral accidental title transferred by long possession, as it is in other cases: and therefore if the son continues to oppress the same person, whom his Father first injured, he may well expect to be the heir of his Fathers curse, as well as of his cursed purchase.

2. Whether by law and justice, or not, the person be obliged, nay, although by all the solemnities of law the unjust purchase be established, and that in conscience the Grand-children be not obliged to restitution in their own particulars, but may continue to enjoy it without a new sin; yet if we see a curse descending upon the family for

- A for the old oppression done in the dayes of our Grandfathers; or if we probably suspect that to be the cause; then if we make restitution, we also most certainly remove the curse: because we take away the matter upon which the curse is grounded: I do not say, we sin, if we do not restore: but that, if we do not, we may still be punished: The reason of this is clear and visible: For as without our faults, in many cases we may enjoy those lands which our forefathers got unjustly: so without our faults we may be punished for them. For as they have transmitted the benefit to us, it is but reasonable we should suffer the appendant calamity. If we receive good, we must also venture the evil that comes along with it: *res transit cum suo onere*. All lands and possessions passe with their proper burdens. And if any of my Ancestors was a Tenant, and a servant, and held his lands as a Villane to his Lord, his posterity also must do so, though accidentally they become noble. The case is the same: If my Ancestors entred unjustly, there is a curse and a plague that is due to that oppression and injustice; and that is *the burden of the land*, and it descends all along with it: And although I by the consent of laws am a just possessor, yet I am obliged to the burden that comes with the land: I am indeed another kinde
- B of person then my Grand-father; he was an usurper, but I am a just possessor; but because in respect of the land this was but an accidentall change, therefore I still am liable to the burden, and the curse that descends with it: but the way to take off the curse is to quit the title; and yet a man may choose. It may be to lose the land would be the bigger curse: but if it be not, the way is certain how you may be rid of it. There was a custome among the Greeks, that the children of them that dyed of consumptions or dropsies, all the while their Fathers bodies were burning in their funeral piles, did sit with their feet in cold water, hoping that such a lustration, and ceremony would take off the lineal and descending contagion from the children: I know not what cure they found by their superstition: but we may be sure, that if we wash (not our feet, but) our hands of all the unjust purchases which our Fathers have transmitted to us, their hydropick thirst of wealth shall not transmit to us a consumption of estate, or any other curse. But this remedy is only in the matter of injury, or oppression, not in the case of other sins: because other sins were transient: and as the guilt did not passe upon the children, so neither did the exterior and permanent effect: and therefore in other sins (in case they do derive a curse) it cannot be removed,
- C as in the matter of unjust possession, it may be; whose effect (we may so order it) shall no more stick to us then the guilt of our fathers personal actions.
- D
- E

The summe is this. As Kingdoms use to expiate the faults of others by acts of justice: and as Churches use to remove the accursed thing from sticking to the communities of the faithful, and the

SERM. IV. sins of Christians from being required of the whole Congregation ; A
by excommunicating and censuring the delinquent persons : so the
Heirs and sons of families, are to remove from their house the
curse descending from their fathers loins, by 1. Acts of disavow-
ing the sins of their Ancestors. 2. By praying for pardon. 3. By be-
ing humbled for them. 4. By renouncing the example; and 5. Quit-
ting the affection to the crimes. 6. By not imitating the actions in
Kinde, or in semblance and similitude ; and lastly, 7. By refusing to
rejoyce in the ungodly purchases in which their Fathers did amisse
and dealt wickedly. B

Secondly. But after all this, many cases do occur, in which we
finde that innocent sons are punished : The remedies I have already
discoursed of, are for such children, who have in some manner or
other contracted and derived the sin upon themselves. But if we
inquire, how those sons who have no intercourse, or affinity with
their fathers sins ; or whose fathers sins were so transient, that no
benefit or effect did passe upon their posterity, how they may pre-
vent, or take off the curse that lyes upon the family, for their Fa-
thers faults ; this will have some distinct considerations.

I.

1. The pious children of evil Parents are to stand firme upon C
the confidence of the Divine grace and mercy ; and upon that per-
suasion to begin to work upon a new stock. For it is as certain, that
he may derive a blessing upon his Posterity, as that his Parents
could transmit a curse : and if any man by piety shall procure Gods
favour to his Relatives and children, it is certain that he hath done
more, then to escape the punishment of his Fathers follies. If *sin*
doth abound, and evils by sin are derived from his Parents, *much*
more shall grace superabund, and mercy by grace. If he was in dan-
ger from the crimes of others, much rather shall he be secured by
his own piety : For if God punishes the sins of the fathers to four D
generations, yet he rewards the piety of fathers to ten, to hundreds,
and to thousands. Many of the Ancestors of *Abraham* were persons
not noted for religion ; but suffered in the publike impiety, and al-
most universal idolatry of their ages ; and yet all the evils that
could thence descend upon the family, were wiped off ; and God
began to reckon with *Abraham* upon a new stock of blessings and
piety ; and he was under God, the Original of so great a blessing,
that his family for 1500. years together had from him a title to
many favours ; and what ever evils did chance to them in the de-
scending ages, were but single evils, in respect of that treasure of E
mercies which the fathers piety had obtained to the whole nation.
And it is remarkable to observe ; how blessings did stick to them
for their fathers sakes, even whether they would or no. For first,
his Grand-child *Esau* proved a naughty man, and he lost the
great blessing which was intailed upon the family ; but he got, not a
curse, but a lesse blessing : and yet because he lost the greater bles-
sing, God excluded him from being reckoned in the elder time ;
for

- A** for God foreseeing the event, so ordered it, that he should first lose his birth-right, and then lose the blessing; for it was to be certain, the family must be reckoned for prosperous in the proper line; and yet God blessed *Esau* into a great nation, and made him the father of many Princes. Now the line of blessing being reckoned in *Jacob*, God blessed his family strangely, and by miracle, for almost five generations; he brought them from Egypt by mighty signes and wonders; and when for sin they all died in their way to Canaan, two onely excepted, God so ordered it, that they were all reckoned as single deaths, the Nation still descending like a river whose waters were drunk up for the beaurage of an army, but still it keeps its name and current, and the waters are supplied by showers, and springs, and providence. After this, iniquity still increased, and then God struck deeper, and spread curses upon whole families: he translated the Priesthood from line to line, he removed the Kingdome from one family to another; & still they sinned worse and then we read that God smote almost a whole tribe, the tribe of Benjamin was almost extinguished about the matter of the Levites Concubine: but still God remembered his promise which he made with their forefathers, & that breach was made up.
- B** After this we finde a greater rupture made; and ten tribes fell into idolatry, and ten tribes were carried captives into Assyria, and never came again: But still God remembered his covenant with Abraham, and left two Tribes; but they were restless in their provocation of the God of Abraham; and they also were carried captive: But still God was the God of their fathers and brought them back, and placed them safe, and they grew again into a Kingdom and should have remained for ever, but that they killed one that was greater then Abraham, even the Messias; and then they were rooted out, and the old covenant cast off, and God delighted no more to be called the God of Abraham; but the Father of our Lord Jesus Christ.
- C** As long as God kept that relation, so long for the fathers sakes they had a title and an inheritance to a blessing: for so saith Saint Paul [As touching the election they are beloved for the Fathers sakes.]
- D**

Rom. II. 28.

I did insist the longer upon this instance, that I might remonstrate how great and how sure, and how preserving meercies, a pious Father of a family may derive upon his succeeding generations: And if we do but tread in the footsteps of our Father Abraham, we shall inherit as certain blessings. But then I pray, adde these considerations.

- E** 1. If a great impiety, and a clamorous wickednesse hath stained the honour of a family, and discomposed its title to the Divine mercies and protection, it is not an ordinary piety that can restore this family. An ordinary, even course of life, full of sweetnesse, and innocency will secure every single person in his own eternal interest

SERMON IV. interest: but that piety which must be a spring of blessings, and communicative to others, that must plead against the sins of their Ancestors, and begin a new bank of mercies for the Relatives; that, must be a great, and excellent, a very religious state of life. A small pension will maintain a single person: but he that hath a numerous family, and many to provide for, needs a greater providence of God, and a bigger provision for their maintenance: and a small revenue will not keep up the dignity of a great house; especially, if it be charged with a great debt: And this is the very state of the present question. That piety that must be instrumental to take off the curse imminent upon a family; to bless a numerous posterity, to secure a fair condition to many ages, and to pay the debts of their Fathers sins, must be so large, as that all necessary expences, and duties for his own soul being first discharged, it may be remarkable in great expressions, it may be exemplar to all the family; it may be of universal efficacy, large in the extension of parts, deep in the intention of degrees: and then, as the root of a tree receives nourishment, not onely sufficient to preserve its own life, but to transmit a plastick juice to the trunk of the tree, and from thence to the utmost branch and smallest gem that knots in the most distant part: So shall the great and exemplar piety of the father of a family; not onely preserve to the interest of his own soul the life of grace, and hopes of glory, but shall be a quickning spirit, active and communicative of a blessing, not onely to the trunk of the tree, to the body and rightly descending line, but even to the collateral branches, to the most distant relatives, and all that shall claim a kindred, shall have a title to a blessing. And this was the way that was prescribed to the family of *Eli*, upon whom a sad curse was intailed that there should not be an old man of the family for ever, and that they should be beggars, and lose the office of Priesthood: by the counsel of *R. Johanán* the son of *Zachens* all the family betook themselves to a great, a strict and a severe religion; and God was intreated to revoke his decree, to be reconciled to the family, to restore them to the common condition of men, from whence they stood separate by the displeasure of God against the crime of *Eli*, and his Sons *Hophni* and *Phinehas*. This course is sure either to take off the judgement, or to change it into a blessing; to take away the rod, or the smart and evil of it; to convert the punishment into a meer naturall, or humane chance, and that chance to the opportunity of a vertue, and that vertue to the occasion of a crown.

2. It is of great use for the securing of families, that every Master of a family order his life so, that his piety and vertue be as communicative as is possible; that is, that he secure the religion of his whole family, by a severe supervision and animadversion, and by cutting off all those unprofitable and hurtful branches which

- A which load the tree and hinder the growth, and stock & disimprove the fruit, & revert evil juice to the very root it self. Calvisius Sabinus laid out vast sums of money upon his servants to, stock his house with learned men; and brought one that could recite all Homer by heart; a second that was ready at Hesiod; a third at Pindar; and for every of the Lyricks one: having this fancy, that all that learning was his own, and whatsoever his servants knew, made him so much the more skilful. It was noted in the man for a rich and a prodigal folly: but if he had chang'd his instance, & brought none but vertuous servants in to his house, he might better have reckoned his wealth upon their stock, & the piety of his family might have helped to blesse him, and to have increased the treasure of the Masters vertue. Every man that would either cut off the title of an old curse, or secure a blessing upon a new stock, must make vertue as large in the fountain as he can, that it may the sooner water all his Relatives with fruitfulness and blessings. And this was one of the things that God noted in Abraham, and blessed his family for it, and his posterity; *I know that Abraham will teach his sons to fear me.* When a man teaches his family to know and fear God, then he scatters a blessing round about his habitation. And this helps to illustrate the reason of the thing as well as to prove its certainty. We hear it spoken in our books of Religion, that the faith of the parents is imputed to their children to good purposes; & that a good husband sanctifies an ill wife; & *a believing wife, an unbelieving husband*; and either of them makes the children to be sanctified, *else they were unclean, and unholy*; that is, the very designing children to the service of God is a sanctification of them; and therefore S. Hierom calls Christian children *Candidatos fidei Christianae*: and if this very designation of them makes them holy; that is, acceptable to God, intitled to the promises, partakers of the Covenant, within the condition of sons; much more shall it be effectual to greater blessings when the Parents take care that the children shall be actually pious, full of sobriety, full of religion, then it becomes a holy house, *a chosen generation, an elect family*; and then there can no evil happen to them, but such which will bring them neerer to God; that is, no crosse, but the crosse of Christ; no misfortune, but that which shall lead them to felicity: and if any semblance of a curse happens in the generations, it is but like the anathema of a sacrifice; not an *accursed*, but a *devoted* thing: for so the sacrifice upon whose neck the Priests knife doth fall, is so far from being accursed, that it helps to get a blessing to all that joyn in the oblation: so every misfortune that shall discompose the ease of a pious and religious family shall but make them fit to be presented unto God; and the rod of God shall be like the branches of fig-trees, bitter and sharp in themselves, but productive of most delicious fruit: no evil can curse the family whose stock is pious, and *whose branches are Holinesse unto the Lord*. If any leaf, or any boughs shall fall untimely, God shall gather it up, and place

SERM. IV. place it in his Temple, or at the foot of his throne; and that family must needs be blessed, whom infelicity it self cannot make accursed. A

3. If a curse be feared to descend upon a family for the fault of their Ancestors; pious sons have yet another way to secure themselves, & to withdraw the curse from the family, or themselves from the curse; and that is, by doing some very great and illustrious act of piety, an action *in gradu heroico* (as Aristotle calls it) an heroicall action. If there should happen to be one Martyr in a family, it would reconcile the whole kinred to God, & make him who is more inclined to mercy then to severity, rather to be pleased with the Relatives of the Martyr, then continue to be angry with the Nephews of a deceased sinner. I cannot insist long upon this: But you may see it proved by one great instance in the case of Phinehas, who killed an unclean Prince, & turned the wrath of God from his people: he was zealous for God and for his countrey men, & did an heroicall action of zeal: Wherefore (saith God) *Behold I give unto him my covenant of peace, and he shall have it, and his seed after him, even the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel.* Thus the sons of Rechab obtain'd the blessing of an enduring and blessed family, because they were most strict & religious observers of their fathers precepts, and kept it after his death, and abstained from wine for ever; and no temptation could invite them to taste it; for they had as great reverence to their fathers ashes, as being children they had to his rod, & to his eyes. Thus a man may turn the wrath of God from his family, & secure a blessing for posterity, by doing some great noble acts of charity, or a remarkable chastity, like that of Joseph; or an expensive, an effectionate religion and love to Christ and his servants (as Mary Magdalene did.) Such things as these which are extraordinary egressions and transvolutions beyond the ordinary course of an even piety, God loves to reward with an extraordinary favour; and gives it testimony by an extraregular blessing. B C

One thing more I have to adde by way of advice; and that is, that all parents and fathers of families, from whose loyns a blessing or a curse usually does descend, be very carefull, not onely generally in all the actions of their lives (for that I have already pressed) but, particularly in the matter of repentance; that they be curious that they finish it, & do it thorowly: for there are certain *ὑποσηματα μετανοίας*, leavings of repentance, which makes that Gods anger is taken from us so imperfectly: and although God for his sake who died for us, will pardon a returning sinner, and bring him to heaven through tribulation & a fiery tryall; yet when a man is weary of his sorrow, and his fastings are a load to him, & his sins are not so perfectly renounced, or hated as they ought, the parts of repentance which are left unfinished do sometimes fall upon the heads, or upon the fortunes of the children. I do not say, this is regular and certain, but sometimes D E

Num. 25. 12.

A times God deals thus. For this thing hath been so, and therefore it may be so again: we see it was done in the case of *Ahab*; he humbled himself and went softly, and lay in sackcloth, and called for pardon, and God took from him a judgement which was falling heavily upon him: but we all know his repentance was imperfect and lame: The same evil fell upon his sons; for so said God; I will bring the evil upon his house in his sons dayes. Leave no arrears for thy posterity to pay; but repent with an integral, a holy and excellent repentance, that God being reconciled to thee thoroughly, for thy sake also he may blesse thy seed after thee.

B And after all this, adde a continual, a fervent, a hearty, a never ceasing prayer for thy children, ever remembring when they beg a blessing, that God hath put much of their fortune into your hands; and a transient formal [*God blesse thee*] will not out-weigh the load of a great vice; and the curse that scatters from thee by virtual contact, and by the channels of relation, if thou beest a vicious person: Nothing can issue from thy fountain but bitter waters. And as it were a great impudence for a condemned Traitor to beg of his injured Prince a province for his son, for his sake: so it is an ineffective blessing we give our children, when we beg *for them*: what we have no title to for our selves. Nay, when we can convey to them nothing but a

C curse. The prayer of a sinner, the unhallowed wish of a vitious Parent is but a poor donative to give to a childe who suck'd poison from his nurse, and derives cursing from his Parents. They are punished with a double torture in the shame and paines of the damned, who dying Enemies to God have left an inventory of sins and wrath to be divided amongst their children. But they that can truly give a blessing to their children, are such as live a blessed life, and pray holy prayers, and perform an integral repentance, and do separate from the sins of their Progenitors, and do illustrious actions, and begin the blessing of their family upon a new stock; for as from the eyes of

D some persons, there shoots forth an evil influence; and some have an evil eye, and are infectious; some look healthfully as a friendly planet, and innocent as flowers: and as some fancies convey private effects to confederate and allyed bodyes: and between the very vital spirits of friends and Relatives there is a cognation, and they refresh each other like social plants, and a good man is a friend to every good man; and (they say) that an usurer knows an usurer, and one rich man another, there being by the very manners of men contracted a similitude of nature, and a communication of effects: so in parents and their children there is so great a society of

E nature and of manners, of blessing and of cursing, that an evil parent cannot perish in a single death, and holy parents never eat their meal of blessing alone; but they make the roome shine like the fire of a holy sacrifice: and a Fathers or a Mothers piety makes all the house festivall, and full of joy from generation to generation. Amen.

Διαμίνει ὅν ἡ
τύτων οἰκία.
ἔως ἀν' ἀγαθῶν
ὡσιν. ἢ δ' ἀ-
ρετῇ μόνον.
Aristot.



Sermon. V.

THE

Invalidity of a late, or death-bed Repentance.

13. Jeremy. 16.

Give glory to the Lord your God, before he cause darknesse, and before your feet stumble upon the dark mountains: and while ye look for light, or, (lest while ye look for light) he shall turn it into the shadow of death, and make it grosse darknesse.



God is the eternall fountain of honour; and the spring of glory; in him it dwells essentially, from him it derives originally; and when an action is glorious, or a man is honourable, it is because the action is pleasing to God, in the relation of obedience or imitation, and because the man is honoured by God, or by Gods Vicegerent; and therefore God cannot be dishonoured, because all honour comes from himself; he cannot but be glorified, because to be himself is to be infinitely glorious. And yet he is pleased to say, that our sins dishonour him, and our obedience does glorifie him. But as the Sun, the great eye of the world, prying into the recesses of rocks, and the hollownesse of valleys, receives species, or visible forms from these objects, but he beholds them onely by that light which proceeds from himself: So does God who is the light of that eye; he receives reflexes and returns from us, and these he calls *glorifications*

A cations of himself, but they are such which are made so by his own gracious acceptation. For God cannot be glorified by any thing but by himself, and by his own instruments, which he makes as mirrours to reflect his own excellency, that by seeing the glory of such emanations, he may rejoyce in his own works, because they are images of his infinity. Thus when he made the beauteous frame of heaven and earth, he rejoyced in it, and glorified himself, because it was the glasse in which he beheld his wisdom, and Almighty power: And when God destroyed the old world, in that also he glorified himself; for in those waters he saw the image of his justice; they were the looking-glasse for that Attribute; and God is said to laugh at, and rejoyce in the destruction of a sinner, because he is pleased with the Oeconomy of his own lawes, and the excellent proportions he hath made of his judgements, consequent to our sins. But above all, God rejoyced in his Holy Son, for he was the image of the Divinity, *the character and expresse image of his person*, in him he beheld his own Essence, his wisdom, his power, his justice, and his person, and he was that excellent instrument designed from eternall ages to represent as in a double mirrour, not onely the glories of God to himself, but also to all the world; and he glorified God by the instrument of obedience, in which God beheld his own dominion, and the sanctity of his lawes clearly represented; and he saw his justice glorified, when it was fully satisfied by the passion of his Son; and so he hath transmitted to us a great manner of the Divine glorification, being become to us the Authour, and the Example of giving glory to God after the manner of men, that is, by well-doing, and patient suffering, by obeying his lawes, and submitting to his power, by imitating his holinesse, and confessing his goodnesse, by remaining innocent, or becoming penitent: for this also is called in the Text **GIVING GLORY TO THE LORD OUR GOD.]**

D For he that hath dishonoured God by sins, that is, hath denied, by a morall instrument of duty, and subordination, to confesse the glories of his power, and the goodnesse of his lawes, and hath dishonoured, and despised his mercy, which God intended as an instrument of our piety, hath no better way to glorifie God, then by returning to his duty, to advance the honour of the Divine Attributes in which he is pleased to communicate himself, and to have entercourse with man. He that repents, confesses his own error, and the righteousnesse of Gods lawes, and by judging himself confesses that he deserves punishment, and therefore that God is righteous if he punishes him: and by returning, confesses God to be the fountain of felicity, and the foundation of true, solid, and permanent joyes, saying in the sense and passion of the Disciples, *whither shall we go? for thou hast the words of eternall life:* and by humbling himself, exalts God by making the proportions

SERM. V. of distance more immense, and vast: and as repentance does contain in it all the parts of holy life which can be performed by a returning sinner (all the acts, and habits of vertue, being but parts, or instances, or effects of repentance): so all the actions of a holy life do constitute the masse and body of all those instruments whereby God is pleased to glorifie himself. * For if God is glorified in the Sun and Moon, in the rare fabrick of the honey-combs, in the discipline of Bees, in the œconomy of Pisnires, in the little houses of birds, in the curiosity of an eye, God being pleased to delight in those little images and reflexes of himself from those pretty mirrours, which like a crevice in a wall thorow a narrow perspective transmit the species of a vast excellency: much rather shall God be pleased to behold himself in the glasses of our obedience, in the emissions of our will and understanding; these being rationall and apt instruments to expresse him, farre better then the naturall, as beeing neerer communications of himself.

But I shall no longer discourse of the Philosophy of this expression; certain it is, that in the stile of Scripture, *repentance* is the great glorification of God; and the Prophet, by calling the people to *give God glory*, calls upon them to *repent*; and so expresses both the duty and the event of it; the event being [*Glory to God on high, and peace on earth, and good will towards men*] by the sole instrument of *repentance*. And this was it which Josuah said to Achan, [Give I pray thee glory to the Lord God of Israel, and make confession unto him: that one act of repentance is one act of glorifying God: and this David acknowledged; Against thee onely have I sinned, *ut tu justificeris*, that thou mightest be justified, or cleared, that is, that God may have the honour of being righteous, and we the shame of receding from so excellent a perfection: or as S. Paul quotes and explicates the place. *Let God be true and every man a liar, as it is written, that thou mightest be justified in thy sayings, and mightest overcome when thou art judged*. But to clear the sense of this expression of the Prophet, observe the words of S. John: *and men were scorched with great heat, and blasphemed the name of God who hath power over those plagues, and they repented not to give him glory*.

So that having strength and reason from these so many authorities, I may be free to read the words of my Text thus, [*Repent of all your sins before God cause darknesse, and before your feet stumble upon the dark mountains*] and then we have here the duty of repentance, and the time of its performance; it must be *per tota vitam* a seasonable and timely repentance, a repentance which must begin before our darknesse begin, a repentance in the day time, *ut dum dies est operemini*, that ye may work while it is to day, lest if we *stumble upon the dark mountains*, that is, fall into the ruines of old

Josua 7. 19.

Psal. 51. 4.

Rom. 3. 4.

Rev. 16. 9.

A old age, which makes a broad way narrow, and a plain way to be a craggy mountain; or if we stumble and fall into our last sicknesse, instead of health God sends us to our grave, and instead of light and salvation which we then confidently look for, he make our state to be outer darknesse, that is, misery irremediable, misery eternall.

B This exhortation of the Prophet was alwayes full of caution and prudence, but now it is highly necessary; since men who are so clamorously called to repentance that they cannot avoid the necessity of it, yet that they may reconcile an evil life with the hopes of heaven, have crowded this duty into so little room, that it is almost strangled and extinct; and they have lopped off so many members, that they have reduced the whole body of it to the dimensions of a little finger, sacrificing their childhood to vanity, their youth to lust, and to intemperance, their manhood to ambition and rage, pride and revenge, secular desires, and unholy actions; and yet still further, giving their old age to covetousnesse and oppression, to the world, and to the Devil; and after all this what remains for God and for Religion? Oh, for that, they will do well enough; upon their death-bed they will think a few godly thoughts, they will send for a Priest to minister comfort to them; they will pray and ask God forgivenesse, and receive the holy Sacrament, and leave their goods behinde them, disposing them to their friends and relatives, and some Dole, and issues of the almes-basket to the poor; and if after all this they die quietly, and like a lamb, and be canoniz'd by a brib'd flatterer in a funerall sermon, they make no doubt but they are children of the kingdom, and perceive not their folly, till without hope of remedy they roar in their expectations of a certain, but a horrid eternity of pains. * Certainly nothing hath made more ample harvests for the Devil, then the deferring of repentance upon vain confidences, and lessening it in the extension of parts, as well as intension of degrees, while we imagine that a few tears, and scatterings of devotion are enough to expiate the basenesse of a fifty or three score years impiety. This I shall endeavour to cure, by shewing what it is to repent, and that repentance implies in it the duty of a life, or of many and great, of long and lasting parts of it; and then by direct arguments, shewing that repentance put off to our death-bed is invalid and ineffectuall, sick, languid, and impotent, like our dying bodies and disabled faculties.

E 1. First therefore, Repentance implies a deep sorrow, as the beginning and introduction of this duty; not a superficial sigh, or tear, not a calling our selves sinners, and miserable persons; this is far from that *godly sorrow that worketh repentance*; and yet I wish there were none in the world, or none amongst us, who cannot remember that ever they have done this little towards the abolition

SERM. V. abolition of their multitudes of sins; but yet if it were not
 a hearty, pungent sorrow, a sorrow that shall break the heart in
 pieces; a sorrow that shall so overcome us to sin, as to make
 us rather chose to die then to live; it is not so much as the begin-
 ning of repentance. But in Holy scripture, when the people are
 called to repentance and sorrow (which is ever the prologue to it)
 marches sadly, and first opens the scene it is ever expressed to be
 great, clamorous and sad: it is called weeping sorely in the verse
 next after my text, [a weeping of the bitterness of heart; a
 turning to the Lord with weeping, fasting, and mourning; a weeping
 day and night; the sorrow of heart; the breaking of the spirit;
 the mourning like a dove, and chattering like a swallow; and if
 we observe the threnes and sad accents of the Prophet *Jeremy*
 when he wept for the sins of his Nation, the heart-breakings of
David when he mourned for his adultery and murder, and the
 bitter tears of Saint *Peter* when he washed off the guilt and base-
 nesse of his fall, and the denying his Master; we shall be suffici-
 ently instructed in this præludium or introduction to repen-
 tance; and that it is not every breath of a sigh, or moisture of
 a tender eye, not every crying [Lord have mercy upon me] that
 is such a sorrow as begins our restitution to the state of grace and
 Divine favour: but such a sorrow that really condemnes our
 selves, and by an active, effectual sentence declares us wor-
 thy of stripes and death, of sorrow and eternall pains, and
 willingly endures the first to prevent the second; and weeps and
 mourns, and fasts to obtain of God but to admit us to a possibility
 of restitution: and although all sorrow for sins hath not the same
 expression, nor the same degree of pungency and sensitive trou-
 ble (which differs according to the temper of the body, custome,
 the sexe, and accidental tendernesse) yet it is not a Godly sorrow
 unless it really produce these effects; that is, 1. That it makes us
 really to hate, and 2. actually to decline sin, and 3. produce in us a fear
 of Gods anger, a sense of the guilt of his displeasure; and 4. Then,
 such consequent trouble as can consist with such apprehension of the
 Divine displeasure: which if it expresse not in tears and hearty com-
 plaints, must be expressed in watchings and strivings against sin,
 in confessing the goodnesse and justice of God threatening or pu-
 nishing us, in patiently bearing the rod of God, in confession of our
 sins, in accusation of our selves, in perpetual begging of pardon,
 and mean and base opinions of our selves, and in all the natural pro-
 ductions from these; according to our temper and constitution; it
 must be a sorrow of the reasonable faculty, the greatest in its
 kinde; and if it be lesse in kinde; or not productive of these
 effects; it is not a godly sorrow, not the exordium of repen-
 tance.

But I desire that it be observed, that sorrow for sins, is not Re-
 pentance;

Ezek. 27. 31.
 Joel 2. 13.

see Rule of H.
 living. D. of
 repentance.
 p 335.

A penance; not that duty which gives glory to God, so as to obtain of him that he will glorifie us. Repentance is a great volume of duty; and Godly sorrow is but the frontispiece or title page: it is the harbinger or first introduction to it; or if you will consider it in the words of Saint *Paul*: [Godly sorrow worketh repentance] sorrow is the Parent, and repentance is the product; and therefore it is a high piece of ignorance to suppose, that a crying out and roaring for our sins upon our deathbed can reconcile us to God; our crying to God Must be so early, and so lasting, as to be able to teem, and produce such a daughter, which must live long, and grow from an Embryo to an infant, from infancy to childhood, from thence to the fulnesse of the stature of Christ, and then it is a holy and a happy sorrow: but if it be a sorrow onely of a death-bed, it is a fruitlesse shower, or like the rain of Sodom not the beginning of repentance, but the kindling of a flame, the commencement of an eternal sorrow. For *Ahab* had a great sorrow, but it wrought nothing upon his spirit, it did not reconcile his affections to his duty, and his duty to God. *Judas* had so great a sorrow for betraying the innocent blood of his Lord, that it was intolerable to his Spirit, and he burst in the middle: and if meer sorrow be repentance, then hell is full of penitents, for [there is weeping and wailing, and gnashing of teeth for evermore.

C Let us therefore beg of God (as *Caleb's* daughter did of her Father) *dedisti mihi terram aridam, da etiam & irriguam*, thou hast given me a dry land, give me also a land of waters, a dwelling place in tears, rivers of tears, *ut quoniam non sumus digni oculos orando ad celum levare, at sumus digni oculos plorando cecare*, as Saint *Austins* expression is, that because we are not worthy to lift up our eyes to heaven in prayer, yet we may be worthy to weep our selves blinde for sin, the meaning is, that we beg sorrow of God, such a sorrow as may be sufficient to quench the flames of lust, and surmount the hills of our pride, and may extinguish our thirst of covetousnesse; that is, a sorrow that shall be an effective principle of arming all our faculties against sin, and heartily setting upon the work of grace, and the persevering labours of a holy life. * I shall onely adde one word to this: That our sorrow for sin is not to be estimated by our tears, and our sensible expressions, but by our active hatred, and dereliction of sin: and is many times unperceived in outward demonstration. It is reported of the Mother of Peter Lombard, Gratian, and Comestor, that she having had three sons begotten in unhallowed embraces, upon her death-bed did omit the recitation of those crimes to her confessor; adding this for Apology, that her three sons proved persons so eminent in the Church, that their excellency was abundant recompence for her demerit: and therefore she could not grieve, because God had glorified himself so much by three instruments so excellent

SERM. V. excellent; and that although her sin had abounded, yet Gods grace did superabound. Her confessor replied, *at dolo saltem quod dolere non possis*, grieve that thou canst not grieve: and so must we, alwayes fear that our trouble for sin is not great enough, that our sorrow is too remisse, that our affections are indifferent; but we can onely be sure that our sorrow is a godly sorrow, when it worketh repentance; that is, when it makes us hate and leave all our sin, and take up the crosse of patience or penance: that is, confesse our sin, accuse our selves, condemn the action by hearty sentence; and then, if it hath no other emanation but fasting and prayer for its pardon, and hearty industry towards its abolition, our sorrow is not reproveable.

For sorrow alone will not do it; there must follow a total dereliction of our sin; and this is the first part of repentance. Concerning which, I consider, that it is a sad mistake amongst many that do somethings towards repentance, that they mistake the first addresses, and instruments of this part of repentance for the whole duty it self. Confession of sins is in order to the dereliction of them; but then Confession must not be like the unlading of a ship to take in new stowage; or the vomits of intemperance, which ease the stomach that they may continue the merry meeting: but such a confession is too frequent, in which men either comply with custome, or seek to ease a present load, or gripe of conscience, or are willing to dresse up their souls against a festival, or hope for pardon upon so easie terms: these are but retirings back to leape the further into mischief; or but approaches to God with the lips; no confession can be of any use, but as it is an instrument of shame to the person, of humiliation of the man, and dereliction of the sin; and receives its recompence but as it adds to these purposes: all other, is like the bleating of the calves, and the lowing of the Oxen which *Saul* reserved after the spoil of *Agag*: they proclaim the sin, but do nothing towards its cure; they serve Gods end to make us justly to be condemned out of our own mouths, but nothing at all towards our absolution. * Nay, if we proceed further, to the greatest expressions of humiliation (parts of which I reckon, fasting, praying for pardon, judging and condemning of our selves by instances of a present indignation against a crime) yet unlesse this proceed so far as to a total deletion of the sin, to the extirpation of every vicious habit, God is not glorified by our repentance, nor we secured in our eternal interest. Our sin must be brought to judgement, and like *Antinous* in *Homer*, layed in the mid as the sacrifice and the cause of all the mischief.

This is the murderer, this is the Achan, this is he that troubles Israel

rael

A rael ; let the sin be confessed and carried with the pomps and solemnities of sorrow to its funeral, and so let the murderer be slain : But if after all the forms of confession and sorrow, fasting, and humiliation, and pretence of doing the will of God, we spare Agag and the fattest of the cattel, our delicious sins, and still leave an unlawful King, and a tyrant sin to reigne in our mortal bodies, we may pretend what we will towards repentance, but we are no better penitents then Ahab, no neerer to the obtaining of our hopes then Esau was to his birthright, for whose repentance there was no place left, though he sought it carefully with tears.

B Well ! let us suppose our penitent advanced thus far as that he decrees against all sin, and in his hearty purposes resolves to decline it, as in a severe sentence he hath condemned it as his betrayer and his murderer ; yet we must be curious (for now onely the repentance properly begins) that it be not onely like the springings of the thorny or the high way ground, soon up and soon down : For some men when a sadnesse or an unhandsome accident surprizes them, then they resolve against their sin, but like the goats in Aristotle they give their milk no longer then they are stung : as soon as the thorns are removed, these men return to their first hardnesse, and resolve then to act their first temptation. Others there are who never resolve against a sin, but either when they have no temptation to it, or when their appetites are newly satisfied with it, like those who immediately after a full dinner resolve to fast at supper, and they keep it till their appetite returns, and then their resolution unties like the cords of vanity, or the gossamere against the violence of the Northern winde. Thus a lustfull person fills all the capacity of his lust, and when he is wearied, and the sin goes off with unquietnesse and regret, and the appetite falls down like a horseleech, when it is ready to burst with putrifaction and an unwholsome plethory ; then he resolves to be a good man and could almost vow to be a Hermit, and hates his lust, as Amnon hated his sister Thamar, just when he had newly acted his unworthy rape ; but the next spring-tide that comes, every wave of the temptation, makes an inrode upon the resolution, and gets ground, and prevails against it, more then his resolution prevailed against his sin : How many drunken persons, how many Swearers resolve daily and houely against their sin, and yet act them not once the lesse for all their infinite heap of shamefully retreating purposes * That resolution that begins upon just grounds of sorrow and severe judgement, upon fear and love, that is made in the midst of a temptation, that is inquisitive into all the means and instruments of the cure, that prays perpetually against a sin ; that watches continually against a surprize,

SERM. V. surprize, and never sinks into it by deliberation; that fights earnestly and carries on the war prudently and prevails by a never ceasing diligence against the temptation: that onely is a pious and well-begun repentance. They that have their fits of a quartan, well and ill for ever, and think themselves in perfect health, when the ague is retired till its period returns, are dangerously mistaken. Those intervals of imperfect and fallacious resolution, are nothing but states of death: and if a man should depart this world in one of those godly fits (as he thinks them) he is no neerer to obtain his blessed hope, then a man in the stone collick is to health when his pain is eased for the present, his disease still remaining, and threatening an unwelcome return. That resolution onely is the beginning of a holy repentance which goes forth into act, and whose acts enlarge into habits, and whose habits are productive of the fruits of a holy life.

From hence we are to take our estimate, whence our resolutions of piety must commence. He that resolves not to live well till the time comes that he must die, is ridiculous in his great designe, as he is impertinent in his intermedial purposes, and vain in his hope. Can a dying man to any real effect resolve to be chaste? (for vertue must be an act of election, and chastity is the contesting against a proud and an imperious lust, active flesh, and insinuating temptation) And what doth he resolve against who can no more be tempted to the sin of unchastity, then he can returne back again to his youth and vigour. And it is considerable, that since all the purposes of a holy life which a dying man can make, cannot be reduced to act, by what law, or reason, or covenant, or revelation are we taught to distinguish the resolution of a dying man from the purposes of a living and vigorous person? Suppose a man in his youth and health moved by consideration of the irregularity and deformity of sin, the danger of its productions, the wrath and displeasure of Almighty God, should resolve to leave the puddles of impurity, and walk in the paths of righteousness; can this resolution alone put him into the state of grace; is he admitted to pardon and the favour of God before he hath in some measure performed actually what he so reasonably hath resolved? By no means. For, [resolution and purpose] is in its own nature and constitution an imperfect act, and therefore can signifie nothing without its performance and consummation. It is as a faculty is to the act, as spring is to the harvest, as seed-time is to the Autumne, as Egges are to birds, or as a relative to its correspondent; nothing without it. And can it be imagined that a resolution in our health and life shall be ineffectual without performance, and shall a resolution barely such, do any Good upon our death-bed? Can such purposes

- A Purposes prevail against a long impiety rather than against a young and a newly begun state of sin? Will God at an easier rate pardon the sins of fifty or sixty yeers, then the sins of our youth onely, or the iniquity of five yeers, or ten? If a holy life be not necessary to be liv'd, why shall it be necessary to ~~renew~~ to live it? But if a holy life be necessary, then it cannot be sufficient meerly to resolve it, unlesse this resolution go forth in an actuall and reall service. Vain therefore is the hope of those persons who either go on in their sins, before their last sicknesse, never thinking to return into the wayes of God, from whence they have wandred all their life, never renewing their resolutions and vows of holy living; or if they have, yet their purposes are for ever blasted with the next violent temptation. More prudent was the prayer of David, [*Oh spare me a little, that I may recover my strength before I go hence and be no more seen:*] And something like it was the saying of the Emperour Charles the fift, *Inter vita negotia & mortis diem oportet spacium intercedere*: When ever our holy purposes are renewed, unlesse God gives us time to act them, to mortifie and subdue our lusts, to conquer and subdue the whole kingdome of sin, to rise from our grave and be clothed with nerves and flesh and a new skin, to overcome our deadly sicknesses, and by little and little to return to health and strength; unlesse we have grace and time to do all this, our sins will lie down with us in our graves. For when a man hath contracted a long habit of sin, and it hath been growing upon him ten or twenty, fourty or fifty yeers, whose acts he hath daily or hourly repeated, and they are grown to a second nature to him, and have so prevailed upon the ruines of his spirit, that the man is taken captive by the Devil at his will, he is fast bound as a slave tugging at the oare, that he is grown in love with his fetters, and longs to be doing the work of sin, it is likely that after all this progresse and growth in sin (in the wayes of which he runs fast without any impediment) is it (I say) likely, that a few dayes or weeks of sicknesse can recover him? [the especiall hindrances of that state I shall afterwards consider] but, Can a man be supposed so prompt to piety and holy living, a man (I mean) that hath lived wickedly a long time together, can he be of so ready and active a vertue upon the sudden, as to recover in a moneth, or a week what he hath been undoing in 20, or 30, yeers? Is it so easie to build, that a weak and infirm person, bound hand and foot shall be able to build more in three dayes, then was a building above forty yeers? Christ did it in a figurative sence; but in this, it is not in the power of any man so suddenly to be recovered from so long a sicknesse. Necessary therefore it is, that all these instruments of our conversion, [*Confession of sins, praying for their pardon, and resolutions to lead a new life*] should begin, [*before our feet stumble upon the dark mountains,*] lest we leave the work onely
- F resolved

SER. M. V. resolved upon to be begun, which, it is necessary we should in many degrees finish, if ever we mean to escape the eternall dark-
 nelle: For that we should actually abolish the whole body of sin
 and death, that we should crucifie the old man with his lusts, that
 we should lay down every weight, and the sin that doth so easily
 beset us, that we should cast away the works of darknesse, that we
 should awake from sleep, and arise from death, that we should
 redeem the time, that we should cleanse our hands and purifie our
 hearts, that we should have escaped the corruption, (all the cor-
 ruption) that is in the whole world through lust, that nothing of
 the old leaven should remain in us, but that we be wholly a new
 lump, thoroughly transformed and changed in the image of our minde:
 these are the perpetuall precepts of the Spirit, and the certain
 duty of man: and that, to have all these in purpose onely, is
 meerly to no purpose, without the actuall eradication of every
 vitious habit, and the certain abolition of every criminall adhe-
 rence, is clearly and dogmatically decreed every where in the
 Scripture: For (they are the words of Saint Paul) *they that are*
Christ's have crucified the flesh, with the affections and lusts: be-
 fore they can in any sense belong to Christ, to be a portion of his
 inheritance: And *He that is in Christ is a new creature.* For in Christ
Jesus nothing can avail but a new creature: nothing but a Keep-
 ing the Commandements of God: Not all our tears, though we
 should weep like David and his men at Ziklag, till they could
 weep no more, or the women of Ramah, or like the weeping in
 the valley of Hinnom, could suffice, if we retain the affection to
 any one sin, or have any unrepented of, or unmortified. It is true
 that a contrite and broken heart, God will not despise. No, he will
 not. For if it be a hearty and permanent sorrow, it is an excel-
 lent beginning of repentance; and God will to a timely sorrow
 give the grace of repentance: He will not give pardon to sorrow
 alone; but that which ought to be the proper effect of sorrow,
 that God shall give. He shall then open the gates of mercy, and
 admit you to a possibility of restitution; so, that you may be
 within the covenant of repentance, which if you actually per-
 form, you may expect Gods promise. And in this sense Con-
 fession will obtain our pardon; and humiliation will be accepted;
 and our holy purposes, and pious resolutions shall be accounted
 for; that is, these being the first steps and addressees to that part of
 repentance, which consists in the abolition of sins, shall be accepted
 so far, as to procure so much of the pardon, to do so much of the
 work of restitution, that God will admit the returning man to a
 further degree of emendation, to a neerer possibility of working
 out his salvation: but then, if this sorrow, and confession, and strong
 purposes begin then when our life is declined towards the West,
 and

Gal 5. 24.

Gal 6 15.
Gal 5. 6.
1 Cor. 7. 9.

A and is now ready to set in darknesse and a dismall night; because of themselves they could but procure an admission to repentance, not at all to pardon, and plenary absolution; by shewing that on our death-bed these are too late and ineffectuall, they call upon us to begin betimes, when these imperfect acts may be consummate, and perfect in the actuall performing those parts of holy life, to which they were ordained, in the nature of the thing, and the purposes of God.

B Lastly, suppose all this be done, and that by a long course of strictnesse and severity, mortification and circumspection we have overcome all our vicious and baser habits contracted and grown upon us, like the ulcers and evils of a long surfer, and that we are clean and swept; Suppose that he hath wept and fasted, prayed and vowed to excellent purposes: yet all this is but the one half of repentance; (so infinitely mistaken is the world, to think any thing to be enough to make up repentance;) but to renew us, and restore us to the favour of God, there is required far more then what hath been yet accounted for. See it in the second of S. Peter, 1 Chap. 4, 5. *verf. Having escaped the corruption that is in the world thorough lust: And besides this, giving all diligence, adde to your faith vertue, to vertue knowledge, to knowledge temperance, to temperance patience, and so on, to godlinesse, to brotherly kindnesse, and to charity: These things must be in you and abound:* This is the summe totall of repentance; We must not onely have overcome sin, but we must after great diligence have acquired the habits of all those Christian graces which are necessary in the transaction of our affairs, in all relations to God and our neighbour, and our own person. It is not enough to say, *Lord, I thank thee I am no extortioner, no adulterer, not as this Publican;* all the reward of such a penitent is, that when he hath escaped the corruption of the world, he hath also escaped those heavy judgements which threatned his ruine.

*Nec furtum feci, nec fugi, si mihi dicat
Servus; habes precium; loris non ureris, aio.
Non hominem occidi; non pasces in cruce corvos.*

E If a servant have not robb'd his Master, nor offered to fly from his bondage, he shall scape the *Furca*, his flesh shall not be exposed to birds or fishes; but this is but the reward of innocent slaves; it may be we have escaped the rod of the exterminating Angel, when our sins are crucified; but we shall never enter into the joy of the Lord, unlesse after we have put off the old man with his affections and lusts, we also put on the new man in righteousness and holinesse of life. And this we are taught in most plain doctrine by Saint Paul, [let us lay aside the weight

SERMON, V. that doth so easily beset us;] that is the one half; and [then it follows] *Let us run with patience the race that is set before us.* **A**
These are the fruits meet for repentance, spoken of by S. John Baptist; that is, when we renew our first undertaking in baptism, and return to our courses of innocence.

Heb. 12. 1.

Rarus Deorum cultor, & infrequens,

Insanientis dum sapientia consulis erro

Nunc retrorsum vela dare, atque iterare cursus

Cogor reliquos — **B**

Revel. 2.

The sense of which words is well given us by S. John; ‘Remember whence thou art fallen, repent; and do thy first works. For all our hopes of heaven rely upon that Covenant which God made with us in Baptisme; which is, ‘That being redeemed from our vain conversation, we should serve him in holiness and righteousness all our dayes. Now when any of us hath prevaricated our part of the Covenant, we must return to that state, and redeem the intermedial time spent in sin by our doubled industry in the wayes of grace: we must be reduced to our first estate, and make some proportionable returns of duty, for our sad omissions, and great violations of our Baptismal vow. For God having made no covenant with us, but that which is consigned in Baptisme; in the same proportion in which we retain, or return to that, in the same we are to expect the pardon of our sins, and all the other promises Evangelicall; but no otherwise; unless we can shew a new Gospel, or be baptized again by Gods appointment. He therefore that by a long habit, by a state and continued course of sin, hath gone so far from his baptismal purity, as that he hath nothing of the Christian left upon him but his name; that man hath much to do to make his garments clean, to purifie his soul, to take off all the stains of sin, that his spirit may be presented pure to the eyes of God who beholds no impurity. It is not an easie thing to cure a long contracted habit of sin: Let any intemperate person but try in his own instance of drunkenness; or the swearer in the sweetning his unwholsome language: but then so to command his tongue that he never swear, but that his speech be prudent, pious, and apt to edifie the hearer, or in some sense to glorifie God; or to become temperate, to have got a habit of sobriety, or chastity, or humility, is the work of a life: And if we do but consider that he that lives well from his younger yeers, or takes up at the end of his youthfull heats, and enters into the courses of a sober life early, diligently, and vigorously, shall finde himself after the studies and labours of 20. or 30. yeers piety, but a very imperfect person: many degrees of pride left unrooted up, many **C**
D
E

A many inroads of intemperance or beginnings of excellence, much
 indevotion and backwardness in religion, many temptations to
 contest against, and some infirmities which he shall never say he
 hath master'd; we shall finde the work of a holy life is not to be
 deferred till our dayes are almost done, till our strengths are de-
 cayed, our spirits are weak and our lust strong, our habits con-
 firmed, and our longings after sin many and impotent: for what
 is very hard to be done, and is alwayes done imperfectly when
 there is length of time, and a lesse work to do, and more abilities
 to do it with all: when the time is short, and almost expired, and
 the work made difficult and vast, and the strengths weaker, and
 the faculties are disabled, will seem little lesse then absolutely im-
 possible. * I shall end this generall consideration with the question
 of the Apostle. *If the righteous scarcely be saved,* (if it be so diffi-
 cult to overcome our sins, and obtain vertuous habits; difficult
 (I say) to a righteous, a sober, and well living person, where shall
 the ungodly and the sinner appear? What shall become of him,
 who by his evil life hath not onely removed himself from the af-
 fections, but even from the possibilities of vertue? *He that hath lived
 in sin will die in sorrow,*

F₃

The

The Invalidity of a death-bed Repentance.

Part II.

BUT I shall pursue this great and necessary truth, first ; by shewing what parts and ingredients of repentance are assigned, when it is described in holy Scripture. Secondly, by shewing the necessities, the absolute necessities of a holy life, and what it means in Scripture to [*live holily*]. Thirdly, by considering what directions or intimations we have, concerning the last time of beginning to repent ; and what is the longest period that any man may venture with safety : And in the prosecution of these particulars, we shall remove the objections ; those aprons of fig-leaves which men use for their shelter to palliate their sin, and to hide themselves from that, from which no rocks or mountains shall protect them, though they fall upon them ; that is, the wrath of God.

First, That repentance is not onely an abolition, and extinction of the body of sin, a bringing it to the altar, and slaying it before God and all the people ; but that we must also *μεμνησθαι* *μεμνησθαι* mingle gold and rich presents, the oblation of good works, and holy habits with the sacrifice, I have already proved : but now if we will see repentance in its stature and integrity of constitution described, we shall finde it to be the one half of all that which God requires of Christians. *Faith* and *Repentance* are the whole duty of a Christian. *Faith* is a sacrifice of the understanding to God: *Repentance* sacrifices the whole will: That, gives the knowing ; this, gives up all the desiring faculties: That, makes us Disciples ; this, makes us servants of the Holy Jesus. Nothing else was preached by the Apostles, nothing was enjoined as the duty of man, nothing else did build up the body of Christian religion. So that, as faith contains all that knowledge which is necessary to salvation : So repentance comprehends in it, all the whole practise and working duty of a returning Christian : And this was the sum totall of all that Saint Paul preached to the Gentiles, when in his farewell Sermon to the Bishops and Priests of Ephesus,

A Ephesus, he professed that he kept back nothing that was profitable to them; and yet it was all nothing but this; [*Repentance towards God, and faith in our Lord Jesus Christ*] so that whosoever believes in Jesus Christ, and repents towards God, must make his accounts according to this standard, that is, to believe all that Christ taught him; and to do all that Christ commanded: and this is remarked in Saint Pauls * Catechisme, where he gives a more particular Catalogue of fundamentals: he reckons nothing but Sacraments and faith; of which he enumerates two principal articles [*resurrection of the dead, and eternal judgement*] whatsoever is practicall, all the whole duty of man, the practise of all obedience is called [*repentance from dead works*] which, if we observe the singularity of the phrase, does not mean [*sorrow*] For sorrow from dead works, is not sense; but it it must mean *mutationem status*, a conversion from dead works, which (as in all motions) supposes two terms; from dead works, to living works, from *the death of sin to the life of righteousness*.

I will adde but two places more, out of each Testament one; in which I suppose you may see every lineament of this great duty described, that you may no longer mistake a grasshopper for an Eagle, Sorrow and holy purposes, for the intire duty of repentance. In the 18. of Ezek. 21. you shall finde it thus described. [*But if the wicked will turne from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.*] or as it is more fully described in Ezek. 33. 14. [*When I say unto the wicked, Thou shalt surely die; If he turn from his sin, and do not that which is lawful and right; if the wicked restore the pledge, give again that he hath robbed; walk in the statutes of life without committing iniquity, he shall surely live, he shall not die.*] Here onely is the condition of pardon; to leave all your sins; to keep all Gods statutes, to walk in them, to abide, to proceed, and make progresse in them; and this, without the interruption by a deadly sin, [*Without committing iniquity*] to make restitution of all the wrongs he hath done, all the unjust money he hath taken, all the oppressions he hath committed, all that must be satisfied for, and repayed according to our ability: we must make satisfaction for all injury to our Neighbours fame, all wrongs done to his soul; he must be restored to that condition of good things thou didst in any sense remove him from: when this is done according to thy utmost power, then thou hast repented truly, then thou hast a title to the promise; *thou shalt surely live, thou shalt not die*, for thy old sins thou hast formerly committed.

E *Onely be pleased to observe this one thing; that this place of Ezekiel is it which is so often mistaken for that common saying, *At what time soever a sinner repents him of his sins from the bottom of his heart, I will put all his wickednesse out of my remembrance, saith the*

SERM. VI.

the Lord] For although at what time soever a sinner does repent (as repentance is now explained) God will forgive him, and that, repentance as it is now stated cannot be done [*At what time soever*] not upon a mans deathbed; yet there are no such words in the whole Bible, nor any neerer to the sense of them, then the words I have now read to you, out of the Prophet Ezekiel. Let that therefore no more deceive you, or be made a colour to countenance a persevering sinner, or a deathbed penitent.

Neither is the duty of Repentance to be bought at an easier rate in the New Testament. You may see it described in the 2 Cor. 7. 11. *Godly sorrow worketh repentance.* Well? but what is that repentance which is so wrought? This it is. *'Behold the self same thing that ye sorrowed after a godly sort, what carefulnesse it wrought in you, yea what clearing of your selves, yea what indignation, yea what fear, yea what vehement desire, yea what zeal, yea what revenge?'* These are the fruits of that sorrow that is effectual: these are the parts of repentance; clearing our selves of all that is past, and great carefulnesse for the future, anger at our selves for our old sins, and fear lest we commit the like again, vehement desires of pleasing God, and zeal of holy actions, and a revenge upon our selves for our sins, called by Saint Paul in another place, *a judging our selves lest we be judged of the Lord.* And in pursuance of this truth, the primitive Church did not admit a sinning person to the publike communions with the faithfull, till besides their sorrow they had spent some years in an *εὐσβοῦσία* in doing good works and holy living; and especially in such actions which did contradict that wicked inclination which led them into those sins whereof they were now admitted to repent. And therefore we finde that they stood in the station of penitents seven years, 12. years, and sometimes till their death, before they could be reconciled to the peace of God, and his Holy Church.

Seclerum si bene pœnitet

evadenda cupidinis pravi sunt elementa

& teneræ nimis mentes asperioribus

Formandæ studijs——Horat.

Hierocles.

ὁ δὲ μετὰ τὴν αὐτῆς φιλοσοφίας ἀρχὴν γίνεσθαι καὶ τῆς ἀρετῆς τῶν θεῶν τε καὶ λόγων φύσιν, καὶ τὴν ἀμεταμέλητον ζωὴν ἢ πᾶσι τοῖς παρασχέσθαι. See life of H. Jesus part. 2. disc. of Repentance.

Repentance is the institution of a philosophical and severe life, an utter extirpation of all unreasonableness and impiety, and an address to, and a small passing through all the parts of holy living.

Now consider whether this be Imaginable or possible to be done upon our deathbed, when a man is frighted into an involuntary, a sudden and unchosen piety; *ἐκ μὲν αὐτῶν, ἐκ φόβου καὶ ἐκ ἀνάγκης τῶν τε καὶ πρὸς αὐτὸν αἰσίου,* saith Hierocles. He that never repents till a violent fear be upon him, till he apprehend himself to be in the jaws of death, ready to give up his unready and unprepared

A red accounts, till he sees the Judge sitting in all the addresses of dreadfulness and Majesty, just now (as he beleeves) ready to pronounce that fearfull and intolerable sentence of [Go ye cursed into everlasting fire] this man does nothing for the love of God, nothing for the love of vertue; It is just as a condemned man repents that he was a Traytor. but repented not till he was arrested, and sure to die. Such a repentance as this may still consist with as great an affection to sin as ever he had; and it is no thanks to him, if when the knife is at his throat, then he gives good words and flatters. But suppose this man in his health, and the midst of all his lust, it is evident that there are some circumstances of action in which the man would have refused to commit his most pleasing sin. Would not the son of Tarquin have refused to ravish Lucrece, if Junius Brutus had been by him? Would the impurest person in the world act his lust in the market place? or drink off an intemperate goblet if a dagger were placed at his throat? In these circumstances, their fear would make them declare against the present acting their impurities. But does this cure the intemperance of their affections? Let the impure person retire to his closet, and Junius Brutus be engaged in a far distant war, and the dagger be taken from the drunkards throat, and the fear of shame, or death, or judgement be taken from them all, and they shall no more resist their temptation, then they could before remove their fear; and you may as well judge the other persons holy, and haters of their sin, as the man upon his death-bed to be penitent; and rather they then he, by how much this mans fear, the fear of death, and of the infinite pains of hell, the fear of a provoked God, and an angry eternall Judge, are far greater then the apprehensions of a publike shame, or an abused husband, or the poniard of an angry person. * These men then sin not because they dare not, they are frighted from the act, but not from the affection, which is not to be cured but by discourse, and reasonable acts, and humane considerations; of which that man is not naturally capable who is possessed with the greatest fear, the fear of death and damnation. If there had been time to cure his sin, and to live the life of grace, I deny not but God might have begun his conversion with so great a fear, that he should never have wiped off its impression; * but if the man dies then, dies when he onely declaims against and curses his sin, as being the author of his present fear, and apprehended calamity; It is very far from reconciling him to God or hopes of pardon, because it proceeds from a violent, unnatural, and intolerable cause, no act of choice, or vertue, but of sorrow, a deserved sorrow, and a miserable, unchosen, unavoidable fear,

E

— moriensque recepit
Quas nollet victurus aquas —

* Cogimur a
suetis animum
suspendere
rebus,
Atque ut vivamus
vivere
desinimus.
Cornel. Gal.

* Nec ad rem
pertinet ubi incipere,
quod placuerat ut fieret.

He

SERM. VI. He curses sin upon his deathbed and makes a Panegyrick of vertue which in his life time he accounted folly, and trouble, and need-
 lesse vexation.

Quæ mens est hodie, cur eadem non puero fuit? Hor. l. 4.
vel cur his animis incolumes non redeunt genæ? od. 10.

I shall end this first Consideration, with a plain exhortation; that since repentance is a duty of so great and giant-like bulk; let no man croud it up into so narrow room, as that it be strangled in its birth for want of time and aire to breath in. Let it not be put off to that time when a man hath scarce time enough to reckon all those particular duties which make up the integrity of its constitution. Will any man hunt the wilde boar in his garden, or bait a bull in his closet, will a woman wrap her childe in her handkerchief, or a Father send his son to school when he is 30 years old? These are undecencies of providence, and the instrument contradicts the end; And this is our case. There is no room for the repentance, no time to act all its essentiall parts; and a childe who hath a great way to go before he be wise, may defer his studies, and hope to become very learned in his old age, and upon his deathbed, as well as a vicious person, may think to recover from all his ignorances and prejudicate opinions, from all his false principles and evil customs, from his wicked inclinations and ungodly habits, from his fondnesses of vice, and detestations of vertue, from his promptnesse to sin, and unwillingnesse to grace, from his spiritual deadnesse and strong sensuality; upon his death bed (I say) when he hath no naturall strength, and as little spirituall, when he is criminal and impotent, hardned in his vice, and soft in his fears, full of passion, and empty of wisdom, when he is sick and amazed, and timorous and confounded, and impatient, and extremely miserable.

And now when any of you is tempted to commit a sin, remember, that sin will ruine you unlesse you repent of it. * But this (you say) is no news, and so far from affrighting you from sin, that (God knows) it makes men sin the rather. For therefore they venture to act the present temptation, because they know, if they repent, God will forgive them; and therefore they resolve upon both, to sin now, and repent hereafter.

Against this folly I shall not oppose the consideration of their danger, and that they neither know how long they shall live, nor whether they shall die or no in this very act of sin; though this consideration is very materiall, and if they should die in it, or before it is washed off, they perish. But I consider these things. 1. That he that resolves to sin upon a resolution to repent; by every act of sin, makes himself more incapable of repenting, by growing more in love

- A love with sin, by remembering its pleasures, by serving it once more, and losing one degree more of the liberty of our spirit: and if you resolve to sin now, because it is pleasant, how do ye know that your appetite will alter? will it not appear pleasant to you next week, and the next week after that, and so for ever? And still you sin, and still you will repent; that is, you will repent when the sin can please you no longer. For so long as it can please you, so long you are tempted not to repent, as well as now to act the sin. And the longer you lie in it, the more you will love it. So that it is in effect to say; I love my sin now, but I will hereafter hate it; only
- B I will act it a while longer, and grow more in love with it, and then I will repent; that is, then I will be sure to hate it, when I shall most love it. 2. To repent signifies to be sorrowful, to be ashamed, and to wish it had never been done. And then see the folly of this temptation. I would not sin, but that I hope to repent of it; that is, I would not do this thing, but that I hope to be sorrowful for doing it, and I hope to come to shame for it, heartily to be ashamed of my doings, and I hope to be in that condition, that I would give all the world I had never done it; that is, I hope to feel and apprehend an evil infinitely greater then the pleasures of my sin; and are these arguments fit to move a man to sin? what can affright a man from it, if
- C these invite him to it? it is as if a man should invite one to be a partner of his treason by telling him, if you will joyn with me, you shall have all these effects by it; you shall be hang'd, drawn and quarter'd, and your blood shall be corrupted, and your estate forfeited, and you shall have many other reasons to wish you had never done it: He that should use this Rhetorick in earnest, might well be accounted a mad man: This is to scare a man, not to allure him, and so is the other when we understand it truly. 3. For I consider, He that repents, wishes he had never done that sin. Now I ask, does he wish so upon reason, or without reason? Surely, if he may when he hath satisfied his lust, ask God pardon, and be admitted upon as easie termes for the time to come as if he had not done the sin, he hath no reason to be sorrowful, or wish he had not done it. For
- D though he hath done it, and pleased himself by enjoying the pleasure of sin for that season, yet all is well again; and let him onely be carefull now, and there is no hurt done, his pardon is certain. How can any man that understands the reason of his actions and passions wish, that he had never done that sin in which then he had pleasure, and now he feels no worse inconvenience. But he that truly repents, wishes, and would give all the world he had never done it. Surely
- E then his present condition in respect of his past sin hath some very great evil in it, why els should he be so much troubled? True, and this it is. He that hath committed sins after baptism, is fallen out of the favour of God, is tied to hard duty for the time to come, to cry vehemently unto God, to call night and day for pardon, to be in great

SERM. VI. great fear and tremblings of heart, lest God should never forgive him, lest God will never take off his sentence of eternal paines, and in this fear and in some degrees of it he will remain all the dayes of his life, and if he hopes to be quit of that, yet he knowes not how many degrees of Gods anger still hang over his head; how many sad miseries shall afflict, and burne, and purifie him in this world with a sharpnesse so poinant as to divide the marrow from the bones; and for these reasons, as considering man that knows what it is to repent, wishe with his soul, he had never sinned; and therefore grieves in proportion to his former crimes, and present misery and future danger.

And now suppose that you can repent when you will, that is, that you can grieve when you will, (though no man can do it. no man can grieve when he please (though he could shed tears when he list, he cannot grieve without a real, or an apprehended infelicity, but, suppose it, and that he can fear when he please, and that he can love when he please, or what he please; that is, suppose a man to be able to say to his palate, though I love sweet-meats, yet to morrow will I hate and loath them, and believe them bitter and distastful things; suppose (I say) all these impossibilities, yet since, repentance does suppose a man to be in a state of such real misery, that he hath reason to curse the day in which he sinned, is this a fit argument to invite a man, that is in his wits, to sin? to sin in hope of repentance? as if dangers of falling into hell, and fear of the Divine anger and many degrees of the Divine judgements, and a lasting sorrow, and a perpetual labour, and a never ceasing trembling, and a troubled conscience, and a sorrowful spirit were fit things to be desired or hoped for.

The sum is this. He that commits sins shall perish eternally if he never does repent. And if he does repent and yet untimely, he is not the better; and if he does not repent, with an intire, a perfect and compleat repentance, he is not the better: But if he does, yet repentance is a duty full of fears and sorrow, and labour; a vexation to the spirit, an afflictive, poenal, or punitive duty, a duty which suffers for sin, and labours for grace, which abides and suffers little images of hell in the way to heaven; and though it be the onely way to felicity, yet it is beset with thorns and daggers of sufferance, and with rocks and mountains of duty. Let no man therefore dare to sin upon hopes of repentance: for he is a fool and a hypocrite, that now chooseth and approves, what he knowes hereafter he must condemn.

2. The second generall consideration is, The necessity, the absolute necessity of holy living. 'God hath made a Covenant with us, that we must give up our selves, bodies and souls, not a dying, but a living, and healthful sacrifice. He hath forgiven all our old sins, and we have bargained to quit them, from the time that

- A that we first come to Christ, and give our names to him; and to keep all his commandments. We have taken the Sacramentall oath, like that of the old Romane Militia, *understand it minime* *we must beleieve, and obey,* and do all that is commanded us, and keep our station, and fight against the flesh, the world, and the devil, not to throw away our military girdle, and we are to do what is bidden us, or to die for it, even all that is bidden us, according to our power. For, pretend not, that Gods Commandments are impossible. It is dishonourable to think God enjoyns us to do more then he enables us to do; and it is a contradiction to say, we cannot do all that we can; and [*through Christ which strengthens me, I can do all things, saith S. Paul,*] however, we can do to the utmost of our strength, and beyond that we cannot take thought; impossibilities enter not into deliberation, but according to our abilities, and naturall powers, assisted by Gods grace, so God hath covenanted with us to live a holy life. [*For in Christ Jesus nothing availeth but, a new creature, nothing but faith working by charity, nothing but keeping the Commandments of God.*] They are all the words of S. Paul before quoted; to which he addes, *and as many as walk according to this rule, peace be on them and mercy.*] This is the Covenant, [*they are the Israel of God*] upon those peace and mercy shall abide; if they become a new creature, wholly transformed in the Image of their minde; if they have faith, and this faith be an operative working faith, a faith that produces a holy life, *a faith that works by charity*; if they keep the Commandments of God, then they are within the Covenant of mercy, but not else; for, *in Christ Jesus nothing else availeth.* * To the same purpose are those words *Hebr. 12. 14. Follow peace with all men, and holinesse, without which no man shall see the Lord.* [*Peace with all men*] implies both justice and charity, without which it is impossible to preserve peace: *Holinesse* implies all our duty towards God, universall diligence; and this must be followed, that is, pursued with diligence, in a lasting course of life and exercise, and without this, we shall never see the face of God. I need urge no more authorities to this purpose; these two are as certain and convincing as two thousand, and since thus much is actually required, and is the condition of the Covenant; it is certain that sorrow for not having done what is commanded to be done; and a purpose to do what is necessary to be actually performed, will not acquit us before the righteous judgement of God.
- E * [*For the grace of God hath appeared to all men, teaching us that denying ungodlinesse and worldly lusts, wee should live soberly, justly, and soberly in this present world.*] for upon these termes alone we must look for the blessed hope, *the glorious appearing of the great God, and our Saviour Jesus Christ* . I shall no longer insist upon this particular, but onely propound it to your consideration,

Tib. 2. 12.

SERM. VI. To what purpose are all those Commandements in scripture, of every page almost in it, of *living holily*, and according to the Commandements of God, of *adorning the Gospel of God*, of *walking as in the day*, of *walking in light*, of *pure and undefiled religion*, of *being holy as God is holy*, of *being humble and meek, as Christ is humble*, of *putting on the Lord Jesus*, of *living a spirituall life*, but that it is the purpose of God, and the intention and designe of Christ dying for us, and the Covenant made with man, that we should expect heaven upon no other termes in the world, but of a holy life, in the faith and obedience of the Lord Jesus.

Now if a vicious person, when he comes to the later end of his dayes, one that hath lived a wicked, ungodly life, can for any thing he can do upon his death-bed, be said to live a holy life: then his hopes are not desperate: but he that hopes upon this only, for which God hath made him no promise, I must say of him as Galen said of consumptive persons, ὅτι πλεον ἐλπίζουσιν ταύτῃ μᾶλλον κακῶς ἔχειν, the more they hope, the worse they are: and the relying upon such hopes is an approach to the grave, and a sad eternity.

*Peleus & Priami transit, vel Nestor idetas
& fuerat seruum jam tibi desinere.*

*Eja age, rumpe moras, quo te spectabimus usque
Dum quid sis dubitas, jam potes esse nihil.* Mart. l. 2. ep. 64.

And now it will be a vain question to ask, whether or no God cannot save a dying man that repents after a vicious life? For it is true, God can do it if he please: and he can raise children to Abraham out of the stones, and he can make ten thousand worlds if he sees good, and he can do what he list, and he can save an ill living man though he never repent at all, so much as upon his death-bed. All this he can do: but Gods power is no ingredient into this question: we are never the better that God can do it, unlesse he also will: and whether he will or no, we are to learn from himself, and what he hath declared to be his will in holy Scripture. Nay since God hath said, that without actuall holinesse no man shall see God, God by his own will hath restrained his power, and though absolutely he can do all things, yet he cannot do against his own word. * And indeed the rewards of heaven are so great and glorious, and Christs burden is so light, his yoke is so easie, that it is a shamelesse impudence to expect so great glories at a lesse rate then so little a service, at a lower rate then a holy life. It cost the Eternall Son of God his life-blood to obtain heaven for us upon that condition, and who then shall die again for us, to get heaven for us, upon easier conditions. What would you do if God should command you to kill your eldest son? or to work in the mines for a thousand yeers together? or to fast all thy life time with bread and water? were not

A not heaven a great bargain even after all this? and when God requires nothing of us but to live soberly, justly, and godly, (which very things of themselves, to man are a very great felicity, and necessary to his present well-being) shall we think this to be a load, and an unsufferable burden? and that heaven is so little a purchase at that price, that God in meer justice will take a death-bed sigh or groan, and a few unprofitable tears and promises in exchange for all our duty? Strange it should be so: but stranger that any man should rely upon such a vanity, when from Gods word he hath nothing to warrant such a confidence. But these men do like the Tyrant *Dionysius*, who stole from *Apollo* his golden cloak, and gave him a cloak of Arcadian home-spun, saying that this was lighter in summer, and warmer in winter. These men sacrilegiously rob God of the service of all their golden dayes, and serve him in their hoary head, in their furs and grave-clothes; and pretend that this late service is more agreeable to the Divine mercy on one side, and humane infirmity on the other, and so dispute themselves into an irrecoverable condition, having no other ground to rely upon a death-bed, or late-begun-repentance, but because they resolve to enjoy the pleasures of sin, and for heaven they will put that to the venture of an after-game. These men *swim in the flesh*, and would *rear in the spirit*, live to the Devil, and die to God, and therefore it is but just in God that their hopes should be desperate, and their craft be folly, and their condition be, the unexpected, unfear'd inheritance of an eternall sorrow.

Lastly. Our last enquiry is into the time, the last or latest time of beginning our repentance. Must a man repent a year, or two, or seven years, or ten, or twenty before his death? or what is the last period after which all repentance will be untimely and ineffectual? To this captious question I have many things to oppose.

D 1. We have entered into covenant with God, to serve him from the day of our Baptisme to the day of our death. He hath *[sworn this oath to us, that he would grant unto us, that wee being delivered from fear of our enemies, might serve him without fear in holinesse and righteousness before him [all the dayes of our life]*. Now although God will not *ἡ ἀρχαίτης καὶ κοινῆς ἀδελφείας ὁμιλιανδανεύει*, forget our infirmities, but passe by the weakneses of an honest, a watchfull, and industrious person; yet the Covenant he makes with us is from the day of our first voluntary profession to our grave: and according as wee by sins retire from our first undertaking; so our condition is insecure: there is no other Covenant made with us, no new beginnings of another period, but if we be returned, and sin be cancelled, and grace be actually obtained; then we are in the first condition of pardon: but because it is uncertain when a man can have master'd his vices, and obtain'd the graces, therefore no man can tell any set time when he must begin.

3.

Luk. i. 7. 4.

SERM. VI

Heb. 12. 1
Ver. 3.

Heb. 12. 16.

2. Scripture describing the duty of repenting sinners, names no other time but [*to day. To day if ye will hear his voyce, harden not your hearts.*] 3. The duty of a Christian is described in Scripture, to be such as requires length of time, and a continued industry. [*Let us run with patience the race that is set before us.*] and [*Consider him that endured such contradiction of sinners against himself, lest ye be wearied, and faint in your mindes.*] So great a preparation is not for the agonie and contention of an hour, or a day, or a week, but for the whole life of a Christian, or for great parts of its abode. 4. There is a certain period and time set for our repentance, and beyond that all our industrie is ineffectuall. There is a day of visitation, our own day, and there is a day of visitation, that is Gods day. This appeared in the case of Jerusalem. [*O Jerusalem, Jerusalem, if thou hadst known the time of thy visitation, at least in this thy day.*] Well! they neglected it, and then there was a time of Gods visitation which was *his day*; called in Scripture, [*the day of the Lord*] and because they had neglected their own day, they fell into inevitable ruine: No repentance could have prevented their finall ruine. And this which was true in a Nation, is also clearly affirmed true in the case of single persons. [*'Look diligently lest any fall of the grace of God, lest there be any person among you as Esau, who sold his birth-right, and afterwards when he would have inherited the blessing, he was rejected, for he found no place for his repentance, though he sought it carefully with tears.*] Esau had time enough to repent his bargain as long as hee lived; he wept sorely for his folly, and carefulnesse sat heavie upon his soul, and yet he was not heard, nor his repentance accepted; for the time was past: And [*take heed*] saith the Apostle, lest it come to passe to any of you to be in the same case. Now if ever there be a time in which repentance is too late, it must be the time of our death-bed, and the last time of our life: And after a man is fallen into the displeasure of Almighty God, the longer hee lies in his sinne without repentance and emendation, the greater is his danger, and the more of his allowed time is spent, and no man can antecedently, or before-hand, bee sure that the time of his repentance is not past; and those who neglect the call of God, and refuse to hear him call in the day of grace, *God will laugh at them when their calamity comes: they shall call, and the Lord shall not hear them.* * And this was the case of the five foolish virgins when the arrest of death surprized them: they discovered their want of oyl, they were troubled at it, they beg'd oil, they were refused, they did something towards the procuring of the oil of grace, (for they went out to buy oil) and after all this stir the bridegroom came before they had finished their journey, and they were shut out from the communion of the bridegrooms joyes.

Therefore concerning the time of beginning to repent, no man is

A is certain but he that hath done his work. *Mortem venientem nemo hilaris excipit nisi qui se ad eam diu composuerat*, said Seneca. He onely dies cheerfully who stood waiting for death in a ready dresse of a long preceding preparation: He that repents to day, repents late enough that he did not begin yesterday: But he that puts it off till to morrow is vain and miserable,

— *hodie tam posthume vivere serum est* Martial. l. 2. ep. 90.
Ille sapit quisquis posthume vixit heri.

B Well! but what will you have a man do that hath lived wickedly, and is now cast upon his death-bed? shall this man despair, and neglect all the actions of piety, and the instruments of restitution in his sicknesse? No, God forbid. Let him do what he can then; It is certain it will be little enough: for all those short gleames of piety, and flasbes of lightning will help towards the alleviating some degrees of misery; and if the man recovers, they are good beginnings of a renewed piety: and Ahabs tears and humiliation, though it went no further, had a proportion of a reward, though nothing to the portions of eternity. so that he that sayes,

C it is every day necessary to repent, cannot be supposed to discourage the piety of any day: a death-bed piety, when things are come to that sad condition may have many good purposes: therefore even then neglect nothing that can be done. Well! But shall such persons despair of salvation? To them I shall onely return this. That they are to consider the conditions which on one side God requires of us, and on the other side, whether they have done accordingly? Let them consider upon what termes God hath promised salvation, and whether they have made themselves capable by performing their part of the obligation. If they have not, I must

D tell them, that, not to hope where God hath made no promise, is not the *sin* of despair, but the *misery* of despair. A man hath no ground to hope that ever he shall be made an Angel, and yet, that not hoping, is not to be called, *despair*: and no man can hope for heaven without repentance; And for such a man to despair, is not the *sin*, but the *misery*. If such persons have a promise of heaven, let them shew it, and hope it, and enjoy it; if they have no promise, they must thank themselves, for bringing themselves into a condition without the Covenant, without a promise, hopelesse and miserable.

E But will not trusting in the merits of Jesus Christ save such a man? For that we must be tried by the word of God: In which there is no contract at all made with a dying person that hath lived in Name a Christian, in practise a Heathen: and we shall dishonour the sufferings and redemption of our blessed Saviour, if we make them to be an Umbrello to shelter our impious and ungodly living.

SER.M, VI. but that no such person may after a wicked life repose himself in his deathbed upon Christs merits, observe but these two places of scripture [*Our Saviour Jesus Christ who gave himself for us*] what to do? that we might live as we list? and hope to be saved by his merits? 'No But [*that he might redeem us from all iniquity, and purifie to himself a peculiar people zealous of good works,*] These things speak and exhort,] faith Saint Paul. But more plainly yet, in S. Peter [*Christ bare our sins in his own body on the tree.*] To what end? [*that we being dead unto sin should live unto righteousness.*] since therefore our living a holy life is the end of Christs dying that sad and holy death for us, he that trusts on it to evil purposes, and to excuse his vicious life, does (as much as lies in him) make void the very purpose and designe of Christs passion, and dishonours the blood of the everlasting covenant: which covenant was confirmed by the blood of Christ: but as it brought peace from God, so it requires a holy life from us.

See life of Jesus. Disc. of Repentance. part. 2.

But why may not be saved as well as the thief upon the crosse? even because our case is nothing alike. When Christ dies once more for us, we may look for such another instance; not till then, But this thief did but then come to Christ; he knew him not before; and his case was as if a Turk or heathen should be converted to Christianity, and be baptized, and enter newly into the Covenant upon his deathbed. Then God pardons all his sins; and so God does to Christians when they are baptized, or first give up their names to Christ by a voluntary confirmation of their baptismal vow: but when they have once entred into the Covenant, they must performe what they promise, and to what they are obliged. The thief had made no contract with God in Jesus Christ, and therefore failed of none; onely the defailances of the state of ignorance Christ paid for at the thieves admission. But we that have made a covenant with God in baptisme, and failed of it all our dayes, and then return at night, when we cannot work; have nothing to plead for our selves, because we have made all that to be uselesse to us which God with so much mercy and miraculous wisdom, gave us to secure our interest, and hopes of heaven,

And therefore let no Christian man who hath covenanted with God to give him the service of his life, think that God will be answered with the sighs and prayers of a dying man; for all that great obligation which lies upon us cannot be transacted into an instant, when we have loaded our souls with sin, and made them empty of vertue; we cannot so soon grow up to a perfect man in Christ Jesus. *ἡ δὲ ὅτι μετὰ τὸν ἄφρονος ζῆλον* you cannot have an apple, or a cherry, but you must stay its proper periods, and let it blossom and knot, and grow and ripen, [*and in due season we shall reap if we faint not*] (saith the Apostle) far much lesse may we expect that the fruits of repentance, and the issues and degrees of colinesse shall be

Arrian. Epist. 1. c. 15.

A be gathered in a few dayee or hours. γνῶμις δ' ἀνθρώπου καρπὸν θείας ἐστὶν
 οὐδ' ὀλίγου καὶ ἐυχάλας κηρύσσας; you must not expect such fruits in a little
 time, nor with little labour.

B Suffer therefore not your selves to be deceived by false princi-
 ples, and vain confidences; for no man can in a moment root out
 the long contracted habits of vice, nor upon his deathbed make use
 of all that variety of preventing, accompanying and persevering
 grace, which God gave to man in mercy; because man would need
 it all, because without it he could not be saved; nor upon his death-
 bed can he exercise the duty of mortification; nor cure his drun-
 kennesse then, nor his lust, by an act of Christian discipliue; nor
 run with patience; nor resist unto blood nor endure with long
 sufferance; but he can pray, and groan, and call to God, and re-
 solve to live well when he is dying; but this is but just as the
 Nobles of Xerxes, when in a storm they were to lighten the ship
 to preserve their Kings life, they did ἀποβαλόντας τὸ σπασμὸν εἰς τὴν θάλασσαν
 they did their obeylence, and leaped into the sea: so (I fear) doe
 these men, pray and mourn, and worship and so leap overboard into
 an occan of eternal and intolerable calamity. From which God desi-
 ver us, and all faithful people.

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Hunc volo laudari qui sine morte potest.

Mart, ep. l. 1,

Vivere quod propero pauper, inutilis annis

Da veniam, properat vivere nemo satis.

Differat hoc, patrios optat qui vincere census

Atriaq; immodicis arctat at imaginibus.

Mart, l. 2, ep. 90;

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Serm.



Sermon. VII.

THE

DECEITFULNESSE

Of the

HEART.

17. Jeremy 9.

The heart is deceitful above all things, and desperately wicked; who can know it?

Holly and subtiltie divide the greatest part of mankinde, and there is no other difference but this, that some are crafty enough to deceive; Others foolish enough to be cozened and abused: And yet the scales also turn, for they that are the most craftie to cozen others, are the veriest Fools, and most of all abused themselves. They rob their neighbour of his mony, and lose their own innocency; they disturbe his rest, and vex their own Conscience; they throw him into prison, and themselves into Hell; they make poverty to be their brothers portion, and damnation to be their own. Man entred into the world first alone; but as soon as he met with one companion, he met with three to cozen him; The Serpent, and Eve, and himself, all joyned; first to make him a foole, and to deceive him, and then to make him miserable.

But

A But he first cozened himself, giving himself up to believe a lie, and being desirous to listen to the whispers of a tempting spirit, he sinned, before he fell, that is, he had within him a false understanding, and a depraved will, and these were the Parents of his disobedience, and this was the parent of his infelicity, and a great occasion of ours. And then it was that he entered for himself and his posterity into the condition of an ignorant, credulous, easie, wilfull, passionate, and impotent person; apt to be abused, and so loving to have it so, that if no body else will abuse him, he will be sure to abuse himself; by ignorance and evil principles, being open to an enemy, and by wilfulnesse and Sensuality, doing to himself the most unpardonable injuries in the whole world. So that the condition of Man, in the rudenesses and first lines of its visage, seems very miserable, deformed, and accursed.

B For a man is helpless and vain; of a condition so exposed to calamity, that a raisin is able to kill him; any trooper out of the Egyptian army, a flie can do it, when it goes on Gods errand; the most contemptible accident can destroy him, the smallest chance affright him, every future contingencie, when but considered as possible, can amaze him; and he is incompass'd with potent and malicious enemies, subtle and implacable; what shall this poor helpless thing do? trust in God? Him he hath offended, and he fears him as an enemy; and God knows, if we look onely on our selves, and on our own demerits, we have too much reason so to do. Shall he rely upon Princes? God help poor Kings: they rely upon their Subjects, they fight with their swords, levie forces with their money, consult with their Councils, hear with their ears, and are strong onely in their union, and many times they use all these things against them; but however, they can do nothing without them while they live, and yet if ever they can die they are not to be trusted to.

C Now Kings and Princes die so sadly and notoriously; that it was used for a Proverbe in holy Scripture, *ye shall die like men, and fall like one of the Princes*. Who then shall we trust in? in our Friend? Poor man! he may help thee in one thing, and need thee in ten; he may pull thee out of the ditch, and his foot may slip and fall into it himself: he gives thee counsel to chuse a wife, and himself is to seek how prudently to chuse his religion: he counsels thee to abstain from a duel, and yet slayes his own soul with drinking, like a person voyd of all understanding he is willing enough to preserve thy interest, and is very carelesse of his own: for hee does highly despise to betray or to be false to thee, and in the mean time is not his own friend, and is false to God, and then his friendship may be useful to thee in some circumstances of fortune; but no security to thy condition. But what then? shall we rely upon our Patron, like the Roman Clients, who waited hourly upon their persons, and daily upon their baskets, and nightly upon their lusts, and married their

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their friendships, and contracted also their hatred and quarrels; This is a confidence will deceive us. For they may lay us by, iustly or unjustly, they may grow weary of doing benefits, or their fortunes may change, or they may be charitable in their gifts, and burthensom in their offices; able to feed you, but unable to counsel you; or your need may be longer then their kindneses, or such in which they can give you no assistance; and indeed generally it is so in all the instances of men: We have a friend that is wise; but I need not his counsel, but his meat; or my Patron is bountifull in his largesses, but I am troubled with a sad spirit; and money and presents do me no more ease, then perfumes do to a broken arm: we seek life of a Physitian that dies, and go to him for health, who cannot cure his own breath, or gowt; and so become vain in our imaginations, abused in our hopes, restless in our passions, impatient in our calamity, unsupported in our need, exposed to enemies, wandring and wilde, without counsel, and without remedy. At last after the insatuating and deceiving all our confidences without, we have nothing left us, but to return home, and dwell within our selves: for we have a sufficient stock of self-love, that we may be confident of our own affections, we may trust our selves surely; for what we want in skill, we shall make up in diligence, and our industry shall supply the want of other circumstances: and no man understands my own case so well as I do my self, and no man will judge so faithfully as I shall do for my self; for I am most concern'd not to abuse my self; and if I do, I shall be the loser, and therefore may best rely upon my self. Alas! and God help us! we shall find it to be no such matter: For we neither love our selves well, nor understand our own case, we are partial in our own questions, deceived in our sentences, careless of our interests, and the most false, perfidious creatures to our selves in the whole world: even the *Heart of a man*, a mans own heart is deceitfull above all things, and desperately wicked, who can know it? And who can chuse but know it?

And there is no greater argument of the deceitfulness of our Hearts, then this, that no man can know it all; it cosens us in the very number of its cosenage: But yet we can reduce it all to two heads. We say concerning a false man, trust him not, for he will deceive you, and we say concerning a weak and broken staffe, lean not upon it, for that will also deceive you. The man deceives because he is false, and the staffe because it is weak, and the heart because it is both. So that it is deceitfull above all things, that is, failing and disabled to support us in many things. but in other things where it can, it is false and desperately wicked. The first sort of deceitfulness is its calamity, and the second is its iniquitie, and that is the worst calamitie of the two.

I. The heart is deceitfull in its strength; and when we have the growth

A groweth of a Man, we have the weaknesse of a childe: nay more yet, and it is a sad consideration, the more we are in age, the weaker in our courage. It appears in the heats and forwardnesses of new converts, which are like to the great emissions of Lightning, or like huge fires, which flame and burn without measure, even all that they can; till from flames they descend to still fires, from thence to smoak, from smoak to embers, from thence to ashes; cold and pale, like ghosts, or the phantastick images of Death. And the primitive Church were zealous in their Religion up to the degree of Cherubins, and would run as greedily to the sword of the hangman, to die for the cause of God, as we do now to the greatest joy and entertainment of a Christian spirit, even to the receiving of the holy Sacrament. A man would think it reasonable that the first infancy of Christianity should, according to the nature of first beginnings, have been remisse, gentle, and unactive, and that according as the object or evidence of faith grew, which in every Age hath a great degree of Argument superadded to its confirmation; so should the habit also and the grace, the longer it lasts & the more objections it runs through, it still should shew a brighter and more certain light to discover the divinity of its principle; and that after the more examples, and new accidents and strangenesses of providence, and daily experience, and the multitude of miracles, still the Christian should grow more certain in his faith, more refreshed in his hope, and warm in his charity; the very nature of these graces increasing and swelling upon the very nourishment of experience, and the multiplication of their own acts. And yet because the heart of man is false, it suffers the fires of the altar to go out, and the flames lessen by the multitude of fuel. But indeed it is because we put on strange fire, & put out the fire upon our hearths by letting in a glaring Sun-beam, the fire of lust; or the heats of an angry spirit, to quench the fires of God, and suppress the sweet cloud of incense.

B The heart of man hath not strength enough to think one good thought of it self, it cannot command its own attentions to a prayer of ten lines long; but before its end it shall wander after some thing that is to no purpose: and no wonder then that it grows weary of a holy religion, which consists of so many parts as make the business of a whole life. And there is no greater argument in the world of our spiritual weaknesse and falsnesse of our hearts in the matters of religion, then the backwardnesse which most men have alwayes, and all men have sometimes to say their prayers: so weary of their length, so glad when they are done, so witty to excuse and frustrate an opportunity; and yet there is no manner of trouble in the duty, no wearinesse of bones, no violent labours; nothing but begging a blessing, and receiving it; nothing but doing our selves the greatest honour of speaking to the greatest person, and greatest king of the world; and that we should be unwilling to do this, so

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unable to continue in it, so backward to return to it; so without gust and relish in the doing it, can have no visible reason in the nature of the thing, but something within us, a strange sickness in the heart, a spiritual nauseating or loathing of Manna, something that hath no name; but we are sure it comes from a weak, a faint, and false heart.

And yet this weak heart is strong in passions, violent in desires, unresistable in its appetites, impatient in its lust, furious in anger; here are strengths enough, one should think: But so have I seen a man in a fever, sick and distempered, unable to walk, less able to speak sense, or to do an act of counsel; and yet when his fever hath build up to a delirium, he was strong enough to beat his nurse-keeper and his Doctor too; and to resist the loving violence of all his friends, who would fain binde him down to reason and his bed: And yet we shall say he is weak and sick to death.

Arian.

for these strengths of madness are not health, but furiousness and disease; it is weakness another way; And so are the strengths of a mans heart; they are fetters and manacles; strong, but they are the cordage of imprisonment, so strong, that the heart is not able to stir. And yet it cannot but be a huge sadness, that the heart shall pursue a temporall interest with wit and diligence, and an unwearied industry, and shall not have strength enough in a matter that concerns its Eternal interest to answer one objection, to resist one assault, to defeat one art of the devil; but shall certainly and infallibly fall when ever it is tempted to a pleasure.

This, if it be examined, will prove to be a deceit indeed; a pretence, rather then true upon a just cause, that is, it is not a natural, but a moral and a vicious weakness; and we may try it in one or two familiar instances. One of the great strengths, shall I call it? or weaknesses of the heart is, that it is strong, violent and passionate in its lusts, and weak and deceitful to resist any. Tell the tempted person, that if he act his lust, he dishonours his body, makes himself a servant to folly, and one flesh with a harlot, he defiles the Temple of God, and him that defiles a Temple will God destroy: Tell him that the Angels who love to be present in the chastity and filth of prisons, that they may comfort and assist chaste souls, and holy persons there abiding: yet they are impatient to behold or come neer the filthynesse of a lustfull person: Tell him, that this sin is so ugly, that the devils, who are spirits; yet they delight to counterfeit the acting of this crime; and descend unto the daughters or sons of men, that they may rather lose their natures, then not help to set a lust forward: Tell them these and ten thousand things more; you move them no more, then if you should read one of Tullies orations to a male; for the truth is, they have no power to resist it, much less to master it, their heart fails them when

A when they meet their mistress; and they are driven like a fool to the stocks, or a bul to the slaughter-house: And yet their heart deceives them; not because it cannot resist the temptation, but because it will not go about it: For it is certain the heart can, if it list: For let a boy enter into your chamber of pleasure, and discover your folly, either your lust disbands, or your shame hides it; you will not, you dare not do it before a stranger Boy; and yet that you dare do it before the eyes of the All-seeing God, is impudence and folly, and a great conviction of the vanity of your pretence, and the falseness of your heart. If thou beest a man given to thy appetite, and thou lovest a pleasant morsell as thy life, do not declaim against the precepts of Temperance, as impossible: Try this once; abstain from that draught, or that dish. I cannot. No? Give this man a great blow on the face, or tempt him with twenty pound, and he shall fast from morning till night, and then feast himself with your money, and plain wholesome meat. And if *Chastity* and *Temperance* be so easie, that a man may be brought to either of them with so ready and easie instruments; Let us not suffer our hearts to deceive us by the weakness of its pretences, and the strength of its desires: For we do more for a Boy, then for God; and for 20. pound, then Heaven it self.

C But thus it is in every thing else; take an Heretick, a Rebel, a person that hath an ill cause to manage; what he wants in the strength of his reason, he shall make it up with diligence; and a person that hath Right on his side is cold, indiligent, lazie, and unactive, trusting that the goodmess of his Cause will do it alone; But so, wrong prevails, while evil persons are zealous in a Bad matter, and others are remisse in a Good; And the same person shall be very industrious alwayes when he hath least reason so to be. Thats the first particular. The heart is deceitfull in the manning of its naturall strengths; it is Naturally and Physically strong, but Morally weak, and impotent.

D 2. The heart of man is deceitfull in making judgement concerning its own Acts. It does not know when it is pleased, or displeased, it is peevish and trifling, it would and it would not, and it is in many Cases impossible to know whether a mans heart desires such a thing or not. Saint *Ambrose* hath an odde saying, *Facilius invenieris innocentem, quam qui penitentiam digne egerit.* It is easier to finde a man that lived innocently, then one that hath truly repented him, with a grief and care great, according to the merit of his sins. Now suppose a man that hath spent his younger yeers in vanity and folly, and is by the grace of God apprehensive of it, and thinks of returning to sober counsels, this man will finde his heart so false, so subtil and fugitive, so secret and undiscernable, that it will be very hard to discern, whether he repents, or no. For if he considers that he hates sin, and therefore

SER. VII. repents; Alas! he so hates it, that he dares not, if he be wise, tempt himself with an opportunity to act it: for in the midst of that which he calls hatred, he hath so much love left for it, that if the sin comes again and speaks him fair, he is lost again, he kisses the fire, and dies in its embraces. And why else should it be necessary for us to pray, that *we be not led into temptation*? but because we hate the sin, and yet love it too well; we curse it, and yet follow it; we are angry at our selves, and yet cannot be without it; we know it undoes us, but we think it pleasant; And when we are to execute the fierce anger of the Lord upon our sins, yet we are kinde-hearted, and spare the *Acq.* the reigning sin, the splendid temptation, we have some kindneses left towards it. A
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These are but ill signes. How then shall I know by some infallible token, that I am a true Penitent? What and if I weep for my sins? will you not then give me leave to conclude my heart right with God, and at enmity with sin? It may be so. But there are some friends that weep at parting; and is not thy weeping a sorrow of affection? It is a sad thing to part with our long companion. Or it may be thou weepst, because thou wouldest have a signe to cozen thy self withall; for some men are more desirous to have a signe, then the thing signified; they would do something to shew their Repentance, that themselves may beleieve themselves to be Penitents, having no reason from within to beleieve so. And I have seen some persons weep heartily for the losse of six pence, or for the breaking of a glasse, or at some trifling accident; and they that do so cannot pretend to have their tears valued at a bigger rate then they will confesse their passion to be when they weep, and are vexed for the hurting of their linnen, or some such trifle, for which the least passion is too big an expence. So that a man cannot tell his own heart by his tears, or the truth of his repentance by those short gusts of sorrow. How then? Shall we suppose a man to pray against his sin? So did Saint Austin, when in his youth he was tempted to lust and uncleannesse, he prayed against it, and secretly desired that God would not heare him: for here the heart is cunning to deceive it self. For no man did ever heartily pray against his sin in the midst of a temptation to it, if he did in any sence or degree listen to the temptation: For to pray against a sin, is to have desires contrary to it, and that cannot consist with any love, or any kindenesse to it. We pray against it, and yet do it, and then pray again, and do it again; and we desire it, and yet pray against the desires, and thats almost a contradiction: Now because no man can be supposed to will against his own will, or choose against his own desires; it is plain that we cannot know whether we mean what we say, when we pray against sin, but by the event; If we never act it, never entertain it, alwayes resist it, ever fight against it; and finally do prevail; then at length we may judge our own C
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A own heart to have meant honestly in that one particular.

Nay our heart is so deceitfull in this matter of Repentance, that the Masters of spirituall life are faine to invent suppletorie Arts and stratagems to secure the duty. And we are advised to mourn, because we do not mourn, to be sorrowfull because we are not sorrowfull. Now if we be sorrowfull in the first stage, how happens it that we know it not? Is our heart so secret to our selves? But if we be not sorrowfull in the first period, how shall we be so, or know it in the second period? For we may as well doubt concerning the sincerity of the second, or reflex act of sorrow, as of the first and direct action. And therefore we may also as well be sorrowfull the third time for want of the just measure, or hearty meaning of the second sorrow, as be sorrowfull the second time for want of true sorrow at the first; and so on to infinite. And we shall never be secure in this Artifice, if we be not certain of our naturall and hearty passion in our direct and first apprehensions.

C Thus many persons think themselves in a good estate, and make no question of their salvation, being confident onely because they are confident; and they are so, because they are bidden to be so; and yet they are not confident at all, but extreemly timerous and fearfull. How many persons are there in the world, that say they are sure of their salvation, and yet they dare not die? And if any man pretends, that he is now sure he shall be saved, and that hee cannot fall away from grace; there is no better way to confute him, then by advising him to send for the Surgeon, and bleed to death. For what should hinder him? not the sin: for it cannot take him from Gods favour: not the change of his condition: for he sayes, he is sure to go to a Better: why does he not then say, ~~like~~ like the Roman gallants when they decreed to die. The reason is plainly this. They say they are confident, and yet are extreemly timerous; they professe to beleeeve that Doctrine, and yet dare not trust it: nay they think they beleeeve, but they do not; so false is a mans heart; so deceived in its own Acts, so great a stranger to its own sentence and opinions.

E 3. The heart is deceitfull in its own resolutions and purposes: for many times men make their resolutions onely in their understanding, not in their wills; they resolve it fitting to be done, not decree that they will do it; And instead of beginning to be reconciled to God, by the renewed and hearty purposes of holy living, they are advanced so far onely, as to be convinced, and apt to be condemned by their own sentence.

But suppose our resolutions advanced further, and that our Will and Choices also are determined; see how our hearts deceive us. 1. We resolve against those sins that please us not, or where temptation is not present, and think by an over-acted zeal against

SER. VII. some sins to get an indulgence for some others. There are some persons who will be Drunk; The Company, or the discourse, or the pleasure of madnesse, or an easie nature, and a thirstie soul; something is amisse, that cannot be helped; But they will make amends, and the next day pray twice as much. Or it may be they must satisfie a beastly lust; but they will not be drunk for all the world; and hope by their Temperance to Commute for their want of Chastity: But they attend not the Craft of their secret enemy, *their Heart*: for it is not love of the vertue; if it were, they would love Vertue in all its Instances; for Chastity is as much a Vertue as Temperance, and God hates Lust as much as he hates Drunkenness. * But this sin is against my health, or it may be it is against my lust, it makes me impotent, and yet impatient, full of desire, and empty of strength. Or else I do an act of Prayer, lest my conscience become unquiet, while it is not satisfied, or cozened with some intervals of Religion: I shall think my self a damned wretch, if I do nothing for my soul; but if I do, I shall call the one sin that remains nothing but my infirmity; and therefore it is my excuse: and my Prayer is not my Religion, but my Peace, and my Pretence, and my Fallacy.

* Virtutem unam si amis-
sis es si amitti
non potest vir-
tus: sed si unam
confessus fueris
te non habere
nullam te esse
habiturum an
nescis? Cicer.

2. We resolve against our sin, that is, we will not act it in those circumstances as formerly: I will not be drunk in the streets, but I may sleep till I be recovered, and then come forth sober; Or if I be overtaken, it shall be in Civil and Gentile Company; Or it may be not so much; I will leave my intemperance and my Lust too, but I will remember it with pleasure, I will revolve the past action in my mind, and entertain my fancy with a moros delectation in it, and by a fiction of imagination will represent it present and so be satisfied with a little effeminacy, or phantastick pleasure. Beloved, suffer not your hearts so to cozen you, as if any man can be faithfull in much, that is faithlesse in a little. He certainly is very much in love with sin, and parts with it very unwillingly, that keeps its Picture, and wears its Favour, and delights in the Fancie of it, even with the same desire, as a most passionate widow parts with her dearest husband, even when she can no longer enjoy him: But certainly her staring all day upon his Picture, and weeping over his Robe, and wringing her hands over his children, are no great signes that she hated him. And just so do most men hate, and accordingly part with their sins.

3. We resolve against it when the opportunity is slipped, and lay it aside as long as the temptation please, even till it come again, and no longer. How many men are there in the world, that against every Communion renew their vows of holy living? Men, that for twenty, for thirty years together, have been perpetually resolving against what they daily Act; and sure enough they did beleeve themselves: And yet if a man had daily promised us a curtesie, and

- A and failed us but ten times, when it was in his power to have done it, we should think, we had reason never to believe him more. And can we then reasonably believe the resolutions of our hearts, which they have falsified so many hundred times? We resolve against a religious Time, because then it is the Custome of men, and the Guise of the Religion; Or we resolve when we are in a great danger, and then we promise any thing, possible or impossible, likely or unlikely, all is one to us, we onely care to remove the present pressure, and when that is over, and our fear is gone, and no love remaining, our condition being returned to our first securities, our resolutions also revert to their first indifferencies:
- B Or else we cannot look a temptation in the face, and we resolve against it, hoping never to be troubled with its arguments and importunity. *Epicetus* tells us of a Gentleman returning from banishment, in his journey towards home called at his house, told a sad story of an Imprudent life, the greatest part of which being now spent, he was resolved for the future to live Philosophically, and entertain no businessse, to be candidate for no employment, not to go to the Court, not to salute Cæsar with ambitious attendancies, but to study, and worship the gods, and die willingly, when nature, or necessity called him. It may be this man believed himself, but *Epicetus* did not. And he had reason. For
- C ἀνέβη πρὸς αὐτὸ πρὸς Καίσαρα πρὸς τὴν πόλιν. Letters from Cæsar met him at the doors, and invited him to Court, and he forgot all his promises, which were warm upon his lips, and grew pompous, secular, and ambitious, and gave the gods thanks for his preferment. Thus many men leave the world, when their fortune hath left them, and they are severe and philosophicall, and retired for ever, if for ever it be impossible to return: But let a prosperous Sunshine warm and refresh their sadnesse, and make it but possible to break their purposes, and there needs no more temptation; Their own false heart is enough; they are like Ephraim in the day of Battel, starting aside like a broken Bow.
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4. The heart is false, deceiving and deceived in its intentions and designs. A man hears the precepts of God injoyning us to give Alms of all we possesse; he readily obeys with much cheerfulness and alacrity; And his charity, like a fair spreading tree, looks beautifully: But there is a canker at the heart; The man blowes a Trumpet to call the poor together, and hopes the neighbourhood will take notice of his Bounty. Nay he gives Alms privately, and charges no man to speak of it, and yet hopes by some Accident or other to be praised both for his Charity and Humility. And if by chance, the Fame of his Alms comes abroad, it is but his duty to let his light shine before men, that God may be glorified, and some of our neighbours be relieved, and others edified. But then to distinguish the intention of our heart in this

SEKM, VII. Instance, and to seek Gods glory in a particular, which will also
 conduce much to our reputation, and to have no filthie adherence
 to stick to the heart, no reflexion upon our selves, or no compla-
 cency and delight in popular noyses, is the nicety of abstraction,
 and requires an Angel to do it. Some men are so kind-hearted, so
 true to their friend, that they will watch his very dying groans,
 and receive his last breath, and close his eyes; And if this be done
 with honest intention, it is well: but there are some that do so,
 and yet are vultures and harpyes, they watch for the Carcasse,
 and prey upon a Legacy. A man with a true story may be malici-
 ous to his enemy, and by doing himself right, may also do him
 wrong: And so false is the heart of man, so clancular and contra-
 dictory are its Actions and Intentions, that some men pursue vertue
 with great earnestnesse, and yet cannot with patience look upon it
 in another: It is Beauty in Themselves, and Deformity in the
 Other. Is it not plain, that not the Vertue, but its Reputation is
 the thing that is pursued? And yet if you tell the man so, he thinks
 he hath reason to complain of your malice or detraction. Who is
 able to distinguish his fear of God from fear of punishment? when
 from fear of punishment we are brought to fear God: And yet the
 difference must be distinguishable in new Converts & old Disciples;
 And our fear of punishment must so often change its Circumstan-
 ces, that it must be at last a fear to offend out of pure Love, and
 must have no formality left to distinguish it from Charity: It is
 easie to distinguish these things in Precepts, and to make the sepa-
 ration in the Schooles: The Head can do it easily, and the Tongue
 can do it: But when the heart comes to separate Alms from Charity,
 Gods glory from Humane praise, fear from fear, and sincerity from
 Hypocrisie; it does so intricate the questions and confound the ends,
 and blende and entangle circumstances, that a man hath reason to
 doubt, that his very best Actions are sullied with some unhandsom
 excrefcency, something to make them very often to be criminal, but
 alwayes to be imperfect.

Here a man would think were enough to abate our confidence, and
 the spirit of pride, and to make a man eternally to stand upon his
 guard, and to keep a strict watch upon his own heart, as upon his
 greatest enemy from without. *Custodi, libera me de meipso, Deus.* It
 was S. Augustines prayer, Lord keep me, Lord deliver me from my
 self. If God will keep a man, that he be not *Felo de se*, that he lay
 no violent hands upon himself, it is certain nothing else can do him
 mischief. *ὅτι Ζῆς, ὅτι μῦθα, ὅτι Ἑλνις* as Agamemnon said, Neither
 Jupiter, nor Destinies, nor the Furies, but it is a mans self that
 does him the mischief. The Devil can but Tempt, and offer a dag-
 ger at the heart, unlesse our hands thrust it home, the Devil can
 do nothing, but what may turn to our advantage. And in this
 sence we are to understand the two seeming Contradictories in
 Scripture,

A Scripture, *Pray that ye enter not into Temptation*, said our Blessed Saviour, and *Count it all joy when you enter into severall Temptations*, said one of Christs Disciples. The case is easie. When God suffers us to be tempted, he means it but as a trial of our faith, as the exercise of our vertues, as the opportunity of reward, and in such cases we have reason to count it all joy; since the *Trial of our faith worketh Patience, and Patience experience, and experience causeth hope, and hope maketh not ashamed*: But yet for all this, *pray against temptations*: for when we get them into our hands, we use them as blinde men do their clubs, neither distinguish person nor part; as soon they strike the face of their friends as the back of the Enemy; our hearts betray us
 B to the enemy, we fall in love with our mischief, we contrive how to let the lust in, and leave a port open on purpose, and use arts to forget our duty, and to give advantages to the Devil. He, that uses a temptation thus, hath reason to pray against it; and yet our hearts does all this and a thousand times more, so that we may engrave upon our hearts the epitaph which was digged into Thieftes grave-stone.

Nolite, inquit, hospites adire ad me, illico istis;

Ne contagio mea umbrave obsit,

Tanta vis sceleris in corpore habet.

C There is so much falsenesse and iniquity in mans heart, that it defiles all the members; it makes the eyes lustful, and the tongue slanderous; it fills the head with mischief, and the feet with blood, and the hands with injury, and the present condition of man with folly, and makes his future state apt to inherit eternall misery. But this is but the beginning of those throws, and damnable impieties, which proceed out of the heart of man, and defile the whole constitution. I have yet told but the weaknesse of the heart; I shall the
 D next time tell you the iniquities, those inherant Divels which pollute and defile it to the ground, and make it desperately wicked, that is, wicked beyond all expression.

The

E

The deceitfulnesse of the Heart.

Part II.

Epist.
Arrian.

A *Ἡ πρώτη φιλοσοφία. ὁ ἀνθρώπος ἐστὶν ἀδύνατος, καὶ ἀδυνατῶν ἀπὸ τοῦ ἀνθρώπου:*
It is the beginning of wisdom, to know a mans own weaknesse, and failings in things of greatest necessitie; and we have here so many objects to furnish out this knowledge, that we finde it with the longest and latest before it be obtained. A man does not begin to know himself till he be old, and then he is well stricken in death: A mans heart at first being like a plain table, unspotted indeed, but then there is nothing legible in it. As soon as ever we ripen towards the imperfect uses of our reason, we write upon this table such crooked characters, such imperfect configurations, so many fooleries; and stain it with so many blots, and vicious inspersions, that there is nothing worth the reading in our hearts for a great while; and when education and ripenesse, reason and experience, Christian philosophy and the grace of God hath made fair impressions and written the law in our hearts with the finger of Gods holy spirit, we blot out this hand-writing of Gods ordinances, or mingle it with false principles, & interlinings of our own; we disorder the method of God, or deface the truth of God; either we make the rule uneven, we bribe or abuse our guide, that we may wander with an excuse. Or if nothing else will do it, we turn head and professe to go against the lawes of God. Our Hearts are blinde; or our hearts are hardned: for these are two great arguments of the wickednesse of our hearts: they do not see, or they will not see the wayes of God; or if they do, they make use of their seeing, that they may avoid them.

I 1. Our hearts are blinde, wilfully blinde. I need not instance in the ignorance and involuntary nescience of men, though if we speak of the necessary parts of religion, no man is ignorant of them without his own fault: such ignorance is alwayes a direct sin, or the direct punishment of a sin. A sin is either in its bosom, or in its retinue: But the ignorance, that I now intend, is a voluntary, chosen, delightful ignorance, taken in upon designe; even for no other end, but that we may perish quietly and infallibly, God hath opened all the windows of Heaven, and sent the Sun of Righteousnesse with glorious apparition, and hath discovered

A covered the abysses of his own wisdom, made the second Person in the Trinity, to be the doctor and preacher of his sentences & secrets, and the third Person to be his Amanuensis or scribe, and our hearts to be the Book in which the Doctrine is written, and Miracles, and Prophecies to be its Arguments, and all the world to be the verification of it: and those leaves contain within their folds all that excellent morality, which right reason pickt up after the shipwrack of nature; and all those wise sayings, which singly made so many men famous for preaching some one of them; all them Christ gathered, and added some more out of the immediate book of Revelation: So that now the wisdom of God hath made every mans heart to be the true Veronica, in which he hath imprinted his own lineaments so perfectly, that we may dresse our selves like God, and have the air and features of Christ our Elder-Brother; that we may be pure as God is, perfect as our Father, meek and humble as the Son, and may have the holy Ghost within us, in gifts and graces, in wisdom and holinesse. This hath God done for us; and see what we do for Him. We stand in our own light, and quench Gods: we love darknesse more then light, and entertain our selves accordingly. For how many of us are there, that understand nothing of the wayes of God; that know no more of the lawes of Jesus Christ then is remaining upon them since they learned the childrens Catechisme? But amongst a thousand how many can explicate and unfold for his own practise the ten Commandements; And how many sorts of sins are there forbidden? which therefore passe into action, and never passe under the scrutinies of repentance; because they know not that they are sins? Are there not very many, who know not the particular duties of *meeknesse*, and never consider concerning *Long suffering*? and if you talk to them of *growth in Grace*, or the *spirit of obsequation*, or the melancholy lectures of the Crosse, and *imitation* of, and *conformitie to Christs sufferings*; or *adherences to God*, or *rejoycing in him*, or not *quenching the spirit*; you are too deep learned for them. And yet these are duties set down plainly for our practise, necessary to be acted in order to our Salvation. We brag of light, and reformation, and fulnesse of the Spirit: In the mean time we understand not many parts of our dutie. We enquire into something that may make us talk, or be talked of, or that we may trouble a Church, or disturb the peace of mindes; but in things that concern Holy living, and that wisdom of God, whereby we are wise unto Salvation; never was any age of Christendom more ignorant then we. For, if we did not wink hard we must needs see, that obedience to Supreme Powers, Denying of our selves, Humility, Peacefulnesse, and Charity, are written in such Capital Text letters, that it is impossible to be ignorant of them. And if the heart of man had not rare arts to abuse the understanding, it were not to be imagined that any man should bring

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bring the 13. Chapter to the Romans to prove the lawfulness of taking up Arms against our Rulers: but so we may abuse our selves at noon, and go to bed, if we please to call it midnight. And there have been a sort of witty men that maintained that snow was hot: I wonder not at the Probleme; but that a man should beleieve his Paradox, and should let eternity go away with the fallacie, and rather lose heaven then leave his foolish argument, is a signe that wilfulness and the deceiving heart is the Sophister, and the great ingredient into our Deception.

But that I may be more particular; the heart of man uses devices that it may be ignorant.

1. We are impatient of honest and severe reproof; and order the circumstances of our persons and addresses, that we shal never come to the true knowledge of our condition. Who will endure to hear his Curate tell him that he is covetous, or that he is proud? *Αἰσχος, ὁ δὲ δυνὴς ὕψιστος*. It is Calumny and reviling, if he speak it to his Head, and relates to his person: and yet if he speak onely in generall, every man neglects what is not recommended to his particular. But yet if our Physician tell us, you look well, Sir; but a Fever lurks in your spirits. *Αἰσχυρὸν, οὐκ ἔστιν ὕψιστος*. drink Julips and abstain from flesh; no man thinks it shame or calumny to be told so: but when we are told that our liver is inflamed with lust or anger; that our heart is vexed with envie; that our eyes rowl with wantonnesse; And though we think all this well, yet we are sick, sick unto death, and neer to a sad and fatall sentence: we shall think that man that tels us so is impudent, or uncharitable; and yet he hath done him no more injury, then a deformed man receives daily from his looking-glasse; which if he shall dash against the wall, because it shoves him his face just as it is; his face is not so ugly as his manners. And yet our heart is so impatient of seeing its own stains, that like the Elephant, it tramples in the pure streams, and first troubles them, then stoops and drinks, when he can least see his huge deformity.

2. In order to this, we heap up teachers of our own, and they guide us, not ~~whither~~, but ~~which way~~ they please: for we are curious to go our own way, and carelesse of our Hospitall or Inne at night. A fair way and a merry company, and a pleasant easie guide will entice us into the Enemies quarters; and such guides we cannot want; *Imprahitati occasio nunquam desuit*. If we have a minde to be wicked, we shall want no prompters; and false teachers at first creeping in unawares have now so filled the pavement of the Church, that you can scarce set your foot on the ground; but you tread upon a snake. *Cicero ad Atticum*, undertakes to bargain with them that kept the Sybils books, that for a sum of money they shall expound to him what he please; and to be sure, *ut quidvis potius, quam Regem proferrent*. They shall declare against the government

A ment of Kings, and say, that the Gods will endure any thing rather than monarchy in their beloved republick. And the same mischief God complains of to be among the Jews; the Prophets prophetic lies, and my people love to have it so: and what will the end of these things be? even the same that Cicero complain'd of, *Ad opinionem imperitorum fictas esse Religiones*. Men shall have what Religion they please, and God shall be intitled to all the quarrels of covetous and Ambitious persons, *ὃ πῶς διὰ τὴν φιλοτιμίαν* as Demosthenes wittily complained of the Oracle, An answer shall be drawn out of Scripture to countenance the designe, and God made the Rebel against his own Ordinances. And then we are zealous for the Lord God of Hosts, and will live and die in that quarrel. But is it not a strange cozenage, that our hearts shall be the main wheel in the engine, and shall set all the rest on working? The heart shall first put his own candle out, then put out the eye of reason, then remove the Landmark, and dig down the causewayes, and then either hire a blinde guide, or make him so: and all these Arts to get ignorance, that they may secure impiety. At first, man lost his innocence onely in hope to get a little knowledge: and ever since then lest knowledge should discover his errour, and make him return to innocence, we are content to part with that now, and to know nothing that may discover or discountenance our sins, or discompose our secular designe. And as God made great revelations, and furnished out a wise Religion, and sent his spirit to give the gift of Faith to his Church, that upon the foundation of Faith he might build a holy life: now our hearts love to retire into Blindnesse, and sneak under the covert of False principles, and run to a cheap religion, and an unactive discipline, and make a faith of our own, that we may build upon it ease and ambition and a tall fortune, and the pleasures of revenge, and do what we have a minde to; scarce once in seven yeers denying a strong and an unruly appetite upon the interest of a just conscience and holy religion. This is such a desperate method of impiety; so certain arts and apt instruments for the Devil, that it does his work intirely, and produces an infallible damnation.

3. But the heart of man hath yet another stratagem to secure its iniquity by the means of ignorance; and that is, Incogitancy or Inconsideration. For there is wrought upon the spirits of many men great impressiō by education, by a modest and temperate nature, by humane Laws, and the customes and severities of sober persons, and the fears of religion, and the awfulnessse of a reverend man, and the severall arguments and endearments of vertue: And it is not in the nature of some men to do an act in despite of reason, and Religion, and arguments, and Reverence, and modesty, and fear; But men are forced from their sin by the violence of the grace of God, when they hear it speak. But so a Roman Gentleman kept off a whole band of souldiers, who were sent to murder him; and his

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his eloquence was stronger then their anger and designe: But suddenly a rude trooper rushed upon him, who neither had, nor would hear him speak; and he thrust his spear into that throat, whose musick had charmed all his fellows in peace and gentleness. So do we. The grace of God is Armour and defence enough against the most violent incursion of the spirits, and the works of darkness, but then we must hear its excellent charms, and consider its reasons, and remember its precepts, and dwell with its discourses. But this the heart of man loves not. If I be tempted to uncleanness, or to an act of oppression, instantly the grace of God represents to me, that the pleasure of the sin is transient, and vain, unsatisfying and empty; That I shall die, and then I shall wish too late, that I had never done it. It tells me that I displease God who made me, who feeds me, who blesses me, who fain would save me. It represents to me all the joys of Heaven, and the horrors and amazements of a sad eternity. And if I will stay and heare them, ten thousand excellent things besides, fit to be twisted about my understanding for ever. But here the heart of man shuffles all these discourses into disorder, and will not be put to the trouble of answering the objections; but by a meer wildeness of purpose and rudeness of resolution ventures *super totam materiam*, at all, and does the thing, not because it thinks it fit to do so, but because it will not consider whether it be or no: it is enough that it pleases a pleasant appetite, and if such incogitancy comes to be habitual, as it is in very many men. (first by resisting the motions of the holy spirit, then by quenching him,) we shall finde the consequents to be, first an *Indifference*, then a *dulness*, then a *Lethargie*, then a direct *Hating* the wayes of God; and it commonly ends in a *wretchlessnesse* of spirit to be manifested on our death-bed; when the man shall passe hence not like the shadow, but like the dog, that departeth, without sence or interest, or apprehension, or real concernment in the considerations of eternity: and 'tis but just, *when we will not heare our King speak and plead*, not to save himself, but us, to speak for our peace, and innocency and Salvation, to prevent our ruine, and our intolerable calamity: certainly we are much in love with the wages of death, when we cannot endure to hear God call us back; and stop our ears against the voice of the charmer, charme he never so wisely.

Nay further yet; we suffer the Arguments of Religion to have so little impression upon our spirits, that they operate but like the discourses of childhood, or the Problems of uncertain Philosophy: A man talks of Religion but as of a dream, and from thence he awakens into the Businesses of the world, and acts them deliberately, with perfect Action and full Resolution, and contrives, and considers, and lives in them: But when he falls asleep again, or is taken from the Scene of his own employment and choice; then

A then he dreams again, and Religion makes such Impressions as is the conversation of a Dreamer, and he acts accordingly. *Theocrismus* tells of a Fisherman that dreamed he had taken *ἰχθυὸν χρυσοῦν*, a Fish of Gold, upon which being over-joyed he made a vow, that he would never fish more: But when he waked, he soon declared his vow to be null, because he found his golden Fish was 'scaped away through the holes of his eyes, when he first opened them. Just so we do in the purposes of Religion; sometimes in a good mood we seem to see Heaven opened, and all the streets of Heavenly Jerusalem paved with gold and precious stones, and we are ravished with spirituall apprehensions, and resolve never to return to the low affections of the world, and the impure adherencies of sin, but when this flash of lightning is gone, and we converse again with the Inclinations, and habituall desires of our false hearts, those other desires and fine considerations disband, and the Resolutions taken in that pious fit melt into Indifferency, and old Customes. He was prettily and fantastically troubled, who having used to put his trust in Dreams, one night dreamed, that all dreams were vain; For he considered, If so, then This was vain, and then dreams might be true for all this: But if they might be true, then this dream might be so upon equall reason; And then dreams were vain, because This dream, which told him so, was true, and so round again. In the same circle runs the Heart of man; All his cogitations are vain, and yet he makes especiall use of this, that, that Thought which thinks so, That is vain; and if That be vain, then his other Thoughts, which are vainly declared so, may be Reall, and Relied upon; And so we do. Those religious thoughts, which are sent into us, to condemne and disrepute the thoughts of sin and vanity, are esteemed the onely dreams; And so all those Instruments, which the grace of God hath invented for the destruction of Impiety, are rendred ineffectuall, either by our direct opposing them, or (which happens most commonly) by our want of considering them.

D

The effect of all is this, That we are ignorant of the things of God; we make Religion to be the work of a few hours in the whole year; we are without fancy or affection to the severities of holy Living: we reduce Religion to the Beleeving of a few Articles, and doing nothing that is considerable: we Pray seldom, and then but very coldly and indifferently: we Communicate not so often as the Sun salutes both the Tropicks: we professe Christ, but dare not die for him: we are factious for a Religion, and will not live according to its precepts: we call our selves Christians, and love to be ignorant of many of the lawes of Christ: lest our knowledge should force us into shame, or into the troubles of a holy Life. All the mischiefs that you can suppose to happen to a furious inconsiderate person, running after the wilde-fires of

SEA, VIII. the night, over Rivers and Rocks, and Precipices without Sun or starre, or Angel or Man to guide him: All that, and ten thousand times worse may you suppose to be the certain Lot of him, who gives himself up to the conduct of a passionate blinde Heart, whom no fire can warm, and no Sun enlighten; who hates light and loves to dwell in the Regions of darknesse. Thats the first generall mischief of the Heart: It is possessed with Blindenesse, willfull and voluntary.

2. But the Heart is Hard too. Not onely Folly, but Mischief also is bound up in the Heart of man. If God strives to soften it with sorrow and sad Accidents, it is like an Ox, it grows callous, and hard. Such a heart was *Pharohs*. When God makes the clouds to gather round about us, we wrap our heads in the clouds, and like the male-contents in Galba's time, *Tristitiam simulamus Contumacia propiores*. We seem sad and troubled, but it is doggednesse and murmur. Or else if our fears be pregnant, and the heart yeelding, it sinks low into pusillanimity and superstition; and our hearts are so childish, so timorous, or so impatient in a sadnesse, that God is weary of striking us, and we are glad of it. And yet when the Sun shines upon us, our hearts are hardened with that too, and God seems to be at a losse, as if he knew not what to do to us. Warre undoes us and makes us violent: Peace undoes us and makes us wanton. Prosperity makes us Proud, Adversity renders us Impatient: Plenty dissolves us and makes us Tyrants, Want makes us greedy, liars, and rapacious.

Aristoph:
Barga:
Act. 5. Scen. 4.

Πῶς ἐν τῇ αἰσθητικῇ τοῦ ἀνθρώπου πόλιν

ἢ μὴτε χλαῖνα, μὴτε αἰ σῖτα ἐνυμφοῖται;

No fortune can save that City to whom neither Peace nor Warr can do advantage. And what is there left for God to mollifie our hearts, whose temper is like both to wax and durt; whom fire hardens, and cold hardens; and contradictory Accidents produce no change, save that the heart grows worse and more obdurate for every change of Providence? But here also I must descend to particulars.

1. The Heart of man is strangely Proud; If men commend us, we think we have reason to distinguish our selves from others, since the voice of discerning men hath already made the separation. If men do not commend us, we think they are stupid, and understand us not, or envious and hold their tongues in spite. If we are praised by many, then *Vox populi, vox Dei*. Fame is the voice of God. If we be praised but by few, then *Satis unus, satis nullus*. We cry, these are wise, and one wise man is worth a whole herd of the People. But if we be praised by none at all, we resolve to be even with all the world, and speak well of nobody, and think well

A well onely of our selves: And then we have such beggerly Arts, such tricks to cheat for praise; we enquire after our faults and failings onely to be told we have none, but did excellently, and then wee are pleased; wee rail upon our Actions onely to be chidden for so doing; and then he is our friend who chides us into a good opinion of our selves; which however all the world cannot make us part with. Nay, Humilitie it self maks us proud; so false, so base is the Heart of man. For Humility is so noble a Vertue, that even Pride it self puts on its upper Garment; And we do like those, who cannot endure to look upon an Ugly or a deformed person, and yet will give a great price for a picture extremely like him. Humility is despised in substance, but courted and admired in effigie. And *Aesops* picture was sold for two talents, when himself was made a slave at the price of two Philippicks. And because Humility makes a man to be honoured; Therefore we imitate all its Garbs and Postures, its civilities and silence, its modesties and condescensions. And to prove that we are extremely proud in the midst of all this pagentry, we should be extremely angry at any man, that should say, we are proud; And that's a sure signe we are so. And in the midst of all our Arts to seem Humble, we use devices to bring our selves into talk; we thrust our selves into company, we listen at doors, and like the great Beards in Rome, that pretended Philosophie and strict life, *Ὁ βελίσκος ἐστὶν πρῶτος ἀφ' ὧν τῶν μὲν*, We walk by the Obelisk, and meditate in Piazza's, that they that meet us may talk of us, and they that follow may crie out, *ὁ μεγάλαι φιλόσοφος*; Behold! there goes an excellent man! He is very prudent, or very learned, or a charitable person, or a good housekeeper, or at least very Humble.

The Heart of man is deeply in love with wickednesse, and with nothing else: Against, not onely the Lawes of God, but against his own Reason, its own Interest, and its own Securities. For is it imaginable, that a man who knows the Lawes of God, the rewards of Vertue, the cursed and horrid effects of sin; that knows and considers, and deeply sighes at the thought of the intolerable pains of Hell; that knows the joys of Heaven to be unspeakable; and that concerning them there is no temptation, but that they are too big for man to hope for; And yet he certainly beleeves, that a holy life shall infallibly attain thither; Is it I say imaginable, that this man should for a transient Action forfeit all this Hope, and certainly and knowing incur all that calamity? Yea, but the sin is pleasant, and the man is clothed with flesh and blood, and their appetites are material, and importunate, and present; And the discourses of Religion are concerning things spiritual, separate and apt for spirits, Angels, and souls departed. To take off this also; We will suppose the man to consider, and really to beleeve that the pleasure of the sinne, is sudden, vain, empty, and

SER. VIII. transient; that it leaves bitterness upon the tongue, before it is A
descended into the bowels; that there it is poison, and makes the
Belly to swell, and the Thigh to rot; That hee remembers and
actually considers, that as soon as the moment of sin is past, he
shall have an intolerable Conscience; and does at the instant com-
pare moments with Eternitie, and with horreur remembers that
the very next minute he is as miserable a man as is in the world;
Yet that this man should sin? Nay, suppose the sin to have no plea-
sure at all, such as is the sin of swearing; Nay, suppose it really
to have pain in it: such as is the sin of Envie, which never can have
pleasure in its actions, but much torment and consumption of the B
very heart: What should make this man sin so for nothing, so a-
gainst himself, so against all Reason, and Religion, and Interest,
without pleasure, for no reward? Here the heart betrays it self to
be desperately wicked. What man can give a reasonable account
of such a man, who to prosecute his revenge will do himself an
injury, that he may do a lesse to him that troubles him. Such a man
hath given me ill language; ἔτε κ' ἡ κεφαλὴ ἀλγεί, ἔτε ἡ ὀφθαλμοί, ἔτε το
ἰχθίον, ἔτε ἡ ἀχρον σπλάγχναι; My head akes not for his language, nor hath
he broken my thigh, nor carried away my land. But yet this man
must be requited. Well, suppose that. But then let it be proporti- C
onable; you are not undone, let not him be so. Oh yes; for else
my revenge triumphs not. Well, if you do, yet remember he will
defend himself, or the Law will right him; at least do not do wrong
to your self by doing him wrong. This were but Prudence, and
Self-interest. And yet we see, that the heart of some men hath be-
trayed them to such furiousnesse of Apperite, as to make them
willing to die, that their enemy may be buried in the same Ruines.
Jovius Pontanus tells of an Italian slave (I think) who being en-
raged against his Lord, watched his absence from home, and the
employment and inadvertency of his fellow-servants: he locked D
the doors, and secured himself for a while, and Ravished his
Lady; then took her three sons up to the battlements of the house,
and at the return of his Lord, threw one down to him upon the
pavement, and then a second, to rend the heart of their sad Father,
seeing them weltring in their blood and brains. The Lord beg'd for
his third, and now his onely Son, promising pardon and libertie,
if he would spare his life. The slave seemed to bend a little, and
on condition his Lord would cut off his own Nose, hee would
spare his Son. The sad Father did so, being willing to suffer any
thing, rather then the losse of that Childe; But as soon as he saw E
his Lord all bloody with his wound, he threw the third Son, and
himself down together upon the pavement. The story is sad
enough, and needs no lustre and advantages of sorrow to represent
it: But if a man sets himself down, and considers sadly, he cannot
easily tell upon what sufficient inducement, or what principle the
slave

A slave should so certainly, so horribly, so presently, and then so eternally ruine himself. What could he propound to himself as a recompence to his own so immediate Tragedy? There is not in the pleasure of the revenge, nor in the nature of the thing, any thing to tempt him; we must confesse our ignorance, and say, that The Heart of man is desperately wicked; and that is the truth in generall, but we cannot fathom it by particular comprehension.

For when the heart of man is bound up by the grace of God, and tied in golden bands, and watched by Angels, tended by those Nurse-keepers of the soul; it is not easie for a man to wander: And the evil of his heart is but like the ferity and wildenesse of Lyons-whelps: But when once we have broken the hedge, and got into the strengths of youth, and the licentiousnesse of an ungoverned age, it is wonderfull to observe, what a great inundation of mischief in a very short time will overflow all the banks of Reason and Religion. *Vice first is pleasing, then it grows easie, then delightfull, then frequent, then habituall, then confirmed, then the man is impenitent, then he is obstinate, then he resolves never to Repent, and then he is Damned.* And by that time he is come half way in this progresse, he confutes the Philosophy of the old Moralists; For they, not knowing the vilenesse of mans Heart, not considering its desperate amazing Impiety, knew no other degree of wickednesse but This, That men preferred Sense before Reason, and their understandings were abused in the choice of a temporall before an intellectuall and eternall good: But they alwayes concluded, that the Will of man must of necessity follow the last dictate of the understanding, declaring an object to be good in one sense or other. Happy men they were that were so Innocent; that knew no pure and perfect malice, and lived in an Age, in which it was not easie to confute them. But besides that, now the wells of a deeper iniquity are discovered, we see by too sad experience, that there are some sins proceeding from the heart of man, which have nothing but simple, and unmingled malice; Actions of meer spite; doing evil, because it is evil; sinning without sensuall pleasures: sinning with sensuall pain, with hazard of our lives: with actuall torment, and sudden deaths, and certain and present damnation: sins against the Holy Ghost: open hostilities, and professed enmities against God and all vertue. I can go no further: because there is not in the world, or in the nature of things, a greater Evil. And that is the Nature and Folly of the Devil: he tempts men to ruine, and hates God, and onely hurts himself, and those he tempts: and does himself no pleasure, and some say, he increases his own accidentall torment.

Although I can say nothing greater: yet I had many more things to say, if the time would have permitted me to represent the

SER. VIII.

Falseness and baseness of the Heart. 1. We are false our selves, and dare not trust God. 2. We love to be deceived, and are angry, if we be told so. 3. We love to seem vertuous, and yet hate to be so. 4. We are melancholy and impatient, and we know not why. 5. We are troubled at little things, and are carelesse of greater. 6. We are overjoyed at a petty accident, and despise great and eternall pleasures. 7. We beleeve things, not for their Reasons and proper Arguments; but as they serve our turns, be they true or false. 8. We long extreemly for things that are forbidden us; And what we despise, when it is permitted us, we snatch at greedily, when it is taken from us. 9. We love our selves more then we love God; and yet we eat poysons daily, and feed upon Toads and Vipers; and nourish our deadly enemies in our bosome, and will not be brought to quit them; but brag of our shame, and are ashamed of nothing, but Vertue, which is most honourable. 10. We fear to die, and yet use all means we can to make Death terrible and dangerous. 11. We are busie in the faults of others, and negligent of our own. 12. We live the life of spies, striving to know others, and to be unknown our selves. 13. We worship and flatter some men, and some things, because we fear them, not because we love them. 14. We are ambitious of Greatness, and covetous of wealth, and all that we get by it, is, that we are more beautifully tempted; and a troop of Clients run to us, as to a Pool, whom first they trouble, and then draw dry. 15. We make our selves unsafe by committing wickedness, and then we adde more wickedness to make us safe, and beyond punishment. 16. We are more servile for one curtesie, that we hope for, then for twenty that we have received. 17. We entertain slanderers, and without choice spread their calumnies; and we hugg flatterers, and know they abuse us: And if I should gather the abuses, and impieties, and deceptions of the Heart, as *Chrysippus* did the oracular Lies of *Apollo* into a Table; I fear they would seem Remediable, and beyond the cure of watchfulness and Religion. Indeed they are Great and Many: But the Grace of God is Greater; and if Iniquity abounds, then doth Grace superabound, and thats our Comfort and our Medicine, which we must thus use.

1. Let us watch our hearts at every turn.
2. Deny it all its Desires, that do not directly or by consequence end in godliness: At no hand be indulgent to its fondnesses, and peevish appetites.
3. Let us suspect it as an Enemy.
4. Trust not to it in any thing.
5. But beg the grace of God with perpetuall and importunate prayer, that he would be pleased to bring good out of these evils, and that he would throw the salutary wood of the Crosse, the merits

rits

A rits of Christs death and passion, into these salt waters, and make them healthfull and pleasant.

B And in order to the manning these advises, and acting the purposes of this prayer; let us strictly follow a rule; and choose a Prudent and faithful guide, who may attend our motions, and watch our counsels, and direct our steps, and *prepare the way of the Lord, and make his paths streight*, apt and imitable. For without great watchfulness, and earnest devotion, and a prudent Guide, we shall finde that true in a spiritual sense, which Plutarch affirmed of a mans body in the natural; that of dead Buls arise Bees; from the carcases of horses, hornets are produced; But the body of man brings forth serpents. Our hearts wallowing in their own natural and acquired corruptions, will produce nothing but issues of Hell, and images of *the old serpent the diuel*, for whom is provided *the everlasting burning*.

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Serm-



Sermon. IX.

THE FAITH and PATIENCE OF THE SAINTS:

OR

The righteous cause oppressed.

1 Peter 4. 17. 18.

For the time is come that judgement must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the Gospel of God?

18. And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

SO long as the world lived by sense, and discourges of natural reason, as they were abated with humane infirmities, and not at all heightened by the spirit and divine revelations; So long men took their accounts of good and bad by their being prosperous or unfortunate: and amongst the basest and most ignorant of men, that only was accounted honest which was profitable: and he only wise that was rich; and that man beloved of God, who received from him all that might satisfy their lust, their ambition, or their revenge:

Fatis

A

*Fatis accede deisque
& colo felices. miseros fuge sidera terra
ut distant & flamma mari, sic utile recto.*

B

But because God sent wise men into the world, and they were treated rudely by the world, and exercised with evil accidents, and this seemed so great a discouragement to vertue, that even these wise men were more troubled to reconcile Vertue and Misery, then to reconcile their affections to the suffering; God was pleased to enlighten their reason with a little beam of faith, or else heightened their reason by wiser principles then those of vulgar understandings; and taught them in the clear glasse of faith, or the dim perspective of Philosophie, to look beyond the cloud, and there to spie that there stood glories behind their curtain, to which they could not come but by passing through the cloud, and being wet with the dew of heaven and the waters of affliction. And according as the world grew more enlightned by faith, so it grew more dark with mourning and sorrows: God sometimes sent a light of fire, and pillar of a cloud, and the brightnesse of an Angel, and the lustre of a star, and the sacrament of a rainbowe to guide his people thorow their portion of sorrows, and to lead them through troubles to rest: But as the Sun of righteousness approached towards the chambers of the East, and sent the harbingers of light peeping through the curtaines of the night, and leading on the day of faith and brightest revelation: so God sent degrees of trouble upon wise and good men, that now in the same degree in the which the world *lives by*

C

faith, and not by sense, in the same degree they might be able to live in vertue even while she lived in trouble, and not reject so great a beauty because she goes in mourning, and hath a black cloud of cypresse drawn before her face: literally thus; God first entertained their services, and allured and prompted on the infirmities of the infant world by temporal prosperity; but by degrees changed his method; and as men grew stronger in the knowledge of God, and the expectations of heaven, so they grew weaker in their fortunes, more afflicted in their bodies, more abated in their expectations, more subject to their enemies, and were to endure the *contradiction of sinners*, and the immision of the sharpnesses of Providence and Divine Oeconomy.

D

First, Adam was placed in a Garden of health and pleasure, from which when he fell, he was only tied to enter into the covenant of *natural sorrows*, which he and all his posterity till the flood runne thorough: but in all that period they had the whole wealth of the earth before them, they need not fight for Empires, or places for their cattle to graze in; they lived long and felt no want, no slavery, no tyrannie, no war: and the evils that happened were *single, personal*, and *natural*, and no violences were then done; but they

E

were

SERM. IX. were like those things which the law calls *rare contingencies*; for which as the law can now take no care, and make no provisions, so then there was no law; but men lived *free*, and *rich*, and *long*, and they exercised no *virtues* but *naturall*, and knew no *felicity* but *naturall*: and so long their prosperity was, just as was their vertue, because it was a naturall instrument towards all that which they knew of happinelle. * But this publike easinelle and quiet, the world turned into sin; and unlesse God did compel men to do themselves good they would undo themselves: and then God broke in upon them with a flood and destroyed that generation, that hee might begin the government of the world upon a new stock, and binde vertue upon mens spirits by new bands, endeared to them by new hopes and fears.

Then God made new laws and gave to Princes the power of the sword, and men might be punished to death in certain cases, & mans life was shortened, and slavery was brought into the world and the state of servants; and then war began, and evils multiplied upon the face of the earth: in which it is naturally certain, that they that are most violent and injurious prevailed upon the weaker and more innocent; and every tyrannie that began from Nimrod to this day, and every usurper was a peculiar argument to shew that God began to teach the world vertue by suffering; and that therefore he suffered *Tyrannies* and *Usurpations*, to be in the world, and to be prosperous, and the rights of men to be snatched away from the owners, that the world might be established in potent and settled governments, and the sufferers be taught all the passive vertues of the soule. For so God brings good out of evil, turning *Tyrannie* into the benefits of *Government*, and *violence* into *vertue*, and *sufferings* into *rewards*: and this was the second change of the word: *personall miseries* were brought in upon Adam and his posterity, as a punishment of sin in the first period: and in the second, *publike evils* were brought in by *tyrants* and *usurpers*, and God suffered them as the first elements of *vertue*, men being just newly put to school to infant sufferings. But all this was not much.

Christe line was not yet drawn forth: it began not to appear in what family the *King of sufferings* should descend till *Abrahams* time; and therefore till then there were no greater sufferings then what I have now reckoned. But when *Abrahams* family was chosen from among the many Nations, and began to belong to God, by a special right, and he was designed to be the *Father of the Messias*, then God found out a new way to trie him, even with a sound affliction, commanding him to offer his beloved *Isaac*; but this was accepted, and being intended by *Abraham* was not intended by God: for this was a type of *Christ*, & therefore was also but a type of sufferings, and excepting the sufferings of the old periods, and the sufferings of nature and accident, we see no change made, for a long while after

A after, but God having established a law in Abrahams family did build it upon promises, of *health*, and *peace*, and *victory*, and *plenty*, and *riches*: and so long as they did not prevaricate the law of their God, so long they were prosperous: but God kept a remnant of Canaanites in the land like a rod held over them to vex or to chastise them into obedience, in which while they persevered, nothing could hurt them; and that saying of David needs no other sence, but the letter of its own expression, *I have been young and now am old, and yet saw I never the righteous forsaken nor his seed begging their bread*. The godly generally were prosperous, and a good cause seldom had an ill end, and a good man never died an ill death, till

B the law had spent a great part of its time, and it descended towards its declension and period; But that the great Prince of sufferings might not appear upon his stage of tragedies without some forerunners of sorrow, God was pleased to choose out some good men, and honour them, by making them to become little images of suffering: *Isaiah*, *Jeremy*, and *Zachary* were martyrs of the law; but these were single deaths; *Shadrac*, *Meshec*, and *Abednego* were thrown into a burning furnace, and *Daniel* into a den of lions, and *Susanna* was accused for adultery; but these were but little arrests of the prosperity of the Godly: as the time drew neerer that Christ

C should be manifest, so the sufferings grew bigger and more numerous: and *Antiochus* raised up a sharp persecution in the time of the Maccabees, in which many passed thorow the red sea of blood into the bosome of *Abraham*; and then Christ came: and that was the *third period* in which the changed method of Gods providence was perfected: for Christ was to do his great work by sufferings, & by sufferings was to *enter into blessednesse*; and by his passion he was made prince of the Catholick church, and as our Head was, so must the members be: God made the same covenant with us, that he did with his most holy Son; & Christ obtain'd no better conditions for us, then for himself; that was not to be looked for; *the servant must not be above his master, it is well if he be as his Master: if the world persecut'd him, they will also persecute us; and from the dayes of John the Baptist, the kingdome of Heaven suffers violence, and the violent take it by force: not the violent doers, but the sufferers of violence*; for though the old law was established in the promises of temporal prosperity: yet the gospel is founded in temporal adversity. It is directly a covenant of sufferings and sorrows; *for now the time is come that judgement must begin at the house of God*: thats the sence and designe of the text; and I intend it as a direct antinomy to the common perswasions of tyrannous, carnal, and vicious men, who reckon nothing good, but what is

E *prosperous*: for though that proposition had many degrees of truth in the beginning of the Law, yet the case is now altered; God hath established its contradictory: and now every good man must look for persecution, and every good cause must expect to thrive by the

the

SERMON. IX. the sufferings and patience of holy persons: and as men do well, and suffer evil, so they are dear to God: and whom he loves most, he afflicts most, and does this with a designe of the greatest mercy in the world.

Joel. 3. 1. Then, the state of the Gospel is a state of sufferings, not of temporall prosperities, this was fore-told by the prophets: *a fountain shall go out of the house of the Lord, & irrigabit torrentem spinarum;* (so it is in the vulgar latin) *and it shall water the torrent of thorns:* that is, the state or time of the Gospel: which like a torrent shall carry all the world before it, and like a torrent shall be fullest in ill weather: and by its banks shall grow nothing but thorns and briers, sharp afflictions, temporal infelicities and persecution. This sense of the words is more fully explained in the book of the prophet Isa. *upon the ground of my people shall thorns and briers come up, how much more in all the houses of the city of rejoycing;* which prophecie is the same in the stile of the prophets, that my text is in the stile of the Apostles: the house of God shall be watered with the dew of heaven, and there shall spring up briers in it: *judgement must begin there:* but *how much more in the houses of the city of rejoycing,* how much more amongst them *that are at ease in Zion:* that serve their desires, that satisfy their appetites, that are given over to their own hearts lust, that so serve themselves, that they never serve God, that dwell in the city of rejoycing: they are like Dives whose portion was in this life, *who went in fine linnen and fared deliciously every day:* they indeed trample upon their briers and thorns, and suffer them not to grow in their houses: but the roots are in the ground, and they are reserved for fuel of wrath in the day of everlasting burning. Thus you see it was prophesied, now see how it was performed: *Christ was the captain of our sufferings* and he began.

He entred into the world with all the circumstances of poverty; he had a star to illustrate his birth, but a stable for his bed chamber, and a manger for his cradle: the Angels sang hymns when he was born, but he was cold and cryed, uneasy and unprovided; he lived long in the trade of a carpenter, he by whom God made the world had in his first yeers the businesse of a mean and an ignoble trade; he did good where ever he went, and almost where ever he went was abused; he deserved heaven for his obedience, but found a crosse in his way thither; and if ever any man had reason to expect fair usages from God, and to be dandled in lap of ease, softnesse and a prosperous fortune, he it was onely that could deserve that, or any thing that can be good. But after he had chosen to live a life of vertue, of poverty, and labour, he entred into a state of death; whose shame and trouble was great enough to pay for the sins of the whole world: And I shall choose to expresse this mystery in the words of Scripture; he died not by a single, or a sudden death but

A but he was the Lamb slain from the beginning of the World: For he was massacred in Abel, (saith Saint Paulinus) he was tossed upon the waves of the Sea, in the person of Noah: It was hee that went out of his Countrey, when Abraham was called from Charran, and wandred from his native soil: Hee was offered up in Isaac, persecuted in Jacob, betrayed in Joseph, blinded in Sampson, affronted in Moses, sawed in Esay, cast into the dungeon with Jeremy. For all these were types of Christ suffering; and then his passion continued even after his resurrection; for it is he that suffers in all his members; it is he that endures the contradiction of all sinners; it is he that is the Lord of life, and is crucified again, and put to open shame in all the sufferings of his servants, and sins of rebels, and defiances of Apostates, and renegado's, and violence of Tyrants, and injustice of Usurpers, and the persecutions of his Church. It is he that is stoned in Saint Stephen, flayed in the person of Saint Bartholomew, he was roasted upon Saint Laurence his Gridiron, exposed to lions in Saint Ignatius, burned in Saint Polycarpe, frozen in the lake where stood forty Martyrs of Cappadocia; *Unigenitus enim Dei ad peragendum mortis sue sacramentum consummavit omne genus humanarum passionum* said Saint Hilary. The Sacrament of Christs death is not to be accomplished, but by suffering all the sorrows of humanity.

C All that Christ came for, was, or was mingled with sufferings: For all those little joyes which God sent, either to recreate his person, or to illustrate his office, were abated, or attended with afflictions; God being more carefull to establish in him the Covenant of sufferings, then to refresh his sorrows: Presently after the Angels had finished their Halleluiahs, he was forced to fly to save his life; and the air became full of shrieks of the desolate mothers of Bethlehem for their dying Babes. God had no sooner made him Illustrious with a voyce from heaven, and the descent of the Holy Ghost upon him in the waters of Baptisme; But he was delivered over to bee tempted and assaulted by the Devil in the wilderness. His transfiguration was a bright ray of glory, but then also he entred into a cloud, and was told a sad story what hee was to suffer at Jerusalem: And upon Palme-Sunday, when he rode triumphantly into Jerusalem, and was adorned with the acclamations of a King, and a God, hee wet the Palmes with his tears, sweeter then the drops of Manah, or the little pearls of heaven; that descended upon mount Hermon, weeping in the midst of this triumph over obstinate, perishing, and malicious Jerusalem. For this Jesus was like the Rain-bowe, which God set in the clouds, as a sacrament to confirm a promise, and establish a grace, he was half made of the glories of the light, and half of the moisture of a cloud; in his best dayes hee was but half triumph, and half sorrow; he was sent to tell of his Fathers mercies,

SER. IX.

and that God intended to spare us, but appeared not but in the company, or in the retinue of a shower, and of foul weather: But I need not tell that Jesus, beloved of God, was a suffering person: that which concerns this question, most, is that he made for us a Covenant of sufferings: His Doctrine were such as expressly and by consequent enjoin and suppose sufferings, and a state of affliction; His very promises were sufferings, his temptations were sufferings, his rewards, and his arguments to invite men to follow him, were onely taken from sufferings in this life, and the reward of sufferings hereafter.

For if we summon up the Commandements of Christ, we shall finde humility, mortification, self-deniall, repentance, renouncing the world, mourning, taking up the crosse, dying for others, patience and poverty, to stand in the chiefest rank of Christian Precepts, and in the direct order to heaven: Hee that will bee my Disciple must deny himself, and take up his crosse, and follow mee: We must follow him that was crowned with thorns and sorrows, him that was drench'd in Cedron, nailed upon the Crosse, that deserved all good, and suffered all evil: That is the summe of Christian Religion, as it distinguishes from all the Religions of the World. To which we may adde the expresse Precept recorded by Saint James, [Deny-

James 4.10

selfed and mourn, and weep, let your laughter bee turned into mourning, and your joy into weeping. You see the Commandements: Will you also see the Promises? These they are, in this world ye shall have tribulation; in me ye shall have peace: And through many tribulations, ye shall enter into heaven: and hee that loseth father and mother, wives, and children, houses, and lands, for my Names sake and the Gospel, shall receive a hundred fold in this life, with persecution: That is part of his reward. [And hee that suffereth long, and is patient, shall receive his reward.]

Matth. 5

These are some of Christs promises: Will you see some of Christs blessings, that he gives his Church? Blessed are the poor. Blessed are the hungry and thirsty. Blessed are they that mourn. Blessed are the humble. Blessed are the persecuted. Of the eight Beatitudes, five of them have temporall misery and meanness, or an afflicted condition for their subject. Will you at last see some of the reward, which Christ hath propounded to his servants, to invite them to follow him. When I am lifted up, it will draw all men after me: when Christ is lifted up, as Moses life up the serpent in the wilderness, and that is lifted upon the Crosse, then hee will draw us after him. To you it is given for Christs sake (Saint Paul) when he went to sweeten and to flatter the Philippians. Well, what is given to them? Some great favours (surely) uttered. It is not onely given that you beleeve in Christ, (though that be a great matter) but also that you suffer for him: that is the highest of your honour.

Phil. 1.28

James 5.10

And therefore saith Saint James, My brethren, count it all joy when ye are tempted, because ye know that the proving of your faith is as fire tryeth gold, and as water tryeth silver, to see what ye are made of, and whether ye are able to stand the trial of temptation, and come out of it as gold, or as silver, purified and ready to use. And when ye are tempted, and are able to stand the trial, ye shall receive the crown of life, which the Lord hath promised to them that love him.

A joy when yee enter into divers temptations And Saint Peter, Communicating with the sufferings of Christ rejoyce: And Saint James again, We count them blessed that have suffered: And Saint Paul when he gives his blessing to the Thessalonians, he uses this form of prayer: Our Lord direct our hearts in the charity of God, and in the patience and sufferings of Christ. So that if we will serve the King of sufferings, whose crown was of thorns, whose scepter was a reed of scorne, whose imperiall robe was a scarlet of mockery, whose throne was the Crosse; We must serve him in sufferings, in poverty of spirit, in humility, and mortification, and for our reward we shall have persecution, and all its blessed consequents: *Atque hoc est esse Christianum.*

SER. IX.

1 Pet. 4. 13

2 Thess. 1

Heb. 2. 10

B Since this was done in the green-tree, what might we expect should be done in the dry: Let us in the next place consider how God hath treated his Saints and servants, and the descending ages of the Gospel; That if the best of Gods servants were followers of Jesus in this covenant of sufferings, we may not think it strange concerning the fiery triall, as if some new thing had happened to us. For as the Gospel was founded in sufferings, we shall also see it grow in persecutions: and as Christs blood did cement the corner stones, and the first foundations; So the blood and sweat, the groans and sighings, the afflictions and mortifications of Saints, and martyrs did make the superstructures, and must at last finish the building.

1 Pet. 4. 12

C If I begin with the Apostles, who were to perswade the world to become Christian, and to use proper Arguments of invitation, we shall finde that they never offered an Argument of temporall prosperity: they never promised Empires and thrones on earth, nor riches, nor temporall power, and it would have been soon confuted, if they who were whipt and imprisoned, banished and scattered, persecuted and tormented, should have promised Sunshine-dayes to others, which they could not to themselves: Of all the Apostles there was not one that died a natural death but one-ly Saint John; and did he escape? Yes: But he was put into a Cauldron of scalding lead and oil, before the Port Latin in Rome, and scaped death by miracle, though no miracle was wrought to make him scape the torture: And besides this, he lived long in banishment, and that was worse then Saint Peters chains: *Sanctus Petrus in vinculis, & Johannes ante portam latinam:* were both dayes of Martyrdom and Church Festivals: and after a long and laborious life, and the affliction of being detained from his crown, and his sorrowes for the death of his fellow-Disciples, he died full of dayes and sufferings. And when Saint Paul was taken into the Apostolate, his Commissions were signed in these words; *I will shew unto him how great things he must suffer for my Name:* and his whole life was a continuall suffering: *Quotidie morior* was

Terul.
S. Hieron.

Acts 9. 15

SER. IX. his *Motto*, *I die daily*; and his lesson that he daily learned was to *know Christ Jesus and him crucified*; and all his joy was to *rejoyce in the Crosse of Christ*; and the changes of his life were nothing but the changes of his sufferings, and the variety of his labours. For though Christ hath finished his own sufferings for expiation of the world, yet there are *ὑπομνήματα* *ἀντιτύποι*, portions that are *behinde of the sufferings of Christ which must be filled up by his body the Church*; and happy are they that put in the greatest symbol: for *in the same measure you are partakers of the sufferings of Christ, in the same shall yee be also of the consolation*. And therefore concerning S. Paul, as it was also concerning Christ, there is nothing or but very little in Scripture, relating to his person and chances of his private life, but his labours and persecutions, as if the Holy Ghost did think nothing fit to stand upon Record for Christ, but sufferings. A

And now began to work the greatest glory of the Divine Providence: here was the Case of Christianity at stake. The world was rich and prosperous, learned and full of wise men, the Gospel was preached with poverty and persecution, in simplicity of discourse, and *in demonstration of the Spirit*: God was on one side, and the Devil on the other; they each of them dressed up their City; *Babylon* upon earth, *Jerusalem* from above; the Devils City was full of pleasure, triumphs, victories and cruelty; good news and great wealth, conquest over Kings, and making Nations tributary; *They bound Kings in chains, and the Nobles with links of iron, and the inheritance of the Earth was theirs*: The Romans were Lords over the greatest parts of the world; and God permitted to the Devil the Firmament and increase, the Wars and the success of that people, giving to him an intire power of disposing the great changes of the world, so as might best increase their greatnesse and power: and he therefore did it, because all the power of the Roman greatnesse was a professed enemy to Christianity: and on the other side God was to build up *Jerusalem*, and the Kingdom of the Gospel: and he chose to build it of hewen stone: cut and broken. The Apostles he chose for Preachers, and they had no learning; women and mean people were the first Disciples, and they had no power: the Devil was to lose his kingdom, and he wanted no malice: and therefore he stirred up, and as well as he could, he made active all the power of Rome, and all the learning of the Greeks, and all the malice of Barbarous people, and all the prejudice and the obstinacy of the Jews, against this Doctrine and Institution; which preached and promised, and brought persecution along with it. On the one side there was *scandalum crucis*, on the other *patientia sanctorum*, and what was the event? They that had overcome the world, could not strangle Christianity. But so have I seen the Sun with a little ray of distant light challenge all the power of darknesse, and without violence and noise climbing up the hill, hath made B C D E

A made night so to retire, that its memory was lost in the joyes and sprightfulnesse of the morning; and Christianity without violence or armies, without resistance and self-preservation, without strength or humane eloquence, without challenging of priviledges, or fighting against Tyranny, without alteration of government, and scandall of Princes, with its humility and meeknesse, with tolerations and patience, with obedience and charity, with praying, and dying, did insensibly turn the world into *Christian*, and *persecution* into *victory*.

B For Christ who began, and lived and died in sorrows, perceived his own sufferings to succeed so well, and that *for suffering death, he was crowned with immortality*, resolved to take all his Disciples and servants to the fellowship of the same suffering, that they might have a participation of his glory; knowing, God had opened no gate of Heaven but *the narrow gate*, to which the Crosse was the key: and since Christ now being our *High Priest* in heaven, intercedes for us by representing his passion, and the dolours of the Crosse, that even in glory he might still preserve the mercies of his past sufferings, for which the Father did so delight in him: he also designs to present us to God dressed in the same robe, and treated in the same manner, and honoured with the marks of the Lord Jesus: *He hath predestinated us to be conformable to the image of his Son*: And if under a head crowned with thorns, we bring to God members circled with roses, and softnesse, and delicacy, triumphant members in the militant Church, God will reject us; he will not know us who are so unlike our elder brother: For we are members of the Lamb, not of the Lion, and of Christs suffering part, not of the triumphant part: and for three hundred yeers together, the Church lived upon blood, and was nourished with blood; the blood of her own children: Thirty three Bishops of Rome in immediate succession, were put to violent and unnaturall deaths: and so were all the Churches of the East and West built; the cause of Christ and of Religion was advanced by the sword, but it was the sword of the persecutours, not of resisters, or warriours: They were all *baptized into the death of Christ*, their very profession and institution is to live like him; and when he requires it, to die for him; that is the very formality, the life and essence of Christianity. This I say lasted for three hundred yeers, that the prayers, and the backs, and the necks of Christians fought against the rods and axes of the persecutours, and prevailed till the Countrey, and the Cities, and the Court it self was filled with Christians: And by this time, *the army of Martyrs was vast and numerous*, and the number of sufferers blunted the hang-mans sword: For Christ first triumphed over the princes and powers of the world, before he would admit them to serve him; he first felt their malice before he would make use of their defence,

SERM. IX. to shew that it was not his necessity that required it, but his grace that admitted *Kings and Queens to be nurses of the Church.* A

And now the Church was at ease, and she that sucked the blood of the Martyrs so long, began now to suck the milk of Queens: Indeed it was a great mercy in appearance, and was so intended, but it proved not so. But then the holy Ghost in pursuance of the designe of Christ, who meant by sufferings to perfect his Church, as himself was by the same instrument, was pleased now that persecution did cease, to inspire the Church with the spirit of mortification and austerity; and then they made Colleges of sufferers, persons who to secure their inheritance in the world to come, did cut off all their portion in this, excepting so much of it as was necessary to their present being; and by instruments of humility, by patience under, and a voluntary undertaking of the Crosse, *the burden of the Lord*, by self deniall, by fastings and sackcloth, and pernoctations in prayer, they chose then to exercised the active part of the religion, mingling it as much as they could with the suffering. B

And indeed it is so glorious a thing to be like Christ, to be dressed like the Prince of the Catholick church, who was so a man of sufferings, and to whom a prosperous and unaffected person is very unlike, that in all ages the servants of God have *put on the armour of righteousness*, *on the right hand, and on the left*, that is, in the sufferings of persecution, or the labours of mortification, in patience under the rod of God, or by election of our own; by toleration or self-denial, by actual martyrdom, or by aptnesse or disposition towards it, by dying for Christ, or suffering for him; by being willing to part with all when he calls for it, and by parting with what we can, for the relief of his poor members. For know this, there is no state in the Church, so serene, no dayes so prosperous, in which God does not give to his servants, the powers and opportunities of suffering for him, not onely they that die for Christ, but they that live according to his laws, shall finde some lives to part with, and many wayes to suffer for Christ. To kill and crucifie the old man, and all his lusts, to mortifie a beloved sin, to fight against temptations, to do violence to our bodies, to live chastly, to suffer affronts patiently, to forgive injuries and debts, to renounce all prejudice and interest in religion, and to choose our side for truths sake (not because it is prosperous, but because it pleases God) to be charitable beyond our power, to reprove our betters with modesty and opennesse, to displease men rather than God, to be *at enmity with the world*, that you may preserve friendship with God, to deny the importunity and troublesome kindnesse of a drinking friend, to own truth in despite of danger or scorn, to despise shame; to refuse worldly pleasure when they tempt your soul, beyond duty or safety; to take pains in the cause of religion, the

A *the labour of love* and the crossing of your anger, peevishnesse and morosity; these are the daily sufferings of a Christian; and if we performe them well, will have the same reward, and an equal smart and greater labour then the plain suffering the hang-mans sword. This I have discoursed, to represent unto you, that you cannot be exempted from the similitude of Christs sufferings; that God will shut no age nor no man from his portion of the crosse; that we cannot fail of the result of this predestination, nor without our own fault be excluded from the covenant of sufferings: *judgement must begin at Gods house*, and enters first upon the sons and heirs of the kingdom; and if it be not by the direct persecution of Tyrants, it will be by the persecution of the devil, or infirmities of our own flesh: But because this was but the secondary meaning of the text, I return to make use of all the former discourse,

1. Let no Christian man make any judgement concerning his condition, or his cause by the external event of things: for although in the law of Moses, God made with his people a covenant of temporal prosperity, and *his Saints did binde the kings* of the Amorites, and the Philistines *in chains*, and their nobles *with links of iron*, and then, *that was the honour which all his Saints had*; yet in Christ Jesus he made a covenant of sufferings: most of the graces of Christianity are suffering graces, and God hath predestinated us to sufferings: and we are baptized into suffering, and our very communions are symbols of our duty, by being the sacrament of Christs death and passion; and Christ foretold to us tribulation, and promised onely that he would be with us in tribulation, that he would give us his spirit to assist us at tribunals, and his grace to despise the world, and to contemn riches, and boldnesse to confesse every article of the Christian faith, in the face of armies and armed tyrants; and he also promised that *all things should work together for the best to his servants*, that is, he would *out of the eater bring meat*, and *out of the strong issue sweetnesse*, and crowns and scepters should spring from crosses, and that the crosse it self should stand upon the globes and scepters of Princes; but he never promised to his servants, that they should pursue Kings and destroy armies, that they should reign over the nations, and promote the cause of Jesus Christ by breaking his commandements: *The shield of faith and the sword of the spirit, the armour of righteousness*, and *the weapons of spiritual warfare*, these are they by which christianity swelled from a small company, and a less reputation, to possesse the chaires of Doctors, and the thrones of Princes, and the hearts of all men.

E But men in all ages will be tampering with shadows and toys. The Apostles at no hand could endure to hear that *Christs kingdom was not of this world*, and that their Master should die a sad and shameful death; though that way he was to receive his crown, and *enter into glory*: and after Christs time, when his Disciples had taken

SERM. IX. up the crosse and were marching the Kings high way of sorrows, there were ~~a~~ great many, even the generality of Christians for two or three ages together, who fell on dreaming that Christ should come and reign upon earth again, for a thousand years, and then the Saints should reigne in all abundance of temporal power and fortunes: but these men were content to stay for it, till after the resurrection: in the mean time took up their crosse and followed after their Lord, the *King of sufferings*: But now adayes we finde a generation of men, who have changed the covenant of sufferings into victories, and triumphs, riches and prosperous chances. and reckon their Christianity by their good fortunes, as if Christ had promised to his servants no heaven hereafter, no spirit in the mean time to refresh their sorrows: as if he had enjoined them no passive graces: but as if to be a Christian and to be a Turk were the same thing. Mahomes entered and possessed by the sword: Christ came by the cross, entered by humility, and his saints *possesse their souls by patience*. A

God was faine to multiply miracles to make Christ capable of being a man of sorrows; and shall we think he will work miracles to make us delicate? He promised us a glorious portion hereafter, to which if all the sufferings of the world were put together, they are *not worthy to be compared*; and shall we with Dives choose our portion of *good things in this life*? If Christ suffered so many things only that he might give us glory, shall it be strange that we shall suffer who are to receive his glory? It is in vain to think we shall obtain glories at an easier rate, then to *drink of the brook in the way* in which Christ was drenched. When the Devil appeared to Saint Martin in a bright splendid shape, and said he was Christ, he answered, *Christus non nisi in cruce apparet suis in hac vita*. And when Saint Ignatius was newly tied in a chain to be led to his martyrdom, he cryed out, *nunc incipio esse Christianus*: And it was observed by Minutius Felix, and was indeed a great and excellent truth, *omnes viri fortes quos Gentiles praeisabant, in exemplum, arumnis suis inclyti floruerunt*. The Gentiles in their whole religion never propounded any man imitable, unless the man were poor or persecuted: Brutus stood for his countries liberty, but lost his army and his life: Socrates was put to death for speaking a religious truth: Cato chose to be on the right side, but happened to fall upon the oppressed and the injured; he died together with his party. C

Vixit causa Deis placuit, sed viuida Catoni; And if God thus dealt with the best of Heathens, to whom he had made no clear revelation of immortal recompences, how little is the faith, and how much lesse is the patience of Christians, if they shall think much to suffer sorrows, since they so clearly see with the eye of faith the great things which are laid up for them that are *faithfull unto the death*. Faith is uselesse, if now in the midst of so great pretended lights we shall E

A shall not dare to trust God unlesse wee have all in hand that wee desire; and suffer nothing, for all wee can hope for. They that live by sense have no use of faith, yet our Lord Jesus, concerning whose Passions, the Gospel speaks much, but little of his glorifications, whose shame was publike, whose pains were notorious, but his joyes and transfigurations were secret, and kept private, he who would not suffer his holy mother, whom in great degrees he exempted from sinne, to be exempted from many and great sorrows, certainly intends to admit none to his resurrection, but by the doors of his grave, none to glory but by the way of the crosse. *If we be planted in the likenesse of his death, we shall be also of his resurrection*, else on no termes; Christ took away sin from us, but he left us our share of sufferings; and the Crosse which was first printed upon us in the waters of Baptisme, must for ever bee born by us in penance, in mortification, in self-denial, and in Martyrdom, and toleration according as God shall require of us by the changes of the world, and the condition of the Church.

B For Christ considers nothing, but souls, he values not their estate or bodies, supplying our want by his providence, and being secured, that our bodies may be killed, but cannot perish so long as wee preserve our duty and our consciences. Christ our Captain hangs naked upon the Crosse, our fellow-souldiers are cast into prison; torne with Lions, rent in sunder with trees returning from their violent bendings, broken upon wheels, rosted upon gridirons, and have had the honour not onely to have a good cause, but also to suffer for it, and by faith not by Armies, by patience not by fighting, have overcome the world; *Et sit anima mea cum Christianis*, I pray God my soul may bee among the Christians; and yet the Turks have prevailed upon a great part of the Christian World, and have made them slaves, and tributaries, and do them all spite, and are hugely prosperous; but when Christians are so, then they are tempted and put in danger, and never have their duty and their Interest so well secured, as when they lose all for Christ, and are adorned with wounds, or poverty, change or scorne, affronts or revilings, which are the obelisks and triumphs of a holy cause. Evil men and evil causes had need have good fortune and great successe to support their persons and their pretences, for nothing but innocence and Christianity can flourish in a persecution. I summe up this first discourse in a word: In all the Scripture, and in all the Authentike stories of the Church, wee finde it often, that the Devil appeared in the shape of an Angel of light, but was never suffered so much as to counterfeit a persecuted sufferer; Say no more therefore as the murmuring Israelites said; *If the LORD bee with us, why have*

SER. IX. *have these evils apprehended us? for if to be afflicted be a signe that God hath forsaken a man, and refuses to own his Religion, or his Question, then he that oppresses the widow, and murders the innocent, and puts the fatherlesse to death, and follows providence by doing all the evils that he can, that is, all that God suffers him, he I say is the onely Saint and servant of God: and upon the same ground the wolf and the fox may boast when they scatter and devour a flock of lambs and harmlesse sheep,*



Serm.

Sermon. X.

The Faith and Patience of the SAINTS:

OR

The righteous Cause oppressed.

Part II.

IT follows now that we enquire concerning the reasons of the Divine Providence, in this administration of affairs, so far as he hath been pleased to draw aside the curtain, and to unfold the leaves of his counsels and predestination: and for such an enquiry we have the precedent of the Prophet Jeremy: *Righteous art thou O Lord, when I plead with thee, yet let us talk to thee of thy judgements: wherefore doth the way of the wicked prosper? Wherefore are all they happy that deal very treacherously? Thou hast planted them yea they have taken root: they grow, yea they bring forth fruits.* Concerning which, in generall the Prophet Malachy gives this account after the same complaint made. *And now we call the proud happy, and they that work wickedness are set up, yea they that tempt God are even delivered. They that feared the Lord spake often one to another, and the Lord hearkened and heard, and a Book of remembrance was written before him for them that feared the Lord, and thought upon his Name, and they shall be mine (saith the Lord of Hosts) in that day when I hide up my jewels, and I will spare them as a man spareth his own sonne that serveth him: Then shall ye return and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not.* In this interval which is a valley of tears, it is no wonder if they rejoyce, who shall weep for ever; and they that low in tears shall have no cause to complain, when God gathers all the mourners into his kingdom, they shall reap with joy.

For innocence and joy were appointed to dwell together for ever. And joy went not first, but when innocence went away, sorrow and sicknesse

Jerem. 12. 1, 2

Malac. 3. 14

SER. X.

sicknesse dispossessed joy of its habitation; and now this world must be alwayes a scene of sorrows, and no joy can grow here but that which is imaginary and phantastick: there is no worldly joy, no joy proper for this world, but that which wicked persons fancy to themselves, in the hopes and designs of iniquity: He that covets his neighbours wife, or land, dreams of fine things, and thinks it a fair condition to be rich and cursed, to be a beast and die, or to lie wallowing in his filthinesse: but those holy souls who are not in love with the leprosie and the Itch, for the pleasure of scratching, they know no pleasure can grow from the thorns which Adam planted in the hedges of Paradise; and that sorrow which was brought in by sinne, must not go away till it hath returned us into the first condition of innocence: the same instant that quits us from sinne, and the failings of mortality, the same instant wipes all tears from our eyes; but that is not in this world; In the mean time:

God afflicts the godly, that he might manifest many of his Attributes, and his servants exercise many of their vertues.

Nec fortuna probat causas sequiturque merentes,

Sed vaga per cunctos nullo discrimine fertur:

Scilicet est aliud quod nos cogatque regatque;

Majus, & in proprias ducat mortalia leges.

For, without sufferings of Saints God should lose the glories of
 1. Bringing good out of evil: 2. Of being *with us in tribulation*:
 3. Of sustaining our infirmities: 4. Of triumphing over the malice of his enemies: 5. Without the suffering of Saints, where were the exaltation of the crosse, the conformity of the members to Christ their Head, the Coronets of Martyrs? 6. Where were the *triall of our faith*? 7. Or the exercise of long suffering? 8. Where were the opportunities, to give God the greatest love? which cannot be but by dying and suffering for him? 9. How should that which the World calls folly prove the greatest wisdom? 10. and God be glorified by events contrary to the probability and expectation of their causes? By the suffering of Saints, Christian Religion is proved to be most excellent, whilst the iniquity & cruelty of the adversaries proves the *illicebra secta*, as Tertullians phrase is, it invites men to consider the secret excellencies of that Religion, *for which*, and *in which* men are so willing to die: for that Religion must needs bee worth looking into, which so many wise and excellent men do so much value above their lives and fortunes;
 12. That a mans nature is passible, is its best advantage: for by it we are all redeemed: by the passivenesse and sufferings of our Lord and brother, we were all rescued from the portion of Devils; and by our suffering we have a capacity of serving God beyond that
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A of Angels: who indeed can sing Gods praise with a sweeter note, and obey him with a more unabated will, and execute his commands with a swifter wing, and a greater power; but they cannot die for God; they can lose no lands for him; and he that did so for all us, and commanded us to do so for him, is ascended farre above all Angels, and is Heir of a greater glory. 13. Do this, and live, was the covenant of the Law; but in the Gospel it is, suffer this, and live: He that forsaketh house and land, friends and life, for my sake, is my disciple. 14. By the sufferings of Saints God chastises their follies and levities, and suffers not their errors to climbe up into heresies, nor their infirmities into crimes.

B Affliction makes a fool leave his folly. If David numbers the people of Judea, God punishes him sharply and loudly: But if Augustus Caesar numbers all the world, he is let alone and prospers.

Ille crucem pretium sceleris tulit, hic diadema.

C And in giving physick we alwayes call that just and fitting, that is usefull and profitable: no man complains of his Physitians Iniquity, if he burns one part to cure all the body, if the belly be punished to chastise the floods of humour, and the evils of a surfet: Punishments can no other way turn into a mercy, but when they are designed for medicine; and God is then very carefull of thy soul, when he will suppress every of its evils, when it first discomposes the order of things, and spirits. And what hurt is it to thee, if a persecution drawes thee from the vanities of a former prosperity, and forces thee into the sobrieties of a holy life? What losse is it, what misery? Is not the least sin a greater evil then the greatest of sufferings? God smites some at the beginning of their sin: Others not till a long while after it is done. The first cannot say, that God is slack in punishing; and have no need to complain that the wicked are prosperous; for they finde that God is apt enough to strike; and therefore that he strikes them, and strikes not the other, is not defect of justice, but because there is not mercy in store, for them that sin and suffer not. 15. For if God strikes the godly that they may repent, it is no wonder that God is so good to his servants; but then we must not call that a misery, which God intends to make an instrument of saving them. And if God forbears to strike the wicked out of anger, and because he hath decreed death and hell against them, we have no reason to envie that they ride in a gilded chariot to the gallows: But if God forbears the wicked, that by his long sufferance they may be invited to repentance, then we may cease to wonder at the dispensation, and argue comforts to the afflicted Saints, thus; 1. For if God be so gracious

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SERMON, X. to the wicked, how much more is he to the godly? And if sparing the wicked be a mercy, then smiting the Godly being the expression of his greater kindnesse; affliction is of it self the more eligible condition. If God hath some degrees of kindnesse, for the persecutor, so much as to invite them by kindnesse, how much greater is his love to them that are persecuted? and therefore his intercourse with them is also a greater favour: and indeed it is the surer way of securing the duty; fair means may do it, but severity will fix and secure it: fair means are more apt to be abused then harsh physick; that may be turned into wantonnesse, but none but the impudent and grown sinners, despise all Gods judgements; and therefore God chooseth this way to deal with his erring servants, that they may obtain an infallible and a great salvation: and yet if God spares not his children, how much lesse the reprobates? and therefore as the sparing the latter, commonly is a sad curse, so the smiting the former is a very great mercy. 16 For by this Oeconomy God gives us a great argument to prove the resurrection, since to his saints and servants he assignes sorrow for their present portion. Sorrow cannot be the reward of vertue, it may be its instrument, and hand-maid, but not its reward; and therefore it may be intermedial to some great purposes, but they must look for their portion in the other life: *For if in this life onely we had hope, then we were of all men the most miserable.* It is Saint Pauls argument to prove a beatificall resurrection: And we therefore may learn to estimate, the state of the afflicted Godly to be a mercy great, in proportion to the greatnesse of that reward, which these afflictions come to secure and to prove.

*Nunc & damna juvant, sunt ipsa pericula tanti,
Stantia non poterant secula probare Deos.*

It is a great matter, an infinite blessing to escape the pains of hell; and therefore that condition is also very blessed which God sends us to create and to confirme our hopes of that excellent mercy. 17. The sufferings of the Saints are the sum of Christian Philosophy; they are sent to wean us from the vanities and affections of this world, and to create in us strong desires of heaven, whiles God causes us to be here treated rudely, that we may long to be in our Countrey, where God shall be our portion, and Angels our companions, and Christ our perpetuall feast, and a never ceasing joy shall be our condition and entertainment. *O death, how bitter art thou to a man that is at ease and rest in his possessions!* but he that is uneasie in his body, and unquiet in his possessions, vexed in his person, discomposed in his designs, who findes no pleasure, no rest here, will be glad to fix his heart, where onely he shall have what he can desire, and what can make him happy. As long

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Mat. 5. 12, &c.

A as the waters of persecutions are upon the earth, so long we dwell in the Ark; but where the land is dry, the Dove it self will be tempted to a wandring course of life, and never to return to the house of her safety. What shall I say more? 18 Christ nourisheth his Church by sufferings. 19. He hath given a single blessing to all other graces, but to them that are persecuted, he hath promised a double one. It being a double favour, first to be innocent like Christ, and then to be afflicted like him. 20 Without this, the miracles of patience, which God hath given to fortifie the spirits of the saints would signifie nothing. *Nemo enim tolerare tantu velis sine causa, nec potuit sine Deo*, as no man would bear evils without a cause, so no man could bear so much without the supporting hand of God; and we need not the Holy Ghost to so great purposes, if our lot were not sorrow and persecution; and therefore without this condition of suffering, the Spirit of God should lose that glorious Attribute of *The Holy Ghost the Comforter*. 21 Is there any thing more yet? Yes, They that have suffered or forsaken any lands for Christ, shall sit upon thrones and judge the twelve tribes of Israel, so said Christ to his Disciples. Nay the saints shall judge Angels; (saith Saint Paul) well therefore might Saint Paul say, *I rejoyce exceedingly in tribulation*. It must be some great thing that must make an afflicted man to rejoyce exceedingly; and so it was. For since *patience is necessary that we receive the promise*, and tribulation does work this: *For a short time it worketh the consummation of our hope, even an exceeding weight of glory*. We have no reason to think it strange concerning the fiery tryall, as if it were a strange thing. It can be no hurt; the Church is like Moses bush, when it is all on fire, it is not at all consumed, but made full of miracle, full of splendour, full of God: and unlesse we can finde something that God cannot turne into joy, wee have reason not only to be patient, but rejoyce, when we are persecuted in a righteous cause: *For love is the soul of Christianity, and suffering is the soul of love*. To be innocent, and to be persecuted, are the body and soul of Christianity. *I John your brother, and partaker of tribulation, and in the kingdom and patience of Jesus*, said Saint John: Those were the titles and ornaments of his profession; that is, *I John your fellow Christian*; that's the plain song of the former descant. He therefore that is troubled, when he is afflicted in his outward man, that his inward man may grow strong, like the birds upon the ruines of the shell, and wonders that a good man should be a begger, and a sinner be rich with oppression, that Lazarus should die at the gate of Dives, hungry and sick, unpiered, and unrelieved, may as well wonder, that carrion crows should feed themselves fat upon a fair horse, farre better then himself; or that his own excellent body should be devoured by worms, and the most contemptible creatures, though it lies there to be converted

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SERM. X.

Phil. 3. 13

into glory; That man knows nothing of *nature*, or *providence*, or *Christianity*, or the *rewards of vertue*, or the *nature of its constitution*, or the *infirmities of man*, or the *mercies of God*, or the *arts and prudence of his loving kindnesse*, or the *rewards of heaven*, or the *glorifications of Christs exalted humanity*, or the *precepts of the Gospel*, who is offended at the sufferings of Gods dearest servants, or declines the honour and the mercy of sufferings in the cause of righteousness; For the *securing of a vertue*, for the *imitation of Christ*, and for the *love of God*, or the *glories of immortality*. It cannot, it ought not, it never will be otherwise, the world may as well cease to be measured by time, as good men to suffer affliction. I end this point with the words of Saint Paul, *Let as many as are perfect, bee thus minded; and if any man bee otherwise minded, God also will reveal this unto you*, this, of the Covenant of sufferings, concerning which the old Prophets, and holy men of the Temple had many thoughts of heart; but in the full sufferings of the Gospel, there hath been a full revelation of the excellency of the sufferings, I have now given you an account of some of those reasons, why God hath so disposed it, that at this time, that is, under the period of the Gospel, judgement must begin at the house of God, and they are either, *τιμωλαι*, or *δουμοσιαι*, or *μαρτυριον*, or imitation of Christs *αυτων*, chastisements, or trials, martyrdom, or a conformity to the sufferings of the Holy Jesus.

But now besides all the premises, wee have another account to make concerning the prosperity of the wicked: For if judgement first begin at us? what shall the end bee of them that obey not the Gospel of God? that is the question of the Apostle, and is the great instrument of comfort to persons ill treated in the actions of the world. The first ages of the Church lived upon *promises*, and *prophecies*; and because some of them are already fulfilled for ever, and the others are of a continuall and a successive nature, and are verified by the actions of every day: Therefore we and all the following Ages live upon *promises* and *experience*: and although the servants of God have suffered many calamities, from the tyrannic and prevalency of evil men their enemies, yet still it is preserved as one of the fundamentall truths of Christianity; That all the fair fortunes of the wicked are not enough to make them happy, nor the persecutions of the godly, able to make a good man miserable; nor yet their sadneses arguments of Gods displeasure against them. For when a godly man is afflicted and dies, it is his work and his businesse; and if the wicked prevail, that is, if they persecute the godly, it is but that which was to be expected from them: For who are fit to be hangmen, and executioners of publike wrath, but evil and ungodly persons? And can it be a wonder that they whose cause wants reason, should betake themselves to the sword? that what he cannot perswade he may wrest?

- A wrest? onely we must not judge of the things of God by the measures of men, *ne ad homines*, the things of men have this world for their stage, and their reward, but *the things of God* relate to *the world to come*: and for our own particulars we are to be guided by rule, and by *the end of all*, not by events intermediall, which are varied by a thousand irregular causes. For if all the evil men in the world were unprosperous (as most certain they are) and if all good persons were temporally blessed (as most certainly they are not) yet this would not move us to become vertuous: *If an angel should come from heaven, or one arise from the dead* and preach repentance, or justice, and temperance, all this would be ineffectuall to those to whom the plain doctrines of God, delivered in the Law and the Prophets will not suffice.
- B

For why should God work a signe to make us to beleeeve that we ought to do justice; if we already beleeeve, he hath commanded it, no man can need a miracle for the confirmation of that which he already beleeeves to be the command of God: And when God hath expressely bidden us to *obey every ordinance of man for the Lords sake, the King as supreme, and his deputies as sent by him*: It is a strange infidelity to think, that a rebellion against the ordinance of God, can be sanctified by successe and prevalency, of them that destroy *the authority, and the person, and the law, and the religion*: The sin cannot grow to its height if it be crushed at the beginning; unlesse it prosper in its progresse, a man cannot easily fill up the measure of his iniquity: but they that the sin swels to its fulnesse by prosperity, and grows too big to be suppressed without a miracle, it is so far from excusing, or lessening the sin, that nothing doth so nurse the sin as it: It is not vertue, because it is prosperous, but if it had not been prosperous, the sin could never be so great.

D

— *Facere omnia sœvè*
Non impunè licet, nisi dñi facis.

A little crime is sure to smart, but when the sinner is grown rich, and prosperous, and powerfull, he gets impunity.

Jusque datum sceleri —

- E But thats not innocence, and if prosperity were the voice of God to approve an action, then no man were vitious, but he that is punished, and nothing were rebellion, but that which cannot be easily suppressed, and no man were a Pirate, but he that robs with a little vessell, and no man could be a Tyrant, but he that is no Prince, and no man an unjust invader of his neighbours rights, but he that is beaten and overthrown. Then the crime grows big and loud, then it calls to Heaven for vengeance, when it hath been long a growing, when it hath thrived under the Devils managing; when

SERM. X. God hath long suffered it, and with patience in vain expecting the repentance of a sinner : he that treasures up wrath against the day of wrath, that man hath been a prosperous, that is, an unpunished and a thriving sinner : but then it is the *sin* that thrives, *not the man* : and that is the mistake upon this whole question : for the sin cannot thrive, unless the man goes on without apparent punishment, and restraint. And all that the man gets by it is, that by a continual course of sin, he is prepared for an intolerable ruine. The Spirit of God bids us look upon *the end of these men* ; not the way they walk, or the instrument of that pompous death. When Epaminondas was asked, which of the three was happiest, himself, Chabrias, or Iphichrates, he bid the man stay till they were all dead ; for till then that question could not be answered. He that had seen the Vandals besiege the city of Hippo, and have known the barbarousness of that unchristned people, and had observed that S. *Augustine* with all his prayers and vows could not obtain peace in his own dayes, not so much as a reprieve for the persecution, and then had observed S. *Augustine* die with grief that very night, would have perceived his calamity more visible then the reward of his piety and holy religion. When Lewis surnamed *Pius* went his voyage to Palestina upon a holy end, and for the glory of God to fight against the Saracens and Turks, and Mamalukes, the world did promise to themselves that a good cause should thrive in the hands of so holy a man : but the event was far otherwise ; his brother *Robert* was killed, and his army destroyed, and himself taken prisoner, and the money which by his Mother was sent for his redemption was cast a way in a storm, and he was exchanged for the last town the Christians had in Egypt, and brought home the crosse of Christ upon his shoulder in a real pressure and participation of his Masters sufferings. When Charles the fifth went to Algier to suppress pirates and unchristned villians, the cause was more confident then the event was prosperous : and when he was almost ruined in a prodigious storme, he told the minutes of the clock, expecting that at midnight, when religious persons rose to Mattins, he should be eased by the benefit of their prayers : but the providence of God trod upon those waters, and left no footsteps for discovery : his navie was beat in pieccs, and his designe ended in dishonour, and his life almost lost by the bargain. Was ever cause more baffled then the Christian cause by the Turks, in all Asia and Affrica, and some parts of Europe, if to be persecuted and afflicted be reckoned a calamity ? What Prince was ever more unfortunate then Henry the sixth of England, and yet that age saw none more pious and devout, and the title of the house of Lancaster was advanced against the right of York, for three descents ; but then what was the end of these things ? the persecuted men were made Saints, and their memories are preserved in honour, and their souls shall reign for ever ; and

A and some good men were engaged in a wrong cause, and the good cause was sometimes managed by evil men, till that the suppressed cause was lifted up by God in the hands of a young and prosperous prince, and at last, both interests were satisfied in the conjunction of two roses, which was brought to issue by a wonderful chain of causes managed by the divine providence: and there is no age, no history, no state, no great change in the world, but hath ministred an example of *an afflicted truth*, and a *prevailing sin*: For I will never more call that sinner prosperous, who after he hath been permitted to finish his businessse, shall die, and perish miserably: for at the same rate, we may envie the happinessse of a poor fisherman, who while his nets were drying, slept upon the rock and dreamt that he was made a King; on a sudden starts up, and leaping for joy, falls down from the rock, and in the place of his imaginary felicities, loses his little portion of pleasure, and innocent solaces, he had from the sound sleep and little cares of his humble cottage.

B And what is the prosperity of the wicked? to dwell in fine houses, or to command armies, or to be able to oppress their brethren, or to have much wealth to look on, or many servants to feed, or much businessse to dispatch, and great cares to master; these things are of themselves neither good nor bad; but consider: would any man amongst us, looking and considering before hand, kill his lawfull King to be heir of all that which I have named? would any of you choose, to have God angry with you upon these terms? would any of you be a perjured man for it all? A wise man or a good, would not choose it: would any of you die an Atheist that you might live in plenty and power? I beleve you tremble to think of it. It cannot therefore be a happinessse to thrive, upon the stock of a great sin: for if any man should contract with an impure spirit, to give his soul up at a certain day, it may be 20. years hence, upon the condition he might for 20. years have his vain desires, should we not think that person infinitely miserable; every prosperous thriving sinner is in the same condition: within these twenty years, he shall be thrown into the portion of Devils, but shall never come out thence in twenty millions of years. His wealth must needs sit uneasie upon him, that remembers that within a short space he shall be extremely miserable; and if he does not remember it, he does but secure it the more. And that God defers the punishment, and suffers evil men to thrive in the opportunities of their sin, it may and does serve many ends of providence, and mercy, but serves no end that any evil men can reasonably wish or propound to themselves eligible.

E Bias said well to a vicious person, *Non metuo ne non sis daturus pecunias, sed metuo ne id non sis visurus*, He was sure the man should be punished, he was not sure he should live to see it: and though the

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the Messenians that were betrayed and slain by Aristocrates in the battle of Cyprus, were not made alive again, yet the justice of God was admired, and treason infinitely disgraced, when twenty yeers after, the treason was discovered, and the traitor punished with a horrid death. Lyciscus gave up the Orchomenians to their enemies, having first wished his feet, which he then dipt in water, might rot off, if he were not true to them; and yet his feet did not rot till those men were destroyed, and of a long time after; and yet at last they did; *slay them not O Lord, lest my people forget it* (saith David) if punishment were instantly and totally inflicted, it would be but a sudden and single document: but a slow and lingring judgement, and, a wrath breaking out in the next age, is like an universal proposition, teaching our posterity, that God was angry all the while, that he had a long indignation in his brest, that he would not forget to take vengeance: and it is a demonstration, that even the prosperous sins of the present age, will finde the same period in the Divine revenge when men see a judgement upon the Nephews for the sins of their Grand-fathers, though in other instances, and for sins acted in the dayes of their Ancestors.

We know that when in Henry the eight, or Edward the sixth dayes, some great men pulled down Churches and built palaces, and rob'd religion of its just encouragements, and advantages; the men that did it were sacrilegious; and we finde also that God hath been punishing that great sin, ever since; and hath displaid to so many generations of men, to three or four descents of children, that those men could not be esteemed happy in their great fortunes, against whom God was so angry, that he would shew his displeasure for a hundred years together. When Herod had killed the babes of Bethlehem, it was seven years before God called him to an account. But he that looks upon the end of that man, would rather choose the fate of the oppressed babes, then of the prevailing and triumphing Tyrant: It was fourty years before God punished the Jews, for the execrable murder committed upon the person of their King, *the holy Jesus*; and it was so long, that when it did happen, many men attributed it to their killing S. James their Bishop and seemed to forget the greater crime, but *non eveniu rerum sed fide verborum stamus*: we are to stand to the truth of Gods word not to the event of things. Because God hath given us a rule, but hath left the judgement to himself; and we die so quickly, (and God measures all things by his standard of eternity, and 1000 years to God is as but one day) that we are not competent persons to measure the times of Gods account, and the returns of judgement. We are dead before the arrow comes, but the man escapes not, unlesse his soul can die, or that God cannot punish him. *Ducunt in bonis dies suos & in momento descendunt ad infernum*, that's their

A their fate, *they spend their dayes in plenty, and in a moment descend into hell*: in the mean time they drink and forget their sorrow; but they are condemned, they have drunk their hemlock, but the poison does not work yet: the bait is in their mouthes, and they are sportive; but the hook hath struck their nostrils, and they shall never escape the ruine; And let no man call the man fortunate, because his execution is deferr'd for a few dayes, when the very deferring shall increase, and ascertain the condemnation.

B But if we should look under the skirt of the prosperous and prevailing Tyrant, we should finde even in the dayes of his joyes, such allayes and abatements of his pleasure, as may serve to represent him *presently miserable*, besides his finall infelicities. For I have seen a young and healthfull person warm and ruddy under a poor and a thin garment, when at the same time, an old rich person hath been cold, and paralytick, under a load of fables, and the skins of foxes: it is the body that makes the clothes warm, not the clothes the body: and the spirit of a man makes felicity and content, not any spoils of a rich fortune wrapt about a sickly and an uneasie soul.

C *Apolodorus* was a Traitor, and a Tyrant, and the world wondered to see a bad man have so good a fortune; But knew not that hee nourished Scorpions in his brest, and that his liver and his heart were eaten up with Spectres and images of death; his thoughts were full of interruptions, his dreams of allusions, his fancie was abused with real troubles, and phantastick images, imagining that he saw the Scythians slaying him alive, his daughters like pillars of fire dancing round about a Cauldron in which himself was boyling, and that his heart accused it self to be the cause of all these evils: And although all Tyrants have not imaginative & phantastick consciences, yet all Tyrants shall die and *come to judgement*; and such a man is not to be feared, nor at all, to be envied: and in the mean time can he be said to escape, who hath an unquiet conscience, who

D is already designed for hell, hee whom God hates, and the people curse, and who hath an evil name, and against whom all good men pray, and many desire to fight, and all wish him destroyed, and some contrive to do it? Is this man a blessed man? Is that man prosperous who hath stolen a rich robe, and is in fear to have his throat cut for it, and is faine to defend it with the greatest difficulty and the greatest danger? Does not he drink more sweetly, that takes his beaverage in an earthen vessel, then he that looks and searches into his golden chalices for fear of poison, and looks pale, at every sudden noise, and sleeps in armour, and trusts no body, and does not

E trust God for his safety, but does greater wickednesse only to escape a while unpunished for his former crimes? *Aurohibitur venenum*, No man goes about to poison a poor mans pitcher, nor layes plots to forrage his little garden made for the hospital of two Bee-hives, and the feasting of a few Pythagorean herbe-eaters.

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They that admire the happinesse of a prosperous, prevailing Tyrant, know not the felicities, that dwell in innocent hearts, and poor cottages, and small fortunes.

A Christian so long as he preserves his integrity to God and to Religion, is bold in all accidents, he dares die, and he dares be poor; but if the persecutor dies, he is undone. Riches are beholding to our fancies for their value; and yet the more we value the riches, the lesse good they are, and by an overvaluing affection, they become our danger and our sinne: But on the other side, death and persecution lose all the ill, that they can have, if we do not set an edge upon them by our fears, and by our vices. From our selves riches take their wealth, and death sharpeneth his arrows at our forges, and we may set their prices as we please; and if we judge by the Spirit of God, we must account them happy that suffer; And therefore that the prevailing Oppressor, Tyrant, or persecutor is infinitely miserable, onely let God chuse by what Instruments he will governe the world, by what instances himself would be served, by what wayes he will chastise the failings and exercise the duties, and reward the vertues of his servants. God sometimes punishes one sinne with another; pride with adultery, drunkenness with murder, carelesnesse with irreligion, idleness with vanity, penury with oppression, irreligion with blasphemy, and that with Atheisme, and therefore it is no wonder if he punishes a sinner by a sinner. And if David made use of villains and profligate persons to frame an Army; and Timoleon destroyed the Carthaginians by the help of soldiers, who themselves were sacrilegious; and Physicians use the poison to expel poisons; and all Common-wealths take the basest of men to be their instruments of Justice and executions; we shall have no further cause to wonder, if God raises up the *Assyrians* to punish the *Israelites*, and the *Egyptians* to destroy the *Assyrians*, and the *Ethiopians* to scourge the *Egyptians*, and at last his own hand shall separate the good from the bad in the day of separation, in the day when he makes up his jewels.

God hath many ends of providence to serve by the hands of violent and vicious men, by them he not onely checks the beginning errors, and approaching finnes of his predestinate, but by them he changes governments, and alters kingdoms, and is terrible among the
sons

A *sons of men*: for since it is one of his glories, to convert evil into good, and that good into his own glory, and by little and little to open and to turn the leaves and various folds of providence; it becomes us onely to dwell in duty, and to be silent in our thoughts, and wary in our discourses of God; and let him choose the time when he will prune his vine, and when he will burn his thorns: how long he will smite his servants, and when he will destroy his enemies. In the dayes of the primitive persecutions, what prayers, how many fightings, how deep groans, how many bottles of teares did God gather into his repository, all praying for ease and deliverances, for B *Halcyon dayes* and fine sunshine, for *nursing fathers* and *nursing mothers*, for publick assemblies, and open and solemn sacraments: And it was 3 hundred years before God would hear their prayers: and all that while the persecuted people were in a cloud, but they were safe and knew it not: and God kept for them the best wine untill the last; they ventured for a crown and fought valiantly, they were faithful to the death, and they received a crown of life, and they are honored by God, by Angels, and by men; whereas in all the prosperous ages of the Church, we hear no stories of such multitudes of Saints, no record of them, no honour to their memorial, no accident extraordinary, scarce any made illustrious with a miracle, which in the dayes of suffering were frequent and popular. And after all our fears of sequestration and poverty, of death or banishment, our prayers against the persecution, and troubles under it, we may please to remember that twenty years hence (it may be sooner, it will not be much longer) all our cares and our troubles shall be dead, and then it shall be enquired how we did bear our sorrows, and who inflicted them, and in what cause, and then he shall be happy that keeps company with the persecuted, and the persecutors shall be shut out amongst dogs and unbelievers.

D He that shrinks from *the yoke of Christ*, from *the burden of the Lord*, upon his death-bed will have cause to remember, that by that time all his persecutions would have been past, and that then there would remain nothing for him, but rest and crowns and scepters. When Lyfimachus, impatient and overcome with thirst gave up his kingdom to the Getæ, and being a captive, and having drank a lusty draught of wine, and his thirst was now gone, he fetched a deep sigh and said, *Miserable man that I am, who for so little pleasure, the pleasure of one draught, lost so great a Kingdom*; such will be their case, who being impatient of suffering, change their persecution into wealth, and an easie fortune, they shall finde themselves miserable, in the separations of eternity, losing the glories of heaven for so little a pleasure, *illiberális & ingratis voluptatis causa*, as Plutarch calls it, for illiberall and ungrateful pleasure, in which when a man hath entred, he loses the rights and priviledges and honours of a good man, and gets nothing

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thing that is profitable and useful to holy purposes, or necessary to any; but is already in a state so hateful and miserable, that he needs not her God nor man to be a revenger, having already under his splendid robe, miseries enough to punish and betray this hypocrisy of his condition: being troubled with the memory of what is past, distrustful of the present, suspicious of the future, vicious in their lives, and full of pageantry and out-sides, but in their death miserable, with calamities real, eternal and insupportable; and if it could be otherwise, virtue itself would be reproached with the calamity.

οἱ δὲ ὁ μὲν θανόν
 γὰρ τὴν ἐν δὲν ὄν
 κείνεται τάλαι
 οἱ δὲ μὴ πάλιν
 δάσσει ἀνιόντες δίκας,
 ἔρρωτε ἀν' αἰῶς, αἱ πάντων
 τ' ἐντίβεια θνητῶν.

Phil. I. 28.

I end with the advice of Saint Paul, *In nothing be terrified of your adversaries, which to them is an evident token of perdition, but to you of salvation, and that of God.*

Serm.

Sermon. XI.

The Faith and Patience of the SAINTS:

OR

The righteous Cause oppressed,

Part III.

B Ut now that the persecuted may at least be pitied, and assisted in that of which they are capable, I shall propound some rules by which they may learn to gather *grapes from their thorns, and figs from their thistles*, crowns from the crosse, glory from dishonour. As long as they belong to God, it is necessary that they suffer persecution, or sorrow, no rules can teach them to avoid that; but *the evil* of the suffering, and the *danger*, must be declined, and we must use some spirituall arts as are apt to turn them into health and medicine: for it were a hard thing, first to be scourged, and then to be crucified; to suffer here, and to perishe hereafter; through the fiery triall, and purging fire of afflictions, to passe into hell: that, is intolerable; and to be prevented with the following cautions, lest a man suffers like a fool, and a malefactor, or inherits damnation for the reward of his imprudent suffering.

1. They that suffer any thing for Christ, and are ready to die for him, let them do nothing against him. For certainly they think too highly of martyrdom, who beleeve it able to excuse all the evils of a wicked life. A man may give his body to be burned, and yet have no charity; and he that dies without charity, dies without God, *for God is love*: And when those who fought in the dayes of the Maccabees, for the defence of true Religion, and were killed in *those holy warres*, yet being dead, were found having about their necks, *isagurata*, or pendants, consecrated to idols of the *Jannenses*, it much allayed the hope, which by their dying in so good a cause was entertained concerning their beati-

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ficall resurrection. He that overcomes his fear of death does well ; but if he hath not also overcome his lust, or his arger, his *baptisme of blood* will not wash him clean. Many things may make a man willing to die in a good cause: Publike reputation, hope of reward, gallantry of spirit, a confident resolution, and a masculine courage ; or a man may be vexed into a stubborn and unrelenting suffering: But nothing can make a man live well, but the grace and the love of God. But those persons are infinitely condemned by their last act, who professe their religion to be worth dying for, and yet are so unworthy, as not to live according to its institution. It were a rare felicity, if every good cause could be mannaged by good men onely ; but we have found that evill men have spoiled a good cause, but never that a good cause made those evil men good and holy. If the governour of Samaria had crucified Simon Magus for receiving Christian Baptisme, he had no more died a martyr, then he lived a saint. For dying is not enough, and dying in a good cause is not enough, but then onely we receive the crown of martyrdom, when our death is the seal of our life, and our life is a continuall testimony of our duty, and both give testimony to the excellencies of the religion, and glorifie the grace of God. If a man be gold, the fire purges him, but it burns him if he be like stubble, cheap, light, and uselesse: For martyrdom is the consummation of love: But then it must be supposed, that this grace must have had its beginning, and its severall stages, and periods, and must have passed thorow labour to zeal, thorow all the regions of duty, to the perfections of sufferings ; and therefore it is a sad thing to observe, how some empty souls will please themselves with being of such a religion, or such a cause, and though they dishonour their religion, or weigh down the cause with the prejudice of sin, beleeve all is swallowed up by one honourable name, or the appellative of one vertue: If God had forbid nothing but heresie and treason, then to have been a *loyall man*, or of a *good beleeif*, had been enough ; but he that forbid rebellion, forbids also swearing, and covetousnesse, rapine, and oppression, lying, and cruelty ; And it is a sad thing to see a man not onely to spend his time, and his *wealth and his money*, and *his friends* upon his lust, but to spend *his sufferings* too, to let the canker-worm of a deadly sin, devour his Martyrdom: He therefore that suffers in a good cause, let him be sure to walk worthy of that honour, to which God hath called him ; Let him first deny his sins, and then deny himself, and then he may take up his crosse and follow Christ ; ever remembering that no man pleases God in his death, who hath walked perversely in his life.

2. He that suffers in a cause of God, must be indifferent what the instance be, so that he may serve God. I say, he must be indifferent in the cause, so it be a cause of God, and indifferent in the suffering,

A suffering, so it be of Gods appointment. For some men have a naturall averſation to ſome vices, or vertues, and a naturall affection to others. One man will die for his friend, and another will die for his money: Some men hate to be a rebell and will die for their Prince; but tempt them to ſuffer for the cauſe of the Church, in which they were baptized; and in whoſe communion they look for heaven; and then they are tempted, and fall away. Or if God hath choſen the cauſe for them, and they have accepted it, yet themſelves will chooſe the ſuffering. Right or wrong, ſome men will not endure a priſon; and ſome that can, yet chooſe the heaviest part of the burden, the pollution and ſtain of a ſin, rather than loſe their money; and ſome had rather die twice than loſe their eſtates once. In this our rule iſe aſie, Let us chooſe God; and let God chooſe all the reſt for us, it being indifferent to us, whether by poverty or ſhame, by lingring or a ſudden death, by the hands of a Tyrant Prince, or the deſpiſed hands of a baſe uſurper, or a rebell, we receive the crown, and do honour to God and to Religion.

3. Whoever ſuffer in a cauſe of God, from the hands of cruell and unreaſonable men, let them not be too forward to prognosticate evil and death to their enemies; but let them ſolace themſelves in the aſſurance of the Divine juſtice, by generall conſideration, and in particular, pray for them that are our perſecutours. Nebuchadnezzar was the rod in the hand of God againſt the Tyrians, and becauſe he deſtroyed that city, God rewarded him with the ſpoile of Egypt, and it is not alwayes certain, that God will be angry with every man, by whoſe hand affliction comes upon us. And ſometimes two armies have met and fought, and the wiſeſt man amongſt them could not ſay; that either of the Princes had prevaricated either the lawes of God, or of Nations, and yet it may be ſome ſuperſtitious, caſie, and half-witted people of either ſide, wonder that their enemies live ſo long. And there are very many caſes of warre concerning which God hath declared nothing: and although in ſuch caſes, he that yeelds and quits his title rather than his charity, and the care of ſo many lives, iſt the wiſeſt and the beſt man; yet if neither of them will do ſo, let us not decree judgements from heaven, in caſes where we have no word from heaven, and thunder from our Tribunals, where no voice of God hath declared the ſentence. But in ſuch caſes where there iſt an evident tyranny or injuſtice, let us do like the good Samaritan, who dreſſed the wounded man, but never purſued the thief; let us do charity to the afflicted, and bear the croſſe with nobleneſſe, and look up to Jeſus, *who endured the croſſe, and deſpiſed the ſhame*; but let us not take upon us the office of God, who will judge the Nations righteouſly, and when he hath delivered up our bodies, will reſcue our ſoules from the hands of unrighteous judges.

SER. XI.

2 Tim. 3. 1.

2 Tim. 3. 9.

I remember in the story that Plutarch tels concerning the soul of Thespicius, that it met with a Prophetick Genius, who told him many things that should happen afterwards in the world, and the strangest of all was this. That there should be a King, *Qui bonus cum sit, tyrannide vitam finiet*: An excellent Prince, and a good man should be put to death by a rebel and usurping power; and yet that Prophetick soul could not tell that those rebels should within three years die miserable and accursed deaths; and in that great prophecy recorded by Saint Paul, *That in the last dayes perillous times should come, and men should be traitors and selvisish, having forms of godlinesse, and creeping into houses,*] yet could not tell us when these men should come to finall shame and ruine; onely by a generall signification he gave this signe of comfort to Gods persecuted servants, *But they shall proceed no further, for their folly shall be manifest to all men:* that is, at long running they shall shame themselves, and *for the elects sake those dayes of evil shall be shorten'd.* But you and I may be dead first: And therefore onely remember, that they that with a credulous heart, and a loose tongue are too decretory, and enunciative of speedy judgements to their enemies, turn their religion into revenge, and therefore do beleve it will be so, because they vehemently desire it should be so, which all wise and good men ought to suspect, as lesse agreeing with that charity which overcomes all the sins, and all the evils of the world, and sits down and rests in glory.

4. Do not trouble your self by thinking how much you are afflicted, but consider how much you make of it: For reflex acts upon the suffering it self, can lead to nothing but to pride, or to impatience, to temptation, or apostacy. He that measures the grains and scruples of his persecution, will soon sit down and call for ease, or for a reward; will think the time long, or his burden great; will be apt to complain of his condition, or set a greater value upon his person. Look not back upon him that strikes thee, but upward to God that supports thee, and forward to *the crown that is set before thee*; and then consider, if the losse of thy estate hath taught thee to despise the world? whether thy poor fortune hath made thee poor in spirit? and if thy uneasie prison sets thy soul at liberty, and knocks off the fetters of a worse captivity. For then the rod of suffering turns into crowns and scepters, when every suffering is a precept, and every change of condition produces a Holy resolution, and the state of sorrows makes the resolution actuall, and habituall, permanent, and preserving. For as the silk-worm eateth it self out of a seed to become a little worm, and there feeding on the leaves of mulberies, it grows till its coat be off, and then works it self into a house of silk, then casting its pearly seeds for the young to breed, it leaveth its silk for man, and dieth all white and winged in the shape of a flying creature: So is the

A the progresse of souls: when they are regenerate by Baptisme, and have cast off their first stains and the skin of worldly vanities, by feeding on the leaves of Scriptures, and the fruits of the vine, and the joyes of the Sacrament, they incircle themselves in the rich garments of holy and vertuous habits; then by leaving their blood, which is the Churches seed, to raise up a new generation to God, they leave a blessed memory, and fair example, and are themselves turned into Angels, whose felicity is to do the will of God, as their employments was in this world to suffer it; *fiat voluntas tua* is our daily prayer, and that is of a passive signification; *thy will be done*
 B upon us: and if from thence also we translate it into an active sence; and by suffering evils increase in our aptnesses to do well, we have done the work of Christians, and shall receive the reward of Martyrs.

5. Let our suffering be entertained by a direct election, not by collateral ayds and phantastick assistances. It is a good refreshment to a weak spirit to suffer in good company: and so Phocion encouraged a timorous Greek condemned to die; and he bid him be confident, because that he was to die with Phocion; and when 40. Martyrs in Cappadocia suffered, and that a souldier standing by came and supplied the place of the one Apostate, who fell from his crown, being overcome with pain, it added warmth to the frozen Confessors, and turn'd them into consummate Martyrs. But if martyrdom were but a phantastick thing, or relyed upon vain accidents and irregular chanches, it were then very necessary to be assisted by images of things, and any thing, lesse then the proper instruments of religion: But since it is the greatest action of the religion, and relies upon the most excellent promises, and its formality is to be an action of love, and nothing is more firmly chosen, (by an after election (at least) then) an act of love; to support Martyrdom, or the duty of sufferings, by false arches and exterior circumstances,
 C is to build a tower upon the beams of the Sun, or to set up a wooden ladder to climbe up to Heaven; the soul cannot attain so huge and unimaginable felicities by chance and instruments of fancy: and let no man hope to glorifie God and go to Heaven by a life of sufferings, unlesse he first begin in the love of God, and from thence derive his *choice*, his *patience*, and *confidence* in the causes of vertue and religion, like *beams*, and *warmth*, and *influence*, from the body of the Sun. Some there are that fall under the burden, when they are pressed hard, because they use not the proper instruments in
 D fortifying the will in *patience* and *resignation*, but endeavour to lighten the burden in imagination; and when these temporary supporters fail, the building that relies upon them, rushes into coldnesse, recidivation, and lukewarmnesse: and among all instances, that of the main question of the Text is of greatest power to abuse imprudent and lesse severe persons.

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*Nullos esse Deos, inane cælum
Affirmat Scelus, probatque
Quod se videt dum negat hæc beatum.*

When men choose a good cause, upon confidence that an ill one cannot thrive, that is, not for the love of vertue, or duty to God, but for profit and secular interests, they are easily lost when they see the wickednesse of the enemy to swell up by impunity and successe to a greater evil : for they have not learned to distinguish a great growing sin, from a thriving and prosperous fortune,

*Vlla si juris tibi pejerati
Pœna Barine nocuisset unquam :
Dente sinigro fieret vel uno turpior ungui
Credere.*

They that beleeve and choose because of idle fears, and unreasonable fancies, or by mistaking the accounts of a man for the measures of God, or dare not commit treason, for fear of being blasted, may come to be tempted when they see a sinner thrive, and are scandalized all the way, if they die before him; or they may come to receive some accidentall hardnesse, and every thing in the world may spoil such persons, and blast their resolutions. Take in all the aids you can, and if the fancy of the standers by, or the hearing a cock crow, can adde any collaterall aids to thy weaknesse, refuse it not; But let thy state of sufferings begin with choice, and be confirmed with knowledge, and rely upon love, and the aids of God, and the expectations of heaven, and the present sense of duty, and then the action will be as glorious in the event, as it is prudent in the enterprize, and religious in the prosecution.

6. Lastly, when God hath brought thee into Christs school, and entered thee into a state of sufferings, remember the advantages of that state : consider how unsavory the things of the world appear to thee, when thou art under the arrest of death; remember with what comforts the Spirit of God assists thy spirit; set down in thy heart all those entercourses, which happen between God and thy own soul; the sweetnesse of religion, the vanity of sins appearances, thy newly entertained resolutions, thy longings after heaven, and all the things of God, and if God finishes thy persecution with death, proceed in them : if he restores thee to the light of the world, and a temporall refreshment, change but the scene of sufferings in an active life, and converse with God upon the same principles on which in thy state of sufferings thou dost build all the parts of duty. If God restores thee to thy estate, be not lesse in love with heaven, nor more in love with the world; let thy

A thy spirit be now as humble as before it was broken, and to whatsoever degree of sobriety or austerity, thy suffering condition did enforce thee, if it may be turned into vertue, when God restores thee (because then it was necessary thou shouldest entertain it by an after choice) do now also by a prælection: that thou mayest say with David, *It is good for me that I have been afflicted, for thereby I have learned thy commandments*: and Paphnutius did not do his soul more advantage, when he lost his right eye, and suffered his left knee to be cut for Christianity, and the cause of God, then that in the dayes of Constantine and the Churches peace, he lived, (not in the toleration, but) in the active piety of a Martyrs condition; not now a confessor of the faith onely, but of the charity of a Christian: we may ever onely live to have need of these rules; and I do not at all think it safe to pray against it, but to be armed for it: and to whatsoever degree of sufferings God shall call us, we see what advantages God intends for us, and what advantages we our selves may make of it. I now proceed to make use of all the former discourse, by removing it a little further even into its utmost spiritual sense; which the Apostle does in the last words of the text [*If the righteous scarcely be saved, where shall the wicked and the sinner appear.*]

C These words are taken out of the Proverbs * according to the translation of the 70. *If the righteous scarcely be safe*; where the word *σώσις* implies that he is safe; but by intermedial difficulties: and *σώζειν*] he is safe in the midst of his persecutions, they may disturb his rest, and discompose his fancy, but they are like the fiery charriot to Elias; he is incircled with fire and rare circumstances, and strange usages, but is carried up to Heaven in a robe of flames: and so was Noah safe when the flood came: and was the great type and instance too of the verification of this proposition, he was *ὁ δὲ Νῶε καὶ οἱ δίκαιοι σωθήσονται κήρυξ*, he was put into a strange condition, perpetually wandring, shut up in a prison of wood, living upon faith, having never had the experience of being safe in floods, And so have I often seen young and unskilful persons sitting in a little boat, when every little wave sporting about the sides of the vessel, and every motion and dancing of the barge seemed a danger, and made them cling fast upon their fellows, and yet all the while they were as safe as if they sat under a tree, while a gentle winde shaked the leaves into a refreshment, and a cooling shade: And the unskilful unexperienced Christian shrieks out when ever his vessel shakes, thinking it alwayes a danger, that the watry pavement is not stable and resident like a rock; and yet all his danger is in himself, none at all from without: for he is indeed moving upon the waters, but fastened to a rock; faith is his foundation, and hope is his anchor, and death is his harbour, and Christ is his pilot, and heaven is his country, and all the evils of poverty, of affronts of tribunals: and evil

* 11. cap. 31.

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vil judges, of fears and sadder apprehensions are but like the loud wind blowing from the right point, they make a noise and drive faster to the harbour: and if we do not leave the ship and leap into the sea, quit the interests of religion, and run to the securities of the world, cut our cables, and dissolve our hopes, grow impatient and hug a wave and die in its embraces, we are as safe at sea, safer in the storm which God sends us, then in a calm, when we are befriended with the world.

2. But *μῶλις* may also signifie *rare*: If the righteous is seldom safe; which implies that sometimes he is, even in a temporal sense: God sometimes sends Halcyon dayes to his Church, and when he promised *Kings and Queensto be their nurses*, he intended it for a blessing; and yet this blessing does often times so ill succeed, that it is the greater blessing of the two, not to give us that blessing too freely: but *μῶλις* this is *scarcely done*, and yet sometimes it is, and God sometimes refreshes languishing piety with such arguments, as comply with our infirmities, and though it be a shame to us to need such allectives and infant gauds, such which the heathen world and the first rudiments of the Israelites did need, God who pitties us, and will be wanting in nothing to us, as he corroborates our willing spirits, with proper entertainments, so also he supports our weak flesh, and not onely cheers an afflicted soul with beams of light, and antepasts and earnest of glory, but is kinde also to our man of flesh, and weaknesse; and to this purpose he sends thunder-bolts from heaven upon evil men, dividing their tongues, infatuating their counsels, cursing their posterity, and ruining their families.

— ἄλλοτε δ' αὖτε
ἢ ἥν' ἂν γὰρ σφαπὸν οὐρὸν ἀπώλεσεν, ἢ ὅτε τῶν
ἢ νῆας ἐν πόντῳ κερνίδης σπέρνυνται αὐτῶν.

Sometimes God destroyes their armies, or their strong holds, Sometimes breakes their ships, but this happens either for the weaknesse of some of his servants, and their too great aptnesse to be offended at a prosperous iniquity, or when he will not suffer the evil to grow too great, or for some end of his providence; and yet if this should be very often, or last long, God knows the danger, and we should feel the inconvenience. Of all the types of Christ, onely Joshua and Solomon were noted to be generally prosperous, and yet the fortune of the first was to be in perpetual war and danger, but the other was as himself could wish it, rich and peaceful, and powerful, and healthful, and learned, and beloved, and strong and amorous, and voluptuous, and so he fell, and though his fall was, yet his recovery was not upon record.

And yet the worst of evils that happen to the godly is better tempo²

A temporally better, then the greatest external felicity of the wicked: that in all senses the question may be considerable and argumentative; *If the righteous scarcely be saved, where shall the ungodly appear?* if it be hard with good men, with the evil it shall be far worse. But see the difference. The godly man is timorous, and yet safe, tossed by the seas, and yet safe at anchor, impaired by evil accidents and righted by divine comforts, made sad with a black cloud, and refreshed with a more gentle influence, abused by the world, and yet an heir of heaven, hated by men, and beloved by God, loses one house and gets an hundred, he quits a convenient lodging room, and purchases a glorious country, is forsaken by his friends, but never by a good conscience, he fares hardly and sleeps sweetly, he flies from his enemies, but hath no distracting fears, he is full of thought, but of no amazement; It is his business to be troubled, and his portion to be comforted, he hath nothing to afflict him, but the losse of that which might be his danger, but can never be his good, and in the recompence of this, he hath God for his father, Christ for his Captain, the Holy Ghost for his supporter, so that he shall have all the good which God can give him, and of all that good he hath the holy Trinity for an earnest and a gage, for his maintenance at the present, and his portion to all eternity. But though Paul and Silas sing Psalms in prison and under the hang-mans whips and in an earth-quake, yet neither the Jaylor nor the persecuting Magistrates could do so: For the prosperity of the wicked is like a winters sun, or the joy of a condemned drunkard, it is a forgetfulness of his present danger, and his future sorrows, nothing but imaginary arts of inadvertency: he sits in the gates of the city, and judges others, and is condemned himself; he is honoured by the passers by, and is thought happy, but *he sighs deeply; he heapeth up riches and cannot tell who shall gather them;* he commands an army, and is himself a slave to his passions; he sleeps because he needs it, and starts from his uneasy pillows which his thoughtfull head hath discomposed; when he is waking he dreams of greatness, when he sleeps he dreams of spectres and illusions; he spoils a poor man of his lamb, and himself of his innocence and peace, and in every unjust purchase himself is the greatest loser.

ὡς ὃ καὶ αὐτὸς ἔλκει ἀναδ' ἐφ' ἡμῶν
καὶ τὸ σμικρὸν ἐόν τὸ ἐπ' ἀχνοῦ φιλδὸν ἦτορ.

Hesiod.

E For just upon his oppression or injustice, he is turned a Devil, and Gods enemy, a wolf to his brother, a greedy admirer of the baits of fishes, and the bread of dogs, he is unsafe by reason of his sin: for he hath against him the displeasure of God, the justice of the laws, the shame of the sin, the revenge of the injured person, and God and men, the laws of nations and private societies stand upon their

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their defence against this man; he is unsafe in his rest, amazed in his danger, troubled in his labours, weary in his change, esteemed a base man, disgraced and scorned, feared and hated, flattered and derided, watched, and suspected, and it may be, dies in the middle of his purchase, and at the end is a fool and leaves a curse to his posterity.

Hesiod.

He leaves a generation of blacker children behind him; so the Poet describes the cursedness of their prosperity, and their memory sits down to eternal ages in dishonour, and by this time let them cast up their accounts, and see, if of all their violent purchases they carry any thing with them to the grave but sin, and a guilty conscience and a polluted soul, the anger of God and the shame of men; and what help shall all those persons give to thee in thy flames, who divided and scattered that estate, for which thou diedst for ever.

*Andire est opera pretium procedere recte
Qui machis non vultis, ut omni parte laborent:
usque illis multo corrupta dolore voluptas
Atque hec rara cadat aura inter sepe pericula.*

And let but a sober answerer tell me, if any thing in the world be more distant either from goodnesse or happinesse, then to scatter the plague of an accursed soul, upon our dearest children; to make an universal curse; to be the fountain of a mischief, to be such a person, whom our children and nephews shall hate, and despise and curse, when they groan under the burden of that plague, which their fathers lids brought upon the family. If there were no other account to be given, it were highly enough to verifie the intent of my text; *If the righteous scarcely be saved*, or escape Gods angry stroke, the wicked must needs be infinitely more miserable;

*οὐκ ἔστιν ἡμῖν αὐτὸς ἐν ἀνθρώποις δικαίος
οἷον μὴ τ' ἐμὸς ὁ ἐπὶ τῶν ἀνθρώπων
ἐμμεναι*

Neither I, nor my son (said the oldest of the Greek poets) would be virtuous, if to be a just person were all one as to be miserable. No, not onely in the end of affaires, and at sun-set, but all the day long the Godly man is happy, and the ungodly and the sinner is very miserable.

Pellitur

A *Pellitur à populo victus Cato, tristior ille est,
Qui vicit, facesque videt rapuisse Catoni.
Namque hoc dedecus est populi, morumque ruina.
Non homo pulsus erat: sed in uno victa potestas
Romanumque decus.*

B And there needs no other argument to be added, but this one great testimony; that though the Godly are afflicted, and persecuted, yet even they are blessed and the persecutors are the most unsafe. They are essentially happy whom affliction cannot make miserable.

*Quis curam neget esse te Deorum
Propter quem fuit innocens ruina?*

C But turns into their advantages, and thats the state of the Godly: and they are most intolerably accursed, who have no portions in the blessings of eternity, and yet cannot have comfort in the present purchases of their sin, to whom even their sunshine brings a drought, and their fairest is their foulest weather; and thats the portion of the sinner and the ungodly. *The godly are not made unhappy by their sorrows: and the wicked are such whom prosperity it self cannot make fortunate.*

D 4. And yet after all this it is but *μᾶλλον οὐζῆται* not *μᾶλλον οὐδῆσται*, he 'scapes but hardly here: it will be well enough with him hereafter. Isaac digged three wells: the first was called *contention*; for he drank the waters of strife, and digged the well with his sword: the second well was not altogether so hard a purchase, he got it with some trouble, but that being over, he had some room and his fortune swelled, and he called his well [*enlargement*] but his third he called [*abundance*] and then he dipt his foot in oyl, and drank freely as out of a river; every good man first *sowes in tears*, he first drinks of the bottle of his own tears, sorrow and trouble, labour and disquiet, strivings and temptations: But if they passe thorow a torrent, and that vertue becomes easie and habitual, they finde their hearts enlarged and made spritely by the visitations of God and refreshment of his spirit; and then their hearts are enlarged, they know how to gather the down and softnesses from the sharpest thistles.

E *Τὴν δ' ἀρετὴν ἰδὼσα θεὸς παραοίδεν ἑθελῶν,
—Μακρόν δ' ἐξ ὁρθῶς ὀϊμὸν ὅτι αὐτὴν
ἐξηγῶς τὸ πρῶτον.*

At first we cannot serve God, but by passions and doing violence to all our wilder inclinations, and suffering the violence of tyrants and unjust persons,

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ἐπὶ δ' εἰς ἀρχὴν ἵκνται
 Πνίσι δ' ἡ ψευδαγγελία καὶ τὸ πρὸς αἶσιν.

Esay 54.8.

The second dayes of vertue are pleasant and easie in the midst of all the appendant labours; but when the Christians *last pit* is digged; when he is descended to his grave, and finished his state of sorrowes and suffering, then God opens the river of abundance, the rivers of life and never ceasing felicities. And this is that which God promised to his people. *I hid my face from thee for a moment, but with everlasting kindness we will I have mercy on thee. Sub the Lord thy redeemer;* so much as moments are exceeded by eternity, and the sighing of a man by the joyes of an Angel, and a salutary frown by the light of Gods countenance, a few groans by the infinite and eternal Hallelujahs; so much are the sorrows of the godly to be undervalued, in respect of what is deposited for them in the treasures of eternity. Their sorrows can die, but so cannot their joyes: and if the blessed Martyrs and confessors were asked concerning their past sufferings, and their present rest, and the joyes of their certain expectation, you should hear them glory in nothing, but in the mercies of God and *in the crosse of the Lord Jesus*. Every chain is a raine of light, and every prison is a palace, and every losse is the purchase of a kingdom, and every affront in the cause of God is an eternal honour, and every day of sorrow is a thousand years of comfort, multiplied with a never ceasing numeration; dayes without night, joyes without sorrow, sanctity without sin, charity without stain, possession without fear, society without envying, communication of joyes without lessening, and they shall dwell in a blessed countrey, where an enemy never entred, and from whence a friend never went away. Well might David say, *funes ceciderunt mihi in praedae*, the cords of my tent, [my ropes and the sorrow of my pilgrimage] *fell to me in a good ground, and I have a goodly heritage;* and when persecution hewes a man down from a high fortune, to an even one, or from thence to the face of the earth, or from thence to the grave, a good man is but preparing for a crown, and the Tyrant does but first knock off the fetters of the soul, the manacles of passion and desire, sensual loves and lower appetites: and if God suffers him to finish the persecution, then he can but dismantle the souls prison, and let the soul forth to flie to the mountains of rest; and all the intermedial evils are but like the Persian punishments; the executioner tore off their haire, and rent their silken mantles, and discomposed their curious dressings, and lightly touched the skin, yet the offender cryed out with most bitter exclamations, while his fault was expiated with a ceremony and without blood: so does God to his servants; he rends their upper garments, and strips them of their unnecessary wealth, and tyes them to Physick, and salutary discipline, and they cry out under usages which have nothing, but

A but the outward sence and opinion of evil, not the reall substance: But if we would take the measures of images, we must not take the height of the base, but the proportion of the members, nor yet measure the estates of men by their big-looking supporter, or the circumstance of an exteriour advantage, but by its proper commensuration in its self, as it stands in its order to eternity: And then the godly man that suffers sorrow and persecution ought to be relieved by us, but needs not be pitied in the summe of affairs. But since the two estates of the world are measured by time, and by eternity, and divided by joy and sorrow, and no man shall have his portions of joyes in both durations; the state of those men is insupportably miserable, who are fatted for slaughter, and are crowned like beasts for sacrifice; who are feared and fear, who cannot enjoy their purchases, but by communications with others, and themselves have the least share, but themselves are alone in the misery, and the saddest dangers, and they possesse the whole portions of sorrows: to whom their prosperity gives but occasions to evil counsels, and strength to do mischief, or to nourish a serpent, or oppresse a neighbour, or to nurse a lust, to increase folly, and treasure up calamity: And did ever any man see or story tell, that any tyrant Prince kissed his rods, and axes, his sword of Justice, and his Imperiall ensignes of power? They shine like a taper to all things but it self, but we read of many Martyrs who kissed their chains, and hugged their stakes, and saluted their hangman with great endearments, and yet abating the incursions of their seldom sins, these are their greatest evils; and such they are, with which a wise and a good man may be in love: And till the sinners and ungodly men can be so with their deep groans, and broken sleeps, with the wrath of God, and their portions of eternity; till they can rejoyce in death, and long for a resurrection, and with delight and a greedy hope can think of the day of judgement, we must conclude that their glasse gems, and finest pageantry, their splendid outsidcs, and great powers of evil, cannot make amends for that estate of misery which is their portion, with a certainty as great as is the truth of God, and all the Articles of the Christian Creed. Miserable men are they who cannot be blessed, unlesse there be no day of judgement; who must perish unlesse the word of God should fail; If that be all their hopes, then we may with a sad spirit and a soul of pity inquire into the Question of the Text, *Where shall the ungodly and sinner appear?* Even there where Gods face shall never shine, where there shall be fire and no light, where there shall be no Angels, but what are many thousands yeers turned into Devils, where no good man shall ever dwell, and from whence the evil and the accursed shall never be dismissed. *O my God, let my soul never come into their counsels, nor lie down in their sorrows.*



Sermon. XII.

THE MERCY OF THE DIVINE IVDGMENTS;

OR

Gods Method in curing sinners.

Romans 2. 4.

Despiseſt thou the riches of his goodneſſe, and forbearance, and long ſuffering, not knowing that the goodneſſe of God leadeth thee to repentance.



From the beginning of Time till now, all effluxes which have come from God, have been nothing but emanations of his goodneſſe, clothed in variety of circumstances. He made man with no other deſigne, then that man ſhould be happy, and by receiving derivations from his fountain of Mercy, might reflect glory to him. And therefore God making man for his own glory, made alſo a Paradife for mans uſe, and did him good to invite him to do himſelf a greater; for God gave forth demonſtrations

A strations of his power by instances of mercy: and he who might have made ten thousand worlds, of wonder and prodigy, and created man with faculties able onely to stare upon, and admire those miracles of mightinesse, did choose to instance his power in the effusions of mercy, that at the same instant he might represent himself desirable and adorable, in all the capacities of amability; that is, *us excellent in himself, and profitable to us.* For as the Sun sends forth a benigne and gentle influence on the seed of Plants, that it may invite forth the active and plastick power from its recesses and secretes, that by rising into the tallnesse and dimensions of a tree, it may still receive a greater and more refreshing influence from its foster-father, the prince of all the bodies of light; and in all these emanations, the Sun it self receives no advantage, but the honour of doing benefits; so doth the almighty Father of all the creatures: He at first sends forth his blessings upon us, that we by using them aright, should make our selves capable of greater; while the giving glory to God, and doing homage to him are nothing for his advantage, but onely for ours: our duties towards him being like vapours ascending from the earth, not at all to refresh the region of the clouds, but to return back in a fruitfull and refreshing shower: And God created us, not that we can increase his felicity, but that he might have a subject receptive of felicity from him: thus he causes us to be born, that we may be capable of his blessings; he causes us to be baptized, that we may have a title to the glorious promises Evangelicall; he gives us his Son, that we may be rescued from hell: and when we constrain him to use harsh courses towards us, it is also in mercy: he smites us to cure a disease, he sends us sicknesse to procure our health; and as if God were all mercy, he is mercifull in his first designe, in all his instruments, in the way, and in the end of the journey, and does not onely shew the riches of his goodnesse to them *that do well*, but to all men that *they may do well*: he is good to make us good; he does us benefits to make us happy: and if we by *despising* such gracious raies of light and heat, stop their progresse and interrupt their designe, the losse is not Gods but ours; we shall be the miserable and accursed people: This is the sense and paraphrase of my text. *Despise thou the riches of his goodnesse, &c.* Thou dost not know, that is, thou considerest not that it is for further benefit that God does thee this; the goodnesse of God is not a designe to serve his own ends upon thee, but thine upon him: *The goodnesse of God leadeth thee to repentance.*

E Here then is Gods method of curing man-kinde, *χρησταις ἀρχῇ μακροθυμία.* First goodnesse, or inviting us to him by sugred words, by the placid arguments of temporall favour, and the propositions of excellent promises. Secondly *ἀρχῇ* at the same time, although God is provoked every day, yet he does *ἀνίσχιν*, he tolerates

SER. XII. our stubbornness, he forbears to punish, and when he does begin to strike, takes his hand off, and gives us truce and respite. For so *ἀνὰ* signifies *laxamentum*, and *inducias* too. Thirdly, *μακροθυμία*.] still, a long putting off, and deferring his *finall destroying anger*, by using all means to force us to repentance; and this especially by the way of judgements; these being the last reserves of the Divine mercy, and however we esteem it, is the greatest instance of the divine long suffering that is in the world. After these instruments, we may consider the end, the strand upon which these land us, the purpose of this variety, of these labours and admirable arts, with which God so studies and contrives the happiness and salvation of man; it is onely that man may be brought by these means unto repentance, and by repentance may be brought to eternall life: This is the treasure of the Divine goodness, the great and admirable efflux of the eternal beneficence; the *πλεονεξία χρηστότητος*, the riches of his goodness, which whosoever despises, despises himself and the great interest of his own felicity; he shall die in his impenitence, and perish in his folly.

1. The first great instrument, that God choseth to bring us to him is *χρηστότης*, profit, or benefit, and this must needs be first, for those instruments whereby we have a being are so great mercies, that besides that they are such which give us the capacities of all other mercies, they are the advances of us in the greatest instances of promotion in the world: For from nothing to something is an infinite space, and a man must have a measure of infinite passed upon him, before he can perceive himself to be either happy or miserable: he is not able to give God thanks for one blessing, untill he hath received many. But then God intends we should enter upon his service at the beginning of our dayes, because even then he is before-hand with us, and hath already given us great instances of his goodness: What a prodigy of favour is it to us, that he hath passed by, so many formes of his creatures, and hath not set us down in the rank of any of them, till we came to be *paulo minores angelis*, a little lower then the Angels, and yet from the meanest of them God can perfect his own praise; The deeps and the snows, the hail and the rain, the birds of the air, and the fishes of the sea, they can and do glorifie God, and give him praise in their capacity; and yet he gave them no speech, no reason, no immortal spirit, or capacity of eternall blessedness; but he hath distinguished us from them by the absolute issues of his predestination, and hath given us a lasting and eternall spirit, excellent organs of perception, and wonderful instruments of expression, that we may joyn in consort with the morning star, and bear a part in the *Chorus* with the Angels of light, to sing *Allelujah* to the great Father of men and Angels.

But was it not a huge chain of mercies that we were not strangled

A. gled in the regions of our own naturall impurities, but were sustained by the breath of God, from perishing in the womb, where God formed us *in secreto terre*, told our bones, and kept the order of nature, and the miracles of creation; and we lived upon that which in the next minute after we were born would strangle us if it were not removed: but then God took care of us, and his hands of providence clothed us and fed us. But why do I reckon the mercies of production which in every minute of our being are alike and continued, and are miracles in all senses, but that they are common and usuall? I only desire you to remember, that God made all the works of his hands to serve him; and indeed this mercy of
B creating us such as we are, was not to lead us to repentance, but was a designe of innocence: he intended we should serve him as the Sun and the Moon do; as fire and water do: never to prevaricate the lawes he fixed to us, that we might have needed no repentance. But since we did degenerate, and being by God made better and more noble creatures then all the inhabitants of the air, the water and the earth besides, we made our selves baser and more ignoble then any: For no dog, crocodile, or swine was ever Gods enemy, as we made our selves: yet then from thence forward, God began his work of leading us to repentance, by the riches of his good-
C nesse. He causeth us to be born of Christian parents, under whom we were taught the mysteriouse of its goodnesse and designes, for the redemption of man: And by the designe of which religion repentance was taught to mankind, and an excellent law given for distinction of good and evil; and this is a blessing, which though possible, we do not often put into our eucharisticall Letanies to give God thanks for, yet if we sadly consider, what had become of us, if we had been born under the dominion of a *Turkish* Lord, or in *America* where no Christians do in habite, where they worship the Devil, where witches are their priests, their prophets, their physicians, and their Oracles. can we chuse but apprehend a visible no-
D torious necessity of perishing in those sins which we then should not have understood by the glasse of a divine law, to have declined, nor by a revelation have been taught to repent of? But since the best of men does in the midst of all the great advantages of lawes, and examples, and promises, and threatnings do many things he ought to be ashamed of, and needs to repent of, we can understand the riches of the Divine goodnesse best, by considering that the very designe of our birth and education in the Christian religion
E is, that we may recover of, and cure our follies by the antidote of repentance, which is preached to us as a doctrine, and propounded as a favour, which was put into a law, and purchased for us by a great expence, which God does not more command to us as a duty, then he gives us a blessing; For now that we shall not perish for our first follies, but be admitted to new conditions, to be re-

SER. XII. paired by second thoughts, to have our infirmities excused, and our sins forgiven, our habits lessened, and our malice cured after we were wounded, and sick, and dead, and buried, and in the possession of the Devil; this was such a blessing, so great riches of the Divine goodnesse, that as it was taught to no religion but the Christian, revealed by no law-giver but Christ, so it was a favour greater then ever God gave to the Angels and Devils: for although God was rich in the effusion of his goodnesse towards them, yet they were not admitted to the condition of second thoughts; Christ never shed one drop of blood for them, *his goodnesse did not lead them to repentance*: but to us it was that he made this largesse of his goodnesse; to us, to whom he made himself a brother, and sucked the paps of our mother; he paid the scores of our sin, and shame, and death, onely that we might be admitted to repent, and that this repentance might be effectuell to the great purposes of felicity and salvation: And if we would consider this sadly, it might make us better to understand our madnesse and folly in refusing to repent; That is, *to be sorrowfull, and to leave all our sins, and to make amends by a holy life*. For that we might be admitted and suffered to do so, God was fain to pour forth all the riches of his goodnesse: It cost our dearest Lord the price of his dearest blood, many a thousand groans, millions of prayers and sighes, and at this instant, he is praying for our repentance: nay he hath prayed for our repentance these 1600. years incessantly, night and day, and shall do so till doomes-day, [*He sits at the right hand of God making intercession for us.*] And that we may know what he prayes for, he hath sent us Embassadors to declare the purpose of all his designe, for Saint Paul saith, [*We are Embassadors for Christ, as though he did beseech y^e by us, we pray you in Christs stead to be reconciled to God.*]. The purpose of our Embassy and Ministry, is a prosecution of the mercies of God, and the work of Redemption, and the intercession and mediation of Christ: It is the work of atonement and reconciliation that God designed, and Christ died for, and still prayes for, and we preach for, and you all must labour for.

And therefore here consider, if it be not infinite impiety to despise the riches of such a goodnesse which at so great a charge, with such infinite labour, and deep mysterious arts, invites us to repentance; that is, to such a thing that could not be granted to us unlesse Christ should die to purchase it; such a glorious favour, that is the issue of Christs prayers in heaven, and of all his labours, his sorrows, and his sufferings on earth: if we refuse to repent now, we do not so much refuse to do our own duty, as to accept of a reward; it is the greatest and the dearest blessing that ever God gave to Men, that they may repent, and therefore to deny it, or to delay it, is to refuse health, brought us by the skill and industry of the

A the Physitian; it is to refuse liberty indulged to us by our gracious Lord; and certainly we had reason to take it very ill, if at a great expence we should purchase a pardon for a servant and he out of a peevish pride or negligence shall refuse it; the scorne payes it self, the folly is its own scourge and sets down in an inglorious ruine.

B After the enumeration of these glories, these prodigies of mercies and loving kindneses, of Christs dying for us, and interceding for us, and merely that we may repent, and be saved; I shall lesse need to instance those other particularities whereby God continues, as by so many arguments of kindenesse to sweeten our natures and make them malleable to the precepts of *love* and *obedience*, the twinne daughters of holy *repentance*; but the poorest person amongst us, besides the blessing and graces already reckoned hath enough about him, and the accidents of every day to shame him into repentance. Does not God send his Angels to keep thee in all thy wayes? are not they ministring spirits sent forth to wait upon thee as thy guard? art not thou kept from drowning, from fracture of bones, from madnesse, from deformities, by the riches of the divine goodnesse? Tell the joynts of thy body, dost thou want a finger? and if thou doest not understand how great a blessing that is, do but remember how ill thou canst spare the use of it when thou hast but a thorn in it? the very privative blessings, the blessings of immunity, safeguard, and integrity, which we all enjoy, deserve a thanksgiving of a whole life. If God should send a cancer upon thy face, or a wolf into thy brest, if he should spread a crust of leprosie upon thy skin, what wouldest thou give to be but as now thou art? wouldest thou not repent of thy sins upon that condition? which is the greater blessing to be kept from them, or to be cured of them? and why therefore shall not this greater blessing lead thee to repentance? why do we not so aptly promise repentance when we are sick upon the condition to be made well, and yet perpetually forget it when we are well? as if health never were a blessing, but when we have it not; rather I fear the reason is, when we are sick we promised to repent, because then we cannot sin the sins of our former life; but in health our appetites return to their capacity, and in all the way we despise *the riches of the divine goodnesse* which preserves us from such evils which would be full of horror and amazement if they should happen to us.

E Hath God made any of you all chapfallen? are you affrighted with spectars and illusions of the spirits of darknesse? how many earthquakes have you been in? how many dayes have any of you wanted bread? how many nights have you been without sleep? are any of you distracted of your senses? and if God gives you *meat* and *drink*, *health* and *sleep*, *proper seasons of the year*, *intire senses* and an *usefull understanding*, what a great unworthinesse it is to be un-

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unthankful to so good a God, so benigne a Father, so gracious a Lord? All the evils and baseness of the world can shew nothing baser and more unworthy then ingratitude: and therefore it was not unreasonably said of Aristotle, *εὐτυχία φιλοθεῖα* *prosperity makes a man love God*, supposing men to have so much humanity left in them, as to love him from whom they have received so many favours. And Hippocrates said, that although poor men use to murmur against God, yet rich men will be offering sacrifice to their Deity whose beneficiaries they are. Now since the riches of the divine goodness are so powred out upon the meanest of us all, if we shall refuse to repent, which is a condition so reasonable. that God requires it onely for our sake, and that it may end in our felicity, we do our selves despite to be unthankfull to God; that is, we become miserable by making our selves basely criminal. And if any man with whom God hath used no other method but of his sweetness and the effusion of mercies, brings no other fruits but the apples of Sodom in return for all his culture and labours; God will cut off that unprofitable branch, that with Sodom it may suffer the flames of everlasting burning.

Ὅλοι τὸ τοῦ θανόντος ὃ Νικήσατε
 Τρυφῆς ἀπάσης μεταδόχους ἐν βίῳ
 Περιδρῶσαι τὸ δέον;

If here we have good things and a continual shower of blessings to soften our stony hearts, and we shall remain obdurat against those sermons of mercy which God makes us every day, there will come a time when this shall be upbraided to us that we had not *οὐκ ἀντίτυπον* a thankfull minde, but made God to sowe his seed upon the sand or upon the stones, without increase or restitution. It was a sad alarm which God sent to David by Nathan to upbraid his ingratitude. *I anointed thee king over Israel, I delivered thee out of the hand of Saul, I gave thee thy masters house and wives into thy bosom, and the house of Israel and Judah, and if this had been too little, I would have given thee such and such things, wherefore hast thou despised the name of the Lord?* but how infinitely more can God say to all of us then all this came to? he hath anointed us *kings and priests* in the royall priesthood of Christianity; he hath given us his holy spirit to be our guide, his Angels to be our protectors, his creatures for our food and raiment; he hath delivered us from the hands of Satan, hath conquered death for us, hath taken the sting out and made it harmlesse and medicinal, and proclaimed us heirs of heaven, coheirs with the eternal Jesus, and if after all this, we despise the commandment of the Lord, and defer and neglect our repentance, what shame is great enough, what miseries are sharp enough, what hell painful enough for such horrid

A rid ingratitude? Saint Lewis the King having sent Ivo Bishop of Chartres, on an embassy, the Bishop met a woman on the way, grave, sad, phantastick and melancholy, with fire in one hand and water in the other, he asked what those symbols ment, she answered, my purpose is with fire to burn Paradise, and with my water to quench the flames of hell, that men may serve God without the incentives of hope and fear, and purely for the love of God. But this woman began at the wrong end: the love of God is not produced in us after we have contracted evil habits, till God with his fan in his hand hath thoroughly purged the floore, till he hath cast out all the devils, and swept the house with the instrument of hope and fear, and with the achievements and efficacy of mercies and judgements. But then since God may truly say to us, as of old to his rebellious people. *Am I a dry tree to the house of Israel?* that is, do I bring them no fruit, do they serve me for naught, and he expects not our duty till first we feel his goodnesse, we are now infinitely inexcusable to throw away so great riches, to despise such a goodnesse.

B However that we may see the greatnesse of this treasure of goodnesse, God seldome leaves us thus: for he sees [be it spoken to the shame of our natures, and the dishonour of our manners] he sees that his mercies do not allure us, do not make us thankful; but (as the Roman said,) *felicitate corrumpimur*, we become worse for Gods mercy: and think it will be alwayes holiday; and are like the Christal of Arabia hardned not by cold, but made crusty and stubborn by the warmth of the divine fire, by its refreshments and mercies; therefore to demonstrate that God is good indeed, he continues his mercies still to us; but in another instance: he is merciful to us in punishing us, that by such instruments we may be led to repentance which will scare us from sin; he delivers us up to the pædagogy of the divine judgements, and there begins the second part of Gods method intimated in the word *αφοχ* or forbearance.

C God begins his cure by causticks, by incisions and instruments of vexation, to try if the disease that will not yield to the allectives of cordials and perfumes, friction and baths, may be forced out by deleteries, scarifications, and more salutary but least pleasing Physicke.

D 2. *Αφοχ* forbearance, it is called in the text, which signifies *laxamentum* or *inducias*, that is, when the decrees of the divine judgements temporal are gone out, either wholly to suspend the execution of them, which is *inducias*, or a reprieve; or else when God hath struck once or twice, he takes off his hand, that is *laxamentum*, an ease or remission of his judgement, in both these, although *in judgement God remembers mercy*, yet we are under discipline, we are brought into the pœnitential chamber; at least we are shewed the rod of God: and if like Moses rod it turnes us into serpents, and that we repent not but grow more Devils, yet, then it turnes into a rod again, and

E finis

SER. XII. finishes up the smiting or the first designed affliction,

But I consider it first in general, the riches of the divine good-
ness is manifest in beginning this new method of curing us, by se-
verity and by a rod. And that you may not wonder that I expound
this *forbearance* to be an act of *mercy punishing*, I observe that be-
sides that the word supposes the method changed, and it is a mer-
cy about judgements, and their manner of execution ; it is also in
the nature of the thing, in the conjunction of circumstances and
the designs of God, a mercy when he threatens us or strikes us into
repentance.

We think that the way of blessings and prosperous accidents is
the finer way of securing our duty, and that when our heads are
anointed, our cups crowned, and our tables full, the very caresses of
our spirits will best of all dance before the Ark, and sing perpetual
Anthems to the honour of our *Benefactor* and *Patron God* ; and we
are apt to dream that God will make his Saints raigne here as
kings in a millenary kingdom, and give them the riches and
fortunes of this world, that they may rule over men, and sing
psalms to God for ever. But I remember what Xenophanes saies
of God.

ὅτε θεὸς ἐν νουθεσίᾳ δαμάσκει· ὅτε νόημα.

God is like to men neither in shape nor in counsel, he knowes
that his mercies confirme some, and encourage more, but they con-
vert but few ; alone they lead men to dissolution of manners and
forgetfulness of God, rather than repentance : not but that mer-
cies are competent and apt instruments of grace, if we would ; but
because we are more dispersed in our spirits, and by a prosperous
accident are melted into joy and garishness, and drawn off from
the sobriety of recollection. Jeshurun waxed fat and kicked. Many
are not able to suffer and endure prosperity ; it is like the light of
the sun to a weak eye, glorious indeed in it self, but not proporti-
oned to such an instrument. Adam himself (as the Rabbins say) did
not dwell one night in Paradise, but was poisoned with prosperity,
with the beauty of his fair wife, and a beauteous tree : and Noah and
Lot were both righteous and exemplary, the one to Sodom, the o-
ther to the old world, so long as they lived in a place in which they
were obnoxious to the common suffering : but as soon as the one of
them had 'scaped from drowning, and the other from burning, and
were put into security, they fell into crimes which have dishonou-
red their memories for above thirty generations together, the
crimes of drunkenness and incest, wealth and a full fortune make
men licentious and vicious, tempting a man with power to act all that
he can desire or designe vitiously.

Inde

A

Inde ira faciles

Namq; ut opes nimias mundo fortuna subalto

Intulit, & rebus mores cessere secundis

Culm gestare decoros

Vix muribus rapuere mates: totoq; accersitur orbe

Quo gens quaq; perit.

Lucan.

B

And let me observe to you, that though there are in the New Testament many promises and provisions made for the poor in that very capacity, they having a title to some certain circumstances and additionals of grace and blessing, yet *to rich men* our blessed Saviour was pleased to make none at all, but to leave them involved in general comprehensions, and to have a title to the special promises, onely by becomming *poor in spirit*, and in preparation of minde. though not in fortune and possession, However; it is hard for God to perswade us to this, till we are taught it by a sad experience, that those prosperities which we think will make us serve God cheerfully, make us to serve the world and secular ends diligently, and God not at all.

C

Repentance is a duty that best complies with affliction; it is a symbolical estate, of the same complexion and constitution; half the work of repentance is done by a sad accident, our spirits are made sad, our gayeties mortified, our wildness corrected, the water springs are ready to run over: but if God should grant our desires, and give to most men prosperity, with a designe to lead them to repentance, all his pompe and all his employment, and all his affections and passions, and all his circumstances are so many degrees of distance from the conditions and natures of repentance. It was reported by Dio concerning Nero's mother, that she often wished that her Son might be Emperour, and wished it with so great passion, that upon that condition she cared not though her Son might kill her; Her first wish and her second fear were both granted; but when she began to fear that her Son did really designe to murder her, she used all the art and instruments of diversion that a witty and a powerfull a timorous person, and a woman could invent or apply. Just so it is with us, so wee might have our wishes of prosperity, we promise to undergo all the severities of repentance; but when we are landed upon our desire, then every degree of satisfaction of those sensualities is a temptation against repentance: for a man must have his affections weaned from those possessions, before he can be reconciled to the possibilities of repentance.

D

E

And because God knows this well, and loves us better then wee do our selves, therefore he sends upon us the 1. scrolls of vengeance, *the hand-writing upon the wall*, to denounce judgement against us: for God

God

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God is so highly resolved to bring us to repentance some way or other, that if by his *goodnesse* he cannot shame us into it, he will try if by his *judgements* he can scare us into it; not that he strikes alwayes as soon as he hath sent his warrants out, *ὅτε τοῖς ἀμαρτανύουσιν ἐυδοκίμησιν ὁ Θεός; ἀλλὰ δίδωσι χρόνον εἰς μετάνοιαν, καὶ τὴν ὁρίσθησαν ἡμέραν*, said Philo. Thus God sent Jonas and denounced judgements against Nineveh; but with the *ἀνοχή*, with the forbearance of forty dayes for the time of their escape if they would repent. When Noah, the great preacher of *righteousnesse*, denounced the flood to all the World, it was with the *ἀνοχή*, with the forbearance of 120. years; and when the great extermination of the Jewish Nation, and their total deletion from being Gods people, was foretold by Christ, and decreed by God, yet they had the *ἀνοχή*, of forty years; in which they were perpetually called to repentance. These were reprieves and deferrings of the stroke. But sometimes God strikes once and then forbears, and such are all those sadnessees which are lesse then death; every sicknesse, every losse, every disgrace, the death of friends and neere relatives, sudden discontents; these are all of them the lowder calls of God to repentance; but still, instances of forbearance.

Indeed many times this forbearance makes men impudent; it was so in the case of Pharaoh, when God smote him, and then forbore; Pharaohs heart grew callous and insensible till God struck again; and this was the meaning of these words of God, *I will harden the heart of Pharaoh*, that is, I will forbear him, smite him, and then take the blow off, *Sic enim Deus induravit Pharaonis cor*, said Saint Basil. For as water taken off from fire will sooner congeal and become icy, then if it had not been attenuated by the heat; so is the heart of some men, when smitten by God, it seems soft and pliable, but taken off from the fire of affliction, it presently becomes horrid, then stiff, and then hard as a rock of Adamant, or as the gates of death and hell. But this is besides the purpose and intention of the Divine mercy; this is an *ἀντισέλιον*, a plain contradiction to the riches of Gods *goodnesse*; this is to be evil because God is good; to burn with flames, because we are coold with water; this is to put out the lamps of heaven, or (if we cannot do it) to put our own eyes out, lest we should behold the fair beauty of the Lord, and be enamoured of his goodnesse, and repent and live. O take heed of despising this goodnesse; for this is one of Gods latest arts to save us; he hath no way left beyond this, but to punish us with a lasting judgement and a poinant affliction. In the Tomb of Terentia certain lamps burned under ground many ages together, but as soon as ever they were brought into the Air, and saw a bigger light, they went out, never to be reenkindled: So long as wee are in the retirements of sorrow, of want, of fear, of sicknesse, or of any sad accident, we are *burning and shining lamps*, but when God comes

A comes with his *word*, with his *forbearance*, and lifts us up from the gates of death and carries us abroad into the open Air, that we converse with prosperity and temptation, we go out in darknesse: and we cannot be preserved in heat and light but by still dwelling in the regions of sorrow: And if such be our weaknesse, or our folly, it concerns us to pray against *such deliverances*, to be afraid of health, to beg of God to continue a persecution, and not to deny us the mercy of an affliction,

B And do not we finde all this to be a great truth in our selves? are we so great strangers to our own weaknesse and unworthinesse, as not to remember when GOD scared us with judgements in the neighbourhood, where we lived in a great plague, or if we were ever in a storm, or God had sent a sicknesse upon us; then we may please to remember, that repentance was our businessse, that wee designed mountains of piety, renewed our holy purposes, made vows and solemn sacraments to God to become penitent, and obedient persons; and wee may also remember without much considering, that as soon as God began to forbear us, we would no longer forbear to sinne, but adde flame to flame, a heap of sinnes to a treasure of wrath, already too big; being like Pharaoh, or Herod, or like the Oxe and Mule, more hardy and callous for our stripes; and melted in the fire, and frozen harder in the cold, worse for all our afflictions, and the worse for all Gods judgements; not bettered by his goodnesse, nor mollified by his threatnings: and what is there more left for God to do unto us? He that is not won by the sense of Gods mercy, can never finde any thing *in God* that shall convert him; and hee whom fear and sense of pain cannot mend, can never finde any argument *from himself* that shall make him wise; This is sad, that *nothing from without*, and *nothing from within* shall move us; nothing in Heaven and nothing in Hell, neither love nor fear, gratitude to God, nor preservation of our selves shall make us to repent. *Οὐδὲ ἀλλήλων ἑαυτοὺς σώσει*, that shall be his finall sentence: *He shall never escape that ruine from which the greatest art of God could not entice, nor his terrour scare him: he loved cursing, therefore shall it happen to him, he loved not blessing, therefore shall it be farre from him.*

E Let therefore every one of us take the account of our lives, and read over the sermons that GOD hath made us; besides that sweet language of his mercy, and his *still voice* from Heaven, consider what voices of thunder you have heard, and presently that noise ceased, and GOD was heard *in the still voice* again; What dangers have any of you escaped, were you ever assaulted by the rudenesse of an ill natur'd man? Have you never had a dangerous fall, and escaped it? Did none of you ever scape drowning,

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drowning, and in a great danger saw the forbearance of God? A
have you never been sick (as you feared) unto death? or suppose none of these things hath happened, hath not God threatened you all, and forborne to smite you? or smitten you, and forborne to kill you? that is evident. But if you had been a Privado, and of the Cabinet-councell with your Angel-Guardian, that from him you might have known how many dangers you have escaped, how often you have been neer a ruine, so neer, that if you had seen your danger with a sober spirit, the fear of it would have half killed you; If he had but told you how often God had sent out his Warrants to the exterminating Angel, and our Blessed Saviour by his Intercession hath obtained a Reprieve, that he might have the content of rejoycing at thy conversion and repentance; If you had known from him the secrets of that providence which governs us in secret, and how many thousand times the Devil would have done thee hurt, and how often himself as a ministring spirit of Gods *goodnesse and forbearance*, did interpose and abate, or divert a mischief, which was falling on thy head, it must needs cover thy head with a cloud of shame and blushing at that ingratitude, and that folly, that neither will give God thanks, nor secure thy own well-being. B

Hadst thou never any dangerous fall in thy intemperance? then God shewed thee thy danger, and that hee was angry at thy sinne, but yet did so pity thy person, that he would forbear thee a little longer, else that fall had been into thy grave. C

When thy gluttony gave thee a surfet, and God gave thee a remedy, his meaning then was, that thy gluttony rather should be cured than thy surfet; that repentance should have been thy remedy, and abstinence and fasting should be thy cure: Did ever thy proud or revengefull spirit engage thee upon a Duell, or a vexatious Law-suit, and God brought thee off with life or peace? his purpose then was, that his mercy should teach thee charity: and he that cannot read the purposes of God written with the *finger* of judgement (for as yet his whole hand is not laid on) either is consigned to eternall ruine, because God will no more endeavour his cure, or if his mercy still continues and goes on in long-suffering, it shall be by such vexatious instruments, such causticks, and corrosives, such tormenting and desperate medicaments, *such* which in the very cure will soundly punish thy folly and ingratitude. For deceive not your selves, Gods mercy cannot be made a Patron for any mans impiety: the purpose of it is to bring us to repentance, and God will do it by the *mercies of his mercies*, or by the *mercies of his judgements*: he will either break our hearts into a thousand fragments of contrition, or break our bones in the ruines of the grave and hell: And since God rejoyces in his mercy above D E

A above all his works, he will be most impatient that we shall despise that, in which he most delights, and in which we have the greatest reason to delight, *the riches* of that *goodnesse* which is essentiall, and part of his glory, and is communicated to us, to bring us to repentance, that we may partake of that *goodnesse*, and behold that *glory*.

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B

Sermon. XIII.

The Mercies of the Divine Judgements.

C

Part II.

D

M^{Ακροβυλια} *long-suffering*; in this one word are contained all the treasures of the Divine goodnesse: here is the length and extension of his mercy, *pertrahit spiritum super nos Dominus*, so the Syrian Interpreter reads, *Luk. 18. 7. God holds his breath*: He retains his anger within him, lest it should come forth and blast us: And here is also much of the Divine justice: for although God suffers long, yet he does not let us alone: he forbears to destroy us, but not to punish us; and in both, he by many accidents gives probation of his power; according to the prayer of the Wise man, *ἐλεῖς ὃ πάντας ἐν μένῃ διδάσκεις καὶ μαγεῖς ἀμαρτήματα ἀνθρώπων εἰς μετάνοιαν*; *Thou art mercifull towards us all, because thou canst do all things, and thou passedst by the sinnes of men that they may repent.* And that, God shall support our spirit, and preserve our patience, and nourish our hope, and correct our stubbornnesse, and mortifie our pride, and bring us to him whether we will or no, by such gracious violences, and mercifull judgements which he uses towards us as his last remedies, is not onely the demonstration of a mighty mercy, but of an Almighty power: So hard a thing it is to make us leave our follies and become wise, that were not the mercies of God an effective pity, and clothed in all the way of its progresse with mightinesse and power, every sinner should perish irrevocably. But this is *the fiery triall*, the last *purgatory fire*, which God uses to burn the thistles, and purifie the drosse: When the

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gentle influence of a Sun-beam will not wither them, nor the weeding hook of a short affliction cut them out; then God comes with fire to burn us; with the ax laid to the root of the tree: but then observe, that when we are under this state of cure, we are so neer destruction, that the same instrument that God uses for remedy to us, is also prepared to destroy us; the fire is as apt to burn us to ashes, as to cleansing, when we are so overgrown; and the ax as instrumentall to cut us down for fewell, as to square us for building in Gods temple: and therefore when it comes thus far, it will be hard discerning what the purpose of the ax is; and whether the fire means to burn, we shall know it by the change wrought upon our selves. For what Plato said concerning his dream of Purgatory is true here: *Quicumque non purgatus migrat ad inferos, jacebit in luto: quicumque vero mitratus illuc accesserit, habitabit cum Deis*: He that dies in his impurities shall lie in it for ever, but he that descends to his grave purged and mitred, that is, having quitted his vices, & superinduens justitiam, being clothed with righteousness, shall dwell in light and immortality. It is sad that we put God to such extremities, and as it happens in long diseases, those which Physicians use for the last remedies seldom prevail; and when consumptive persons come to have their heads shaven, they do not often escape: So it is when we put God to his last remedies; God indeed hath the glory of his patience, and his long-suffering, but we seldom have the benefit and the use of it. For if when our sin was young, and our strength more active, and our habits lesse, and vertue not so much a stranger to us, we suffered sin to prevail upon us, to grow stronger then the ruines of our spirit, and to lesson us into the state of sicknesse and disability, in the midst of all those remedies which God used to our beginning diseases: much more desperate is our recovery, when our disease is stronger and our faculties weaker, when our sins reigne in us, and our thoughts of vertue are not alive.

However, although I say this, and it is highly considerable, to the purpose that we never suffer things to come to this extremity, yet if it be upon us, we must do as well as we can: But then we are to look upon it as a designe of Gods last mercy, beyond which, if we protract our repentance, our condition is desperately miserable. The whole state of which mercy we understand by the parable of the King reckoning with his servants that were in arrears to him: One was brought to him, which owed him ten thousand talents: but forasmuch as hee had not to pay, his Lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made: The man you see was under the arrest; the sentence was passed upon him, he was a condemned man; but before the execution of it, he fell down and worshipped and said, *κνίσε με ὁ κύριος, Lord suffer me longer a while; have patience with me, and I will pay*

A pay thee all. This tells its meaning: this is a long-sufferance, by being a forbearance onely of execution of the last sentence; a putting off damnation upon a longer tryall of our emendation; but in the mean time it implies no other ease, but that together with his long sufferance God may use all other severities and scourges to break our untamed spirits, and to soften them with hammers; so death be put off, no matter else what hardship and loads of sufferance we have. *Hic ure, hic seca, ut in aeternum parcas*, so Saint Austin prayed, *Here O Lord cut me, here burn me, spare me not now, that thou mayest spare me for ever*. And it is just like the mercy used to a mad man, when he is kept in a dark room and tamed with whips, it is a cruel mercy, but such as his condition requires, he can receive no other mercy; all things else were cruelly unmercifull.

B I remember what Bion observed wittily of the punishment inflicted upon the daughters of Danaus, whom the old Poets fained to be condemned in hell to fill a bottomlesse tub with water, and to increase the pain (as they fancied) this water they were to carry in sieves, and never to leave work till the tub were full; It is well (sayes he) since their labour must be eternall, that it is so gentle, for it were more pains to carry their water in whole vessels, and a sad burden to go loaden to a leaking tub with unfruitfull labours: C Just so is the condition of those persons upon whom a wrath is gone out; it is a sad sentence, but acted with a gentle instrument; and since they are condemned to pay the scores of their sins with the sufferance of a load of judgements, it is well they are such as will run quite thorough them, and not stick upon them to eternity. *Omnes enim pene non exterminantes sunt medicinales*: All punishments whatsoever which do not destroy us, are intended to save us; they are lancets which make a wound but to let forth the venome of our ulcers; when God slew twenty three thousand of the Assyrians for their fornication, that was a finall justice upon their persons, and consigned them to a sad eternity: for beyond such an infliction there was no remedy. But when God sent lions to the Assyrian inhabitants of Samaria, and the judgements drave them to inquire after the manner of the God of the land, and they sent for Priests from Jerusalem to teach them how to worship the God of Israel, that was a mercy and a judgement too: the long forbearance of God who destroyed not at all the inhabitants, lead the rest into repentance.

D 1. And I must make this observation to you; That when things come to this passe, that God is forced to the last remedies of judgements, this long-sufferance will litle or nothing concern particular persons, but nations and communities of men: for those who are smitten with judgement, if God takes his hands off again and so opens a way for their repentance by prolonging their time; that comes under the second part of Gods method, *the word, or*

forbear-

SER. XIII *forbearance*; but if he smites single persons with a small judgement, that is, *a long-suffering* not of him, but towards others: and God hath destroyed my neighbour to make me repent, my neighbours time being expired, and the date of his possibility determined. For a mans death-bed is but an ill station for a penitent, and a small judgement is no good monitor to him, to whom it is a severe executioner. They that perished in the gainsaying of Corah were out of the conditions of repentance; but the people that were affrighted with the neighbourhood of the judgement and the expresses of Gods anger manifested in such visible remonstrances, they were the men called unto repentance. But concerning whole nations, or communities of men this long-sufferance is a Sermon of repentance; loud, clamorous, and highly argumentative. When God suffered the mutinies, the affronts, the balenelle, and ingratitude, the follies, and relapses of the children of Israel, who murmured against God ten times in the wilderness, God sent evil angels among them, and fiery serpents, and pestilence, and fire from heaven, and prodigies from the earth, and a prevailing sword of the enemies, and in all these accidents, although some innocent persons felt the contingencies and variety of mortality, yet those wicked persons who fell by the designe of Gods anger, were made examples unto others and instances of Gods forbearance to the Nation: and yet this forbearance was such, that although God preserved the Nation in being and in title to the first promises, yet all the particular persons that came from Egypt died in the wilderness, two only excepted.

2. And I desire you to observe this, that you may truly estimate the arts of the Divine justice and mercy: For all the world being one continuall and intire argument of the Divine mercy, we are apt to abuse that mercy to vain confidences and presumption; First, mistaking the end, as if Gods mercy would be indulgent to our sin, to which it is the greatest enemy in the world, for it is a certain truth, that the mercy of God is as great an enemy to sin as his justice is, and as Gods justice is made the hand-maid of his mercy to cure sin, so it is the servant also and the instrument to avenge our despight and contempt of mercy; and in all the way where a difference can be, there justice is the lesse principall. And it were a great signe of folly and a huge mistake to think our Lord and friends do us offices of kindnesse, to make themselves more capable of affronts; and that our fathers care over us, and provisions for us can tempt us to disobey them: The very purpose of all those emanations is, that their love may return in duty, and their providence be the parent of our prudence, and their care be crowned with our piety, and then we shall all be crowned, and shall return like the year, the ends into its own circle; and the fathers and the children, the benefactors and the beneficiary shall knit the

A the wreath and binde each other in the eternall inclosures and cir-
clings of immortality, * but besides the men who presume to sin
because of Gods mercy, do mistake the very end and designe of Gods
mercy, they also mistake the Oeconomy of it, and the manner of its
ministration.

3. For if God suffers men to go on in sins and punishes them not,
it is not a mercy, it is not a forbearance; it is a hardening them, a
consigning them to ruine, and reprobation, and themselves give
the best argument to prove it; for they continue in their sin, they
multiply their iniquity, and every day grow more enemy to
B God, and that is no mercy that increases their hostility, and en-
mity with God. A prosperous iniquity, is the most unprosperous
condition in the whole world; *when he slew them they sought him,
and turned them early and enquired after God: but as long as they pre-
vailed upon their enemies then they forgot that God was their strength
and the high God was their redeemer.* It was well observed by the

C Persian Embassadour of old, when he was telling the king a sad sto-
ry of the overthrow of all his army by the Athenians; he addes
this of his own; that the day before the fight, the young Persian
gallants being confident they should destroy their enemies, were
drinking drunk, and railing at the timorousnesse and fears of reli-
gion, and against all their Gods, saying, there were no such things,
and that all things came by chance, and industry, nothing by the pro-
vidence of the supreme power. But the next day when they had
fought unprosperously and flying from their enemies, who were
eager in their pursuit, they came to the river *Strymon*, which was
so frozen, that their boats could not launch, and yet it began to
thaw, so that they feared the ice would not bear them. Then you
should see the bold gallants that the day before said there was no
God, most timorously and superstitiously fall upon their faces and
begged of God, that the river *Strymon* might bear them over from
D their enemies. What wisdom and Philosophy and perpetual ex-
perience, and revelation and promises and blessings cannot do, a
mighty fear can; it can allay the confidences of a bold lust, and an
imperious sin, and soften our spirit into the lownesse of a Childe,
our revenge into the charity of prayers, our impudence into the
blushings of a chidden girl; and therefore God hath taken a course
proportionable: for he is not so unmercifully merciful, as to give
milk to an infirm lust, and hatch the egge to the bignesse of a co-
catrice: and therefore observe how it is, that Gods mercy pre-
vailles over all his works; it is even then when nothing can be dis-

E cerned, but his judgements. For as when a famine had been in Is-
rael in the dayes of Ahab for three years and a half, when the an-
gry prophet Elijah met the King, and presently a great winde a-
rose, and the dust blew into the eyes of them that walked abroad,
and the face of the heavens was black and all tempest, yet then the
prophet

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Psal. 74. 9.

This is that riddle spoken of in the Psalme, *Calix in manu Dom. vini meri plenus mislo*; the pure impure, the mingled unmingled cup; for it is a cup in which God hath powred much of his severity and anger, and yet it is pure and unmingled; for it is all mercy: and so the riddle is resolved, and our cup is full and made more wholsome, *lymphatum crescit, dulcescit. ladere nescit*, it is some justice, and yet it is all mercy; the very justice of God being an act of mercy, a forbearance of the man, or the nation, and the punishing the sin. Thus it was in the case of the children of Israel, when they ran after the bleating of the idolatrous calves, Moses prayed passionately, and God heard his prayer, and forgave their sin upon them. B

Psal. 98. 8.

And this was Davids observation of the manner of Gods mercy to them; *Thou wast a God and forgavest them, though thou tookest vengeance of their inventions*: for Gods mercy is given to us by parts; and to certain purposes; sometimes God onely so forgives us, that he does not cut us off in the sin, but yet layes on a heavy load of judgements: so he did to his people, when he sent them to schoole under the discipline of 70 years captivity; sometimes he makes a judgement lesse, and forgives in respect of the degree of the infliction; he strikes more gently; and whereas God had designed it may be the death of thy self or thy neereest relative, he is content to take the life of a childe, and so he did to David when he forbore him, *the Lord hath taken away thy sin, thou shalt not die, neverthelesse the childe that is born unto thee shall die*: sometimes he puts the evil off to a further day, as he did in the case of Ahab, and Hezekiah: to the first he brought the evil upon his house, and to the second he brought the evil upon his kingdom, in his sons dayes; God forgiving onely so as to respite the evil, that they should have peace in their own dayes. And thus when we have committed a sin against God, which hath highly provoked him to anger, even upon our repentance we are not sure to be forgiven, so as we understand forgivenesse; that is, to hear no more of it, never to be called to an account; but we are happy, if God so forgive us, as not to throw us into the insufferable flames of hell, though he smite us till C

D

E

A still wee groan for our misery *till wee chatter like a swallow* (as Davids expression is) and though David was an excellent penitent, yet after he had lost the childe begotten of Bathsheba, and God had told him he had forgiven him, yet he raised up his darling Son against him, and forced him to an inglorious flight, and his Son lay with his Fathers concubines in the face of all Israel: so that when we are forgiven, yet it is ten to one, but God will make us to smart *and roar for our sinnes, for the very disquietnesse of our souls.*

B For if we sinne and ask God forgivenesse, and then are quiet, we feel so little inconvenience in the trade, that we may more easily be tempted to make a trade of it indeed. I wish to God that for every sin we have committed, we should heartily cry God mercy and leave it, and judge our selves for it to prevent Gods anger, but when we have done all that we commonly call repentance, and when possibly God hath forgiven us to some purposes, yet it may be he punishes our sinne when we least think of it; that sinne which we have long since forgotten. It may be for the lust of thy youth thou hast a healthlesse old age; an old religious person long agoe complained, it was his case.

Quos nimis effrenes habui, nunc vapulo renes:

Sic luitur juvenis culpa dolore senis.

D It may be thy sore eyes are the punishment of thy intemperance seven yeers ago, or God cuts thy dayes shorter, and thou shalt die in a florid age, or he raises up afflictions to thee in thine own house, in thine own bowels, or hath sent a gangren into thy estate, or with any arrow out of his quiver he can wound thee, and the arrow shall stick fast in thy flesh, although God hath forgiven thy sinne to many purposes. Our blessed Saviour was heard in all that he prayed for (said the Apostle) and he prayed for the Jews that crucified him: Father forgive them, for they know not what they do, and God did forgive that great sinne, but how far? Whereas it was just in God to deprive them of all possibility of receiving benefit from the death of Christ, yet God admitted them to it, he gave them time and possibilities, and helps, and great advantages to bring them to repentance; he did not presently shut them up, in his
E finall and eternall anger: and yet he had finally resolved to destroy their City and Nation, and did so, but forbore them fourty yeers, and gave them all the helps of Miracles and Sermons Apostolical to shame them, and force them into sorrow for their fault. And before any man can repent God hath forgiven the man in one degree of forgivenesse; for he hath given him grace of repentance, and taken from him that finall anger of the spirit of reprobation: and
when

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when a man hath repented, no man can say that God hath forgiven him to all purposes, but he hath reserves of anger to punish the sinne, to make the man afraid to sin any more, and to represent that when any man hath sinned what ever he does afterwards hee shall be miserable as long as he lives, vexed with its adherencies and its neighbour-hood, and evil consequence. For as no man that hath sinned, can during his life ever return to an integral and perfect innocence: so neither shall he be restored to a perfect peace, but must alwayes watch and strive against his sinne, and alwayes mourn and pray for its pardon, and alwayes finde cause to hate it, by knowing himself to bee for ever in danger of enduring some grievous calamity, even for those sinnes for which hee hath truly repented him, for which God hath in many gracious degrees passed his pardon; this is the manner of the dispensation of the Divine Mercy, in respect of particular persons, and Nations too.

But sometimes we finde a severer judgement happening upon a people, and yet in that sad story, Gods Mercy sings the triumph, which although it be much to Gods glory, yet it is a sad story to sinning people, 600000. fighting men besides women and children, and decrepit persons, came out of Egypt, and God destroyed them all in the wilderness except Caleb and Joshuah, and there it was that *Gods mercy prevailed over his justice*, that he did not destroy the Nation; but still preserved a succession to Jacob, to possesse the promise. God *drowned all the world except eight persons*, his mercy there also *prevailed over his justice*, that he preserved a remnant to mankind; his justice devoured all the world, and his mercy which preserved but eight, had the honour of the prevailing Attribute. God destroyed Sodom, and the five cities of the plain, and rescued but four from the flames of that sad burning, and of the four lost one in the flight, and yet his mercy prevailed over his justice, because he did not destroy all.

And in these senses we are to understand the excellency of the Divine Mercy: even when he smites, when *he rebukes us for sinne*, when he makes *our beauty to fail*, and *our self to consume away like a moth fretting a garment*; yet then his mercy is the prevailing ingredient. If his judgements be but fines set upon our heads according to the mercy of our old Lawes, *Salvo contentamento*, so as to preserve our estates, to continue our hopes and possibilities of heaven; and all the other judgements can be nothing but mercies, excellent instruments of grace, arts to make us sober, wise, to take off from our vanity, to restrain our wildnesses, which if they were left unbridled would set all the world on fire, Gods judgements are like the censures of the Church, in which a sinner is delivered over to Satan to be buffeted, *that the spirit may be saved*; the result of all this, is, that Gods mercies are not, ought not, cannot be,

A be, instruments of confidence to sin, because the very purpose of his mercy is to the contrary, and the very manner of his Oeconomy and dispensation is such, that Gods mercie goes along in complexion and conjunction with his judgements; the riches of his forbearance is this, that he forbears to throw us into hell, and sends the mercies of his rod to chide us unto repentance, and the mercies of his rod to punish us for having sinned, and that when we have sinned we may never think our selves secured, nor ever be reconciled to such dangers and deadly poisons. This, this is the manner of the Divine mercy. Go now fond man, and because God is mercifull
B presume to sinne, as having grounds to hope that thou mayest sin and be safe all the way. If this hope (shall I call it) or sordid flattery could be reasonable, then the mercies of God would not lead us to repentance; so unworthy are we in the sense and largesse of a wide fortune and pleasant accident. For impunity was never a good argument to make men to obey laws, *quotusquisque reperitur qui impunitate proposita abstinere possit injurijs? Impunitas est maxima peccandi illecebra* said Cicero, and therefore the wisdom of God hath so ordered the actions of the world, that the most fruitfull showres shall be wrapped up in a cover of black clouds, that health shall be conveyed by bitter and ill-tasted drugs, that the temples of our bodies shall be purged by whips, and that the cords of the whip shall be the cords of love to draw us from the intanglings of vanity and folly. This is *the long suffering of God*, the last remedy to our diseased souls, and *ἀναστροφή ἡς οὐκ ἔστιν ὀργή* said Phalaris, unlesse we be senselesse wee shall be brought to sober courses, by all those sad accidents and wholesome, but ill-tasting mercies, which we feel in all the course and the succession of the Divine long-sufferance.

Offic. 3.

D The use of all the premises is, that which Saint Paul expresses in the text, that *wee do not despise all this*: and he onely despises not, who serves the ends of GOD in all these designs of mercy, that is, he that repents him of his sins. But there are a great many despisers, all they that live in their sins, they that have more blessings then they can reckon hours in their lives, that are courted by the Divine favour and wooed to salvation, as if mankind were to give, not to receive so great a blessing, all they that answer not to so friendly summons, they are despisers of Gods mercies: and although God overflows with mercies, and does not often
E leave us to the onely hopes of being cured by unctions and gentle cataplasmes, but proceeds further, and gives us sibiurn or prepared steel, sharp arrows of his anger, and the sword, and the hand of sicknesse, yet wee are not sure of so much favour as to bee entertained longer in GODS hospital, but may bee thrust forth among the *incurabili*. Plutarch reports concerning swine, that their optick nerves are so disposed to turne their eyes downwards

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wards that they cannot look upwards, nor behold the face of heaven unless they be thrown upon their backs. Such Swine are we, we seldom can look up to Heaven till GOD by his judgements throws us upon our backs; till he humbles us and softens us with showers of our own blood, and tears of sorrow: and yet God hath not promised that he will do so much for us; but for ought we know as soon as ever the Devil enters into our swinish and brutish hearts, we shall run down the hill and perish in the floods and seas of intolerable misery; and therefore besides that, it is a huge folly in us that we will not be cured with pleasant medicines, but must be longing for Colliquitida and for vomits, for knives and poniards instead of the gentle showers of the divine refreshments, besides that this is an imprudence and sottishness, we do infinitely put it to the venture whether we shall be in a saveable condition or no, after the rejection of the first state of mercies. But however, then begins the first step of the judgement, and pungent misery, we are perishing people, or if not, yet at the least not to be cured without the abscission of a member, without the cutting off a hand or leg; or the putting out of an eye: we must be cut to take the stone out of our hearts, and that is a state of a very great infelicity: and if we scape the stone, we cannot escape the Surgeons knife; if we scape death, yet we have a sickness; and though that be a great mercy in respect of death, yet it is as great a misery in respect of health: and that is the first punishment for the despite done to the first, and most sensible mercies: we are fallen into a sickness, that cannot be cured but by disease and hardship.

But if this despite runs further, and when the mercies look on us with an angry countenance, and that God gives us onely the mercy of a punishment, if we despise this too, we increase but our misery as we increase our sinne: the summe of which is this; that if Pharaoh will not be cured by one plague, he shall have ten, and if ten will not do it, the great and tenth wave, which is farre bigger then all the rest, the severest and the last arrow of the quiver, then we shall perish in the Red-sea, the sea of flames and blood, in which the ungodly shall roul eternally.

But some of these despisers are such as are unmoved when God smites others; like Gallio, when the Jews took Sosthenes and beat him in the pleading place, he cared for none of these things; he was not concerned in that interest, and many Gallio's there are amongst us, that understand it not to be a part of the Divine Method of Gods *long sufferance* to strike others to make us afraid. But however we sleep in the midst of such alarums, yet know, that there is not one death in all the neighbourhood, but is intended to thee; every crowing of the cock is to awake thee to

- A to repentance: and if thou sleepest still, the next turn may bee thine; God will send his Angel as he did to Peter, and smite thee on thy side, and wake thee from thy dead sleep of sinne and sottishnesse. But beyond this, some are despisers still, and hope to drown the noises of mount Sinai, the sound of Canons, of Thunders, and lightnings, with a counternoise of revelling and clamorous roarings, with merry meetings; like the sacrifices to Moloch, they sound drums and trumpets, that they might not hear the sad shriekings of their children as they were dying in the cavity of the brazen Idoll, and when their conscience strikes out or murmurs
- B in a sad melancholy; or something that is dear to them is smitten, they attempt to drown it in a sea of drink, in the heathenish noises of idle and drunken company; and that which God sends to lead them to repentance, leads them to a tavern, not to refresh their needs of nature, or for ends of a tolerable civility, or innocent purposes, but like the condemned persons among the Levantines, they tasted wine freely, that they might die and be insensible. I could easily reprove such persons with an old Greek Proverb mentioned by Plutarch, *ὅτι ὁ ἀνδρὶς ὅτε ποδογῆρας ἀπὸ λαδῆς καὶ λίθου*. You shall ill be cured of the knotted Gout, if you have nothing else
- C but a wide shoe: But this reproof is too gentle for so great a madnesse: it is not onely an incompetent cure, to apply the plaister of a sinne or vanity, to cure the smart of a divine judgement, but it is a great increaser of the misery, by swelling the cause to bigger, and monstrous proportions. It is just as if an impatient fool, feeling the smart of his medicine, shall tear his wounds open and throw away the instruments of his cure, because they bring him health at the charge of a little pain, *ἐγὼ δὲ καὶ πλείους μάστιγας*. He that is full of stripes and troubles, and decked round about with thorns, he is neer to God; But he, that because hee sits uneasily when he
- D sits neer the King that was crowned with thorns, shall remove thence, or strew flowers, roses, and Jessamine, the downe of thistles, and the softest Gossamere, that he may die without pain, die quietly and like a lamb, sink to the bottom of hell without noise, this man is a fool, because he accepts death, if it arrest him in civil language, is content to die by the sentence of an eloquent Judge, and prefers a quiet passage to hell, before going to heaven in a storm.

E That Italian Gentleman was certainly a great lover of his sleep, who was angry with the lizard that wak't him, when a Viper was creeping into his mouth: when the Devil is entring in to us to poison our spirits, and steal our souls away while we are sleeping in the lethargie of sinne, God sends his sharp messages to awaken us, and we call that the enemy, and use arts to cure the remedy, not to cure the disease. There are some persons that will never be cured, not because the sicknesse is incurable, but

P

because

SERMON
XIII.

Esay 1.4,5

Esay 5.5.

Acts 13.14.

because they have ill-stomacks and cannot keep the medicine: A
Just so is his case that so despises GODS method of curing him,
by these instances of long-sufferance, that he uses all the arts he
can to be quit of his Physitian, and to spill his physick, and to
take cordials as soon as his vomit begins to work. There is no
more to be said in this affair, but to read the poor wretches sen-
tence, and to declare his condition. As at first, when he despised
the first great mercies, GOD sent him sharpnesses and sad acci-
dents to ensober his spirits: So now that he despises this mer-
cy also, the mercy of the rod, GOD will take it away from
him, and then I hope all is well! Miserable man that thou art! B
this is thy undoing; if GOD ceases to strike thee because thou
wilt not mend, thou art sealed up to ruine, and reprobation for
ever: The Physitian hath given thee over, hee hath no kindnesse
for thee. This was the desperate estate of Judah. *Ah sinfull na-
tion, a people laden with iniquity, they have forsaken the Lord, they have
provoked the Holy One of Israel; why should yee be stricken any more?*
This is the *avadequa magavada*, the most bitter curse, the greatest ex-
communication, when the delinquent is become a Heathen and a
Publicane without the covenant, out of the pale of the Church;
the Church hath nothing to do with them: *for what have I to do* C
with them that are without? said Saint Paul: It was not lawfull
for the Church any more to punish them; and this court Christi-
an is an imitation and paralell of the justice of the court of hea-
ven: When a sinner is not mended by judgements at long running,
God cuts him off from his inheritance, and the lot of sons, hee will
chastise him no more, but let him take his course and spend his
portion of prosperity, such as shall be allowed him in the great
Oeconomy of the World. Thus God did to his Vineyard which he
took such pains to fence, to plant, to manure, to dig, to cut, and to
prune: and when after all, it brought forth wild grapes, the last
and worst of Gods anger was this, *Auferam sepem ejus*, God had D
fenced it with a hedge of thorns, and God would take away all that
hedge, he would not leave a thorn standing, not one judgement
to reprove or admonish them, but all the wild beasts, and wilder and
more beastly lusts, may come and devour it, and trample it down in
scorn.

And now what shall I say, but those words quoted by Saint
Peter in his Sermon: *Behold yee despisers, and wonder, and perish;*
perish in your own folly by stubbornnesse and ingratitude. For it
is a huge contradiction to the nature and designs of God; God E
calls us, we refuse to hear; he invites us with fair promises, wee
hear and consider not; he gives us blessings, we take them and un-
derstand not his meaning: we take out the token, but read not the
letter: then he threatens us, and wee regard not; hee strikes our
neighbours, and we are not concerned; then he strikes us gently,
but

A but we feel it not; then he does like the Physitian in the Greek Epigram, who being to cure a man of a Lethargy, locked him into the same room with a mad-man, that he by dry-beating him, might make him at least sensible of blows; but this makes us instead of running to God, to trust in unskillfull Physitians, or like Saul to run to a Pythonisse, we run for cure to a crime, we take sanctuary in a pleasant sin; just as if a man to cure his melancholy should desire to be stung with a Tarantula, that at least he may die merrily; what is there more to be done that God hath not yet done? he is forced at last to break off with a *Curavimus Babylonem & non est sanata*, we dressed and tended Babylon, but she was incurable; there is no help but such persons must die in their sins, and lie down in eternall sorrow.

C



D

P 2

Serm-

E



Sermon. XIV.

Of Growth in Grace.

2. Pet. 3. 18.

But grow in grace and in the knowledge of the Lord Jesus Christ, to whom be glory both now and for ever. Amen.



When Christianity like the day spring from the East, with a new light did not onely enlighten the world, but amazed the mindes of men, and entertained their curiosities, and seized upon their warmer and more pregnant affections, it was no wonder that whole Nations were converted at a Sermon, and multitudes were instantly professed, and their understandings followed their affections, and their wills followed their understandings, and they were convinced by miracle, and overcome by grace, and passionate with zeal, and wisely governed by their Guides, and ravished with the sanctity of the Doctrine, and the holinesse of their examples: And this was not onely their duty, but a great instance of providence, that by the great religion and piety of the first Professors, Christianity might be firmly planted, and unshaken by scandall, and hardened by persecution; and that these first lights might be actuall Precedents for ever, and Copies for us to transcribe in all descending ages of Christianity, that thither we might run to fetch oil,

- A** oil, to enkindle our extinguished lamps. But then piety was so universal, that it might well be enjoyed by Saint *Paul*, that if a brother walked disorderly, the Christians should avoid his company: He forbid them not, to accompany with the Heathens that walked disorderly; for then a man must have gone out of the world. But they were not to endure so much as to eat with, or to salute a disorderly brother, and ill-living Christian: But now if we should observe this canon of Saint *Paul*, and refuse to eat, or to converse with a fornicatour, or a drunkard, or a perjured person, or covetous, we must also go out of the world; for a pious or a holy person is now as rare, as a disorderly Christian was at first: and as Christianity is multiplied every where in name and title, so it is destroyed in life, essence, and proper operation; and we have very great reason to fear, that Christs name will serve us to no end but to upbraid our baseness; and his person onely to be our Judge, and his lawes as so many bills of accusation, and his graces and helps offered us, but as aggravations of our unworthiness; and our baptism, but an occasion of vow-breach; and the holy Communion, but an act of hypocrisie, formality, or sacrilege; and all the promises of the Gospel but as pleasant dreams; and the threatnings but as arts of affrightment; for Christianity lasted pure and zealous, it kept its rules, and observed its own lawes for three hundred years, or thereabouts; so long the Church remained a Virgin: For so long they were warmed with their first fires, and kept under discipline by the rod of persecution; but it hath declined almost fourteen hundred years together: prosperity and pride, wantonness and great fortunes, ambition and interest, false doctrine upon mistake, and upon designe, the malice of the Devil, and the arts of all his instruments, the want of zeal, and a weariness of spirit, filthy examples, and a disreputation of piety, and a strict life; seldome precedents, and infinite discouragements have caused so infinite a declension of piety and holy living, that what *Papirius Massonius* one of their own, said of the Popes of Rome; *In pontificibus nemo hodie sanctitatem requirit, optimi putantur si vel leviter mali sint, vel minus boni quam ceteri mortales esse solent* No man looks for holiness in the Bishops of Rome; those are the best Popes who are not extremely wicked: the same is too true of the greatest part of Christians: Men are excellent persons if they be not traytors, or adulterous, oppressors, or injurious, drunkards, or scandalous, if they be not as this publican, as the vilest person with whom they converse:
- E**

*Nunc si depositum non inficiatur amicus,
Si reddat veterem cum totâ æruginē fellē
Prodigiōsa fides & Thuscis digna libellis,
Quæque coronatâ lustrari debeat agnâ.*

Juven, Sat. 13.

SER XIV.

He that is better then the dregs of his own age, whose religion is something above prophanesse, and whose sobriety is a step or two from down-right intemperance, whose discourse is not swearing nor yet apt to edifie, whose charity is set out in pity, and a gentle yerning and laying, [*God help*] whose alms are contemptible, and his devotion infrequent, yet as things are now, he is *unus è millibus*, one of a thousand, and he stands eminent and conspicuous in the valleys and lower grounds of the present piety; for a bank is a mountain upon a leuell: but what is rare and eminent in the manners of men this day, would have been scandalous, and have deserved the rod of an Apostle, if it had been confronted with the fervours and rare devotion and religion of our fathers in the Gospel.

Men of old looked upon themselves as they stood by the examples and precedents of Martyrs, and compared their piety to the life of Saint Paul, and estimated their zeal by the flames of the Boanerges, Saint James and his brother: and the Bishops were thought reproveable as they fell short of the ordinary government of Saint Peter, and Saint John: and the assemblies of Christians were so holy, that every meeting had religion enough to hallow a house and convert it to a Church; and every day of feasting was a Communion, and every fasting day was a day of *repentance and alms*: and every day of thanksgiving was a day of *joy, and alms*: and religion begun all their actions, and prayer consecrated them, and they ended in charity, and were not polluted with designe: they despised the world heartily, and pursued after heaven greedily; they knew no ends but to serve God, and to be saved; and had no designs upon their neighbours, but to lead them to God, and to felicity; till Satan full of envy to see such excellent dayes, mingled covetousnesse, and ambition within the throngs and conventions of the Church, and a vice crept into an office, and then the mutuall confidence grew lesse, and so *charity was lessened*; and heresies crept in; and then *faith began to be sullied*, and *pride* crept in; and then men snatched at offices, not for the work, but for the dignity; and then they served themselves more then God and the Church; till at last it came to the passe where now it is, that the Clergy live lives no better then the Laity, and the Laity are stooped to imitate the evil customes of strangers and enemies of Christianity: so that we should think Religion in a good condition, if that men did offer up to God but the actions of an *ordinary, even, and just life*, without the scandal and allayes of a great impiety: But because such is the nature of things, that either they grow towards perfection, or decline towards dissolution: There is no proper way to secure it but by setting its growth forward: for religion hath no station, or naturall periods: if it does not grow better, it grows much worse, not that it alwayes returns the man into scandalous sins, but that it establishe and fixes him in

A in a state of indifferency and luke-warmnesse : and he is more averse to a state of improvement, and dies in an incurious, ignorant and unrelenting condition. SER. XIV.

But grow in grace] Thats the remedy, and that would make us all wise and happy, blessed in this world, and sure of heaven : Concerning which, we are to consider first : what the estate of grace is, into which every one of us must be entred, that we may grow in it : secondly the proper parts, acts, and offices of growing in grace, 3. The signes, consequences, and proper significations, by which if we cannot perceive *the growing*, yet afterwards we may perceive that *we are grown*, and so judge of the state of our duty, and concerning our finall condition of being saved.

B 1. Concerning the state of grace, I consider that no man can be said to be in the state of grace, who retains an affection to any one sin. The state of pardon and the divine favour, begins at the first instance of anger against our crimes, when we leave our fondnesses and kinde opinions, when we excuse them not, and will not endure their shame ; when we feele the smarts of any of their evil consequents ; for he that is a perfect lover of sin, and is *sealed up to a reprobate sense*, endures all that sin brings along with it, and is reconciled to all its mischiefs, can suffer the sickness of his own drunkenness, and yet call it pleasure, he can wait like a slave to serve his lust, and yet count it no disparagement ; he can suffer the dishonour of being accounted a base and dishonest person, and yet look confidently, and think himself no worse. But when the grace of God begins to work upon a mans spirit, it makes the conscience nice and tender, and although the sin as yet does not displease the man, but he can endure the flattering and alluring part, yet he will not endure to be used so ill by his sin ; he will not be abused and dishonoured by it ; But because God hath so allayed the pleasures of his sin, that he that drinks the sweet should also strain the dregs through his throat, by degrees Gods grace doth irreconcile the convert, and discovers, first its base attendance, then its worse consequents, then the displeasure of God, that here commences the first resolutions of leaving the sin, and trying if in the service of God, his spirit and the whole appetite of man may be better entertained. He that is thus far entred shall quickly perceive the difference, and meet arguments enough to invite him further ; For then God treats the man as he treated the spies, that went to discover the land of promise ; he ordered the year in plenty, and directed them to a pleasant and a fruitful place, and prepared bunches of grapes of a miraculous and prodigious greatness, that they might report good things of Canaan, and invite the whole nation to attempt its conquest : so Gods grace represents to the new converts and the weak ones in faith the pleasures and first delicioussnesses of religion : and when they

SER. XIV. they come to spie the good things of that way that leads to heaven, they presently perceive themselves eased of the load of an evil conscience, of their fears of death, of the confusion of their shame, and Gods spirit gives them a cup of sensible comfort, and makes them to rejoyce in their prayers, and weep with pleasures mingled with innocent passions, and religious changes; and although God does not deal with all men in the same method, or in manners that can regularly be described, and all men do not feel, or do not observe, or cannot for want of skill discern such accidental sweetneses, and pleasant grapes at his first entrance into religion: yet God to every man does minister excellent arguments of invitation, and such that if a man will attend to them, they will certainly move either his affections or his will, his fancy or his reason, and most commonly both: But while the spirit of God is doing this work of man, man must also be *συνεργός τῷ θεῷ* a fellow worker with God, he must entertain the spirit, attend his inspirations, receive his whispers, obey all his motions, invite him further, and utterly renounce all confederacy with his enemy, sin; at no hand suffering any root of bitterness to spring up, not allowing to himself any reserve of carnall pleasure, no clancular lust, no private oppressions, no secret covetousnesse, no love to this world that may discompose his duty: for if a man prays all day and at night is intemperate, if he spends his time in reading, and his recreation be sinful, if he studies religion, and practises self interest; if he leaves his swearing and yet retaines his pride; if he becomes chaste and yet remains pervish and imperious; this man is not changed from the state of sin, into the first stage of the state of grace: he does at no hand belong to God, he hath suffered himself to be scared from one sin, and tempted from another by interest, and hath left a third, by reason of his inclination, and a fourth for shame, or want of opportunity: But the spirit of God hath not yet planted one perfect plant there; God may make use of the accidentally prepared advantages: But as yet the spirit of God hath not begun the proper and direct work of grace in his heart; But when we leave every sin, when we resolve never to return to the chaines, when we have no love for the world, but such as may be a servant of God; then I account that we are entred into a state of grace, from whence I am now to begin to reckon the commencement of this precept, *grow in grace and in the knowledge of our Lord Jesus Christ.*

2. And now the first part of this duty is to make religion to be the businesse of our lives; for this is the great instrument, which will naturally produce our growth in grace, and the perfection of a Christian. For a man cannot after a state of sin be instantly a Saint; the work of heaven is not done by a flash of lightning, or a dath of affectionate raine, or a few tears of a relenting pity; God and

- A and his Church have appointed holy intervals, and have taken portions of our time for religion, that we may be called off from the world, and remember the end of our creation, and do honour to God, and think of heaven with hearty purposes and peremptory designs to get thither. But as we must not neglect those times which God hath reserved for his service, or the Church hath prudently decreed, nor yet act religion upon such dayes with forms and outides, or to comply with customs; or to seem religious; so we must take care that all the other portions of our time be hallowed with little retirements of our thoughts, and short conversations with God: and
- B all along be guided with a holy intention, that even our works of nature may passe into the relations of grace, and the actions of our calling may help towards the obtaining *the price of our high calling*: while our eatings are actions of temperance, our labours are profitable, our humiliations are acts of obedience, and our almes are charity: our marriages are chaste, and *whether we eat or drink, sleep or wake, we may do all to the glory of God*, by a direct intuition, or by a reflex act, by designe, or by supplement, by foresight, or by an after election: and to this purpose we must not look upon religion as our trouble, and our hinderance: nor think almes chargable or expensive: nor our fastings vexatious and burdensom: nor our prayers a wearinesse of spirit: But we must make these and all other the duties of religion, our employments, our care the work and end for which we came into the world: and remember that we never do the work of men, nor serve the ends of God, nor are in the proper employment and businesse of our life, but when we worship God, or live like wise or sober persons, or do benefit to our brother.
- C

- I will not turne this discourse into a reproofe, but leave it represented as a duty: Remember that God sent you into the world for religion; we are but to passe through our pleasant fields, or our hard labours; but to lodge a little while in our faire palaces or our meaner cottages; but to bait in the way at our full tables or with our spare diet; but then onely man does his proper employment, when he prayes and does charity, and mortifies his unruly appetites, and restrains his violent passions, and becomes like to God, and imitates his holy Son, and writes after the copies of Apostles and Saints. Then he is dressing himself for eternity, where he must dwell or abide, either in an excellent beatifical country, or in a prison of amazement and eternal horror: And after all this, you may if you please call to minde, how much
- E time you allow to God and to your soule every day, or every moneth, or in a year if you please; for I fear the account of the time is soon made; but the account for the neglect, will be harder. And it will not easily be answered, that all our dayes and years are little enough to attend perishing things, and to be swallowed

SER. XIV. lowed up in avaritious and vain attendances, and we shall not attend to religion with a zeal so great as is our revenge, or as is the hunger of one meal. Without much time, and a wary life, and a diligent circumspection, we cannot mortifie our sins, or do the first works of grace. I pray God we be not found to have grown like the sinews of old age, from strength to remissness, from thence to dissolution, and infirmity, and death; Menedemus was wont to say that the young boyes that went to Athens the first year were *wisemen*, the second year, *Philosophers*, the third, *Orators*, and the fourth were but *Plebeians*, and understood nothing but their own ignorance.

And just so it happens to some in the progresses of religion: at first they are violent and active; and then they satiate all the appetites of religion; and that which is left, is, that they were soon weary, and sat down in displeasure, and return to the world, and dwell in the businesse of pride, or money; and by this time they understand that their religion is declined, and passed from the heats and follies of youth, to the coldness and infirmities of old age; The remedies of which is onely a diligent spirit and a busie religion, a great industry and a full portion of time in holy-offices; that as the Oracle said to the Cirrheans, *noctes disque belligerandum*, they could not be happy unlesse they waged war night and day: that is, unlesse we perpetually fight against our own vices; and repel our Ghostly enemies, and stand upon our guard, we must stand for ever in the state of babes, in Christ, or else return to the first imperfections of an unchristened soul, and an unsanctified spirit. Thats the first particular.

2. The second step of our growth in grace is, *when vertues grow habitual*, apt and easie in our manners and dispositions. For although many new converts have a great zeal, and a busie spirit, apt enough as they think to contest against all the difficulties of a spiritual life, yet they meet with such powerful oppositions from without, and a false heart within, that their first heats are soon broken, and either they are for ever discouraged, or are forced to march more slowly and proceed more temperately for ever after.

Τὴν μὲν τοὶ κακότητα καὶ ἰλασθῆναι δεῖν ἐλπίδες
Πνίδιος· ἐλπίσιν μὲν οὐδὲς, μαλακὰ δ' ἐγγυδίοναί.

It is an easie thing to commit a wickedness, for temptation and infirmity are alwayes too neer us: But God hath made care and sweat, prudence and diligence, experience and watchfulness, wisdom and labour at home, and good guides abroad to be instruments and means to purchase vertue.

The way is long and difficult at first; but in the progresse and pursuit we finde all the knots made plain, and the rough wayes made smooth.

A

—jam monte potitus
Ridet; —

B

C

D

E

Now, the spirit of grace is like a new soul within him, and he hath new appetites and new pleasures, when the things of the world grow unsavoury, and the things of Religion are delicious; when his temptations to his old crimes return but seldom, and prevail not at all, or in very inconsiderable instances, and stay not at all, but are reproached with a penitentiall sorrow, and speedy amendment; when we do actions of vertue quickly, frequently, and with delight: then we have grown in grace in the same degree in which they can perceive these excellent dispositions. Some persons there are who dare not sin: they dare not omit their hours of prayer; and they are restless in their spirits till they have done; but they go to it as to execution; they stay from it as long as they can, and they drive like Pharaohs charrets with the wheels off, sadly and heavily: and besides that such persons have reserved to themselves, the best part of their sacrifice, and do not give their will to God, they do not love him with all their heart; they are also soonest tempted to retire and fall off. *Sextius Romanus* resigned the honours and offices of the city, and betook himself to the severity of a Philosophical life. But when his unusuall diet and hard labour began to pinch his flesh, and he felt his propositions smart, and that which was fine in discourse at a Symposiack, or an Academical dinner, began to sit uneasily upon him in the practise; he so despaired that hee had like to have cast himself into the sea, to appease the labours of his religion; Because he never had gone further then to think it a fine thing to be a wise man: he would commend it, but hee was loth to pay for it at the price that God and the Philosopher set upon it. But he that is grown in grace, and hath made religion habitual to his spirit, is not at ease but when he is doing the works of the new-man, he rests in religion, and comforts his sorrows with thinking of his prayers, and in all crosses of the world he is patient, because his joy is at hand to refresh him when he list, for he cares not so he may serve God: and if you make him poor here, he is rich there, and he counts that to be his proper service, his work, his recreation, and reward.

3. But because in the course of holy living, although the duty be regular and constant, yet the sensible relishes and the flowings of affections, the zeal and the visible expressions do not alwayes make the same emission; but sometimes by designe, and sometimes by order, sometimes by affection wee are more busie, more intire, and more intent upon the actions of religion; in such cases we are to judge of our growth in grace, if after every interval of extraordinary piety, the next return be more devout and more affectio-

SERMON
XIV.

affectionate, the labour be more cheerfull and more active; and if A
religion returns oftner and ~~staves~~ longer in the same expressi-
ons, and leaves more satisfaction upon the spirit. Are your com-
munications more frequent? and when they are, do yee approach
nearer to God? have you made firmer resolutions, and entertain-
ed more hearty purposes of amendment? Do you love God more
dutifully and your neighbour with a greater charity? Do you not
so easily return to the world as formerly? Are not you glad when
the thing is done? do you go to your secular accounts, with a more
weaned affection then before? If you communicate well, it is cer-
tain, that you will still do it better: if you do not communicate well, B
every opportunity of doing it is but a new trouble, easily excused,
readily omitted, done because it is necessary, but not because wee
love it: and we shall finde that such persons in their old age, do it
worst of all; And it was observed by a Spanish Confessor, who
was also a famous Preacher, that in persons not very religious, the
confessions which they made upon their death-bed, were the cold-
est, the most imperfect, and with lesse contrition then all that he had
observed them to make in many yeers before. For so the Canes
of Egypt when they newly arise from their bed of mud and slime
of Nilus, start up into an equall and continuall length, and are inter-
rupted but with few knots, and are strong and beauteous with great
distances, and intervals: but when they are grown to their full
length, they lessen into the point of a Pyramis, and multiply their
knots and joynts, interrupting the finenesse and smoothnesse of its
body: so are the steps and declensions of him that does not grow in
grace: at first when he springs up from his impurity, by the wa-
ters of baptisme and repentance, he growes straight and strong,
and suffers but few interruptions of piety, and his constant cour-
ses of religion are but rarely intermitted; till they ascend up to a
full age or towards the ends of their life, then they are weak and
their devotions often intermitted, and their breaches are frequent, D
and they seek excuses, and labour for dispensations, and love
God and religion lesse and lesse, till their old age instead of a crown
of their vertue and perseverance ends in levitie and unprofita-
ble courses; light and uselesse as the tufted feathers upon the cane,
everie winde can play with it and abuse it, but no man can make
it usefull. When therefore our pietie interrupts its greater and more
solemn expressions, and upon the return of the greater offices, and
bigger solemnities, wee finde them to come upon our spirits like
the wave of a tide, which retired onely because it was naturall so
to do, and yet came further upon the strand at the next rolling: E
When every new confession, every succeeding communion, eve-
ry time of separation for more solemn and intense prayer is bet-
ter spent and more affectionate, leaving a greater relish upon the
spirit, and possessing greater portions of our affections, our rea-
son

A son, and our choice, then we may give God thanks, who hath given us more grace to use that grace, and a blessing to endeavour our duty, and a blessing upon our endeavour.

4. To discern our growth in grace, we must inquire concerning our passions, whether they be mortified and quiet, complying with our ends of virtue and under command. For since the passions are the matter of virtue and vice respectively, he that hath brought into his power all the strengths of the enemy, and the forts from whence he did infest him, he onely hath secured his holy walking with God. But because this thing is never perfectly done, and yet must alwayes be doing, grace grows according as we have finished our portions of this work. And in this we must not onely enquire concerning our passions, whether they be sinfull and habitually prevalent; for if they be, we are not in the state of grace: But whether they return upon us in violences and undecencies, in transportation and unreasonable, and imprudent expressions; for although a *good man* may be incident to a violent passion, and that without sin, yet a *perfect man* is not; a well-grown Christian hath seldom such sufferings; to suffer such things sometimes may stand with *the being of virtue*, but not with its *security*: For if passions range up and down and transport us frequently and violently, we may keep in our forts, and in our dwellings, but our enemy is master of the field, and our virtues are restrained, and apt to be starved, and will not hold out long; a *good man* may be spotted with a violence, but a *wise man* will not: and he that does not adde *wisdom* to his *virtue*, the *knowledge of Jesus Christ* to his vertuous habits, will be a good man but till a storm comes. But beyond this, inquire after the state of your passions, in actions of religion: Some men fast to mortifie their lust, and their fasting makes them peevish: some reprove a vice but they do it with much inpatience; some charitably give excellent counsell, but they do that also with a pompous and proud spirit; and passion being driven from open hostilities, is forced to march along in the retinue and troops of virtue: And although this be rather a deception and a cosenage then an imperfection: and supposes a state of sin rather then an imperfect grace: yet because it tacitly and secretly creeps along among the circumstances of pious actions, as it spoils a virtue in some, so it lessens it in others, and therefore is considerable also in this question.

E And although no man must take accounts of his *being in, or out of the state of grace*, by his being dispassionate, and free from all the assaults of passion, yet as to the securing his being in the state of grace, he must provide that he be not a slave of passion, so to declare his growth in grace, he must be sure to take the measures of his affections, and see that they be lessened: more apt to be suppressed: not breaking out to inconvenience and imprudencies,

SER. XIV. not ruffling our spirit and drawing us from our usuall and more sober tempers. Try therefore if your fear be turned into caution, your lust into chaste friendships, your imperious spirit into prudent government, your revenge into justice, your anger into charity, and your peevishnesse and rage, into silence and suppression of language. Is our ambition changed into vertuous and noble thoughts? can we emulate without envy? is our covetousnesse lessen'd into good husbandry, and mingled with alms, that we may certainly discern the love of money to be gone? do we leave to despise our inferiours, and can we willingly endure to admit him that exels us in any gift or grace whatsoever, and to commend it without abatement, and mingling allayes with the commendation, and disparagements to the man? If we be arrived but thus farre, it is well, and we must go further. But we use to think that all disaffections of the body are removed, if they be changed into the more tolerable, although we have not an athletick health, or the strength of porters or wrestlers: For although it be felicity to be quit of all passion, that may be sinfull or violent; and part of the happinesse of heaven shall consist in that freedom; yet our growth in grace consists in the remission and lessening of our passions: onely he that is incontinent in his lust, or in his anger, in his desires of money, or of honour, in his revenge, or in his fear, in his joyes, or in his sorrows, that man is not grown at all in the grace and knowledge of our Lord Jesus Christ: This onely; in the scrutiny and consequent judgement concerning our passions, it will concern the curiosity of our care, to watch against passions in the reflex act; against pride, or lust, complacency, and peevishnesse attending upon vertue. For he was noted for a vain person, who being overjoyed for the cure of his pride (as he thought) cried out to his wife, *Cerne Dionysia deposui fastum, behold I have laid aside all my pride*: and of that very dream the silly man thought he had reason to boast; but considered not that it was an act of pride, and levity besides. If thou hast given a noble present to thy friend, if thou hast rejected the unjust desire of thy Prince; if thou hast endured thirst and hunger for religion or continence; if thou hast refused an offer like that which was made to Joseph, sit down and rest in thy good conscience, and do not please thy self in opinions, and phantastick noises abroad, and do not despise him that did not do so as thou hast done; and reprove no man with an upbraiding circumstance: for it will give thee but an ill return, and a contemptible reward, if thou shalt over-lay thy infant-vertue, or drown it with a flood of breast-milk.

Sermon

Sermon XV.

Of Growth in Grace.

Part II.

HE is well grown in, or towards the state of grace, who is more patient of a sharp reproof, then of a secret flattery. For a reprehension contains so much mortification to the pride and complacencies of a man; is so great an affront to an easie and undisturbed person, is so empty of pleasure, and so full of profit, that he must needs love vertue in a great degree, who can take in that which onely serves her end, and is displeasing to himself, and all his gayeties. A severe reprehender of anothers vice, comes dressed like Jacob when he went to cozen his brother of the blessing: his outside is rough and hairy, but the voice is Jacobs voice; rough hands, and a healthfull language get the blessing, even against the will of him that shall feel it; but he that is *patient*, and *even*, not apt to excuse his fault, that is lesse apt to anger, or to scorne him that snatches him rudely from the flames of hell, he is vertues Confessor, and suffers these lesser stripes for that interest which will end in spirituall and eternall benedictions.

They who are furious against their monitors are incorrigible: but it is one degree of meeknesse to suffer discipline: and a meek man cannot easily be an ill man, especially in the present instance: he appears, at least, to have a healthfull constitution; he hath good flesh to heal; his spirit is capable of medicine, and that man can never be despaired of, who hath a disposition so neer his health as to improve all physick, and whose nature is relieved by every good accident from without. But that which I observe is, That this is not onely a good disposition towards repentance, and restitution, but is a signe of growth in grace, according as it becomes *naturall*, *easie*, and *habituall*. Some men chide themselves for all their

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misdemeanours, because they would be represented to the censures and opinions of other men, with a fair Character, and such as need not to be reprov'd: others out of inconsideration sleep in their own dark rooms, and untill the charity of a Guide, or of a friend draws the curtain and lets in a beam of light, dream on untill the graves open, and hell devours them; But if they be called upon by the grace of God, let down with a sheet of counsels and friendly precepts, they are presently inclined to be obedient to the heavenly monitions, but unlesse they be dressed with circumstances of honour and civility, with arts of entertainment, and insinuation they are rejected utterly, or received unwillingly: Therefore although upon any termes, to endure a sharp reproof be a good signe of amendment; yet the growth of grace is not properly signified by every such sufferance: For when this disposition begins, amendment also begins, and goes on in proportion to the increment of this. To endure a reproof without adding a new sin is the first step to amendments, that is, to endure it without scorn, or hatred, or indignation. 2. The next is to suffer reproof without excusing our selves: For he that is apt to excuse himself is onely desirous in a civil manner to set the reproof aside, and to represent the charitable monitour to be too hasty in his judgement, and deceived in his information; and the fault to dwell there, not with himself. 3. Then he that proceeds in this instance admits the reprovers sermon, or discourse without a private regret: he hath no secret murmurs, or unwillingnesses to the humiliation, but is onely ashamed that he should deserve it: but for the reprehension it self, that troubles him not; but he looks on it as his own medicine, and the others charity. 4. But if to this he addes, that he voluntary confesses his own fault, and of his own accord vomits out the loads of his own intemperance, and eases his spirit of the infection, then it is certain he is not onely a professed and hearty enemy against sin, but a zealous, and a prudent, and an active person against all its interest, and never counts himself at ease but while he rests upon the banks of *Sion*, or at the gates of the temple; never pleased but in vertue and religion: Then he knows the state of his soul, and the state of his danger, he reckons it no objection to be abased in the face of man, so he may be gracious in the eyes of God: And that's a signe of a good grace, and a holy wisdom; *That man is grown in the grace of God, and in the knowledge of our Lord Jesus Christ.* *Justus in principia sermonis est accusator sui*, said the Wise man, *The righteous accuseth himself in the beginning*: that is, quickly, lest he be prevented: And certain it is, he cannot be either wise or good, that had rather have a reall sin within him, then that a good man should beleieve him to be a repenting sinner; that had rather keep his crime, then lose his reputation; that is, rather to be so, then to be

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A *bee thought so*, rather be without the favour of God, then of his neighbour. Diogenes once spied a young man coming out of a Tavern, or place of entertainment; who perceiving himself observed by the Philosopher, with some confusion stepped back again, that he might (if possible) preserve his fame with that severe person. But Diogenes told him, *Quanto magis intraveris, tanto magis eris in cauponâ*: The more you go back, the longer you are in the place where you are ashamed to be seen; and hee that conceals his sinne, still retains that which he counts his shame, and his burden. Hippocrates was noted for an ingenuous person, that

B he published and confessed his error concerning the futes of the head: and all ages since Saint Austin have called him *pious*, for writing his book of Retractions, in which he published his former ignorances and mistakes, and so set his shame off to the world, invested with a garment of modesty, and above half changed before they were seen. I did the rather insist upon this particular, because it is a consideration of huge concernment, and yet much neglected in all its instances and degrees. We neither confesse our shame, nor endure it; we are privately troubled, and publicly excuse it; we turn charity into bitterness, and our reproof into contumacy

C and scorne; and who is there amongst us that can endure a personall charge? or is not to be taught his personall duty, by generall discourings, by parable and apologue, by acts of insinuation and wary distances? but by this state of persons we know the estate of our own spirits.

When God sent his Prophets to the people, and they stoned them with stones, and sawed them asunder, and cast them into dungeons, and made them beggers, the people fell into the condition of Babylon, *Quam curavimus & non est sanata*; Wee healed her (said the Prophets) But shee would not bee cured: *Derelinquamus eam* that's her doom; let her enjoy her sins, and all the fruits of sinne laid up in treasures of wrath against the day of vengeance and retribution.

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6. Hee that is grown in grace, and the knowledge of Christ esteems no sin to be little or contemptible; none fit to be cherished or indulged to. For it is not onely inconsistent with the love of GOD, to entertain any undecency or beginning of a crime, any thing that displeases him, but he alwayes remembers how much it cost him to arrive at the state of good things, whither the grace of God hath already brought him: He thinks of the prayers and reares, his restless nights, and his daily fears, his late escape, and his present danger, the ruines of his former state, and the difficult and imperfect reparations of this new; his proclivity and aptnesse to vice, and naturall aversnesse and uneasie inclinations to the strictnesse of holy living; and when these are considered truly, they naturally make a man unwilling to entertaine any begin-

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nings of a state of life contrary to that which with so much danger and difficulty, through so many objections and enemies he hath attained. And the truth is, when a man hath escaped the dangers of his first state of sin, he cannot but be extremely unwilling to return again thither, in which he can never hope for heaven: (and so it must be) for a man must not flatter himself in a small crime, and say as Lot did when he begged a reprieve for Zoar, *Alas Lord, is it not a little one, and my soul shall live?* And it is not therefore to be entertained because it is little; for it is the more without excuse, if it be little; the temptations to it are not great; the allurements not mighty; the promises not insnaring, the resistance easie; and a wise man considers, it is a greater danger to bee overcome by a little sin, then by a great one; *a greater danger* (I say) not directly, but accidentally; not in respect of the crime, but in relation to the person: for he that cannot overcome a small crime, is in the state of infirmity, so great, that he perishes infallibly, when he is arrested by the sins of a stronger temptation: But he that easily can, and yet will not; he is in love with sin, and courts his danger, that he may at least kisse the apples of Paradise, or feast himself with the parings: since he is by some displeasing instrument affrighted from glutting himself with the forbidden fruit, in ruder and bigger instances: But the well-grown Christian is curious of his newly trimmed soul, and like a nice person with clean clothes, is carefull that no spot or stain sully the virgin whitenesse of his robe: whereas another whose *albes of baptism* are sullied in many places with the smoke and filth of Sodom and uncleanness, cares not in what paths he treads, and a shower of dirt changes not his state, who already lies wallowing in the puddles of impurity: It makes men negligent and easie, when they have an opinion or certain knowledge that they are persons extraordinary in nothing; that a little care will not mend them; that another sin cannot make them much worse: But it is a signe of a tender conscience, and a reformed spirit, when it is sensible of every alteration, when an idle word is troublesome, when a wandering thought puts the whole spirit upon its guard; when too free a merriment is wiped off with a sigh and a sad thought, and a severe recollection and a holy prayer: Polycletus was wont to say, That they had work enough to do, who were to make a curious picture of clay and dirt, when they were to take accounts for the handling of mud and mortar: A mans spirit is naturally carelesse of baser and uncostly materials; but if a man be to work in gold, then he will save the filings, and his dust, and suffer not a grain to perish: And when a man hath laid his foundations in precious stones, hee will not build vile matter, stubble and dirt upon it: So it is in the spirit of a man; If he have built upon the rock Christ Jesus, and is grown up to a good stature in Christ, he will not

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A not easily dishonour his building nor lose his labours, by an incurious entertainment of vanities, and little instances of sin; which as they can never satisfie any lust or appetite to sin; so they are like a flie in a box of ointment, or like little follies to a wise man, they are extreemly full of dishonour and disparagement, they disarray a mans soul of his vertue, and dishonour him for cockle-shells and bables, and tempt to a greater folly: which every man, who is grown in the knowledge of Christ, therefore carefully avoids, because he fears a relapse, with a fear as great as his hopes of heaven are, and knows that the entertainment of small sins do but entice a mans resolutions to disband, they unravel and untwist his holy purposes, and begin in infirmities, and proceed in folly, and end in death.

B 7. He that is grown in grace pursues vertue for its own interest, purely and simply without the mixture and allay of collateral designs, and equally inclining purposes; God in the beginning of our returns to him entertains us with promises and threatnings, the apprehensions of temporall advantages, with fear and shame, and with reverence of friends and secular respects, with reputation and coercion of humane laws, and at first men snatch at the lesser and lower ends of vertue. and such rewards are visible, and which God sometimes gives in hand to entertain our weak, and imperfect desires. The young Philosophers were very forward to get the precepts of their sect, and the rules of severity, that they might discourse with Kings, not that they might reform their own manners; and some men study to get the ears and tongues of the people, rather then to gain their souls to God: and they obey good laws, for fear of punishment, or to preserve their own peace; and some are worse, they do good deeds out of spite, and *preach Christ out of envie*, or to lessen the authority and fame of others: some of these lessen the excellency of the act, others spoil it quite: it is in some, imperfect; in others, criminal; in some it is consistent with a beginning infant-grace, in others it is an argument of the state of sin and death: but in all cases, the well-grown Christian he that improves or goes forward in his way to heaven, brings vertue forth, not into discourses and panegyricks, but into his life and manners; his vertue although it serves many good ends accidentally; yet by his intention it opely suppresses his inordinate passions, makes him temperate and chaste, casts out his devils of drunkenness and lust, pride and rage, malice and revenge; it makes him useful to his brother and a servant of GOD; and although these flowers cannot chuse but please his eye, and delight his smell, yet he chuses to gather honey, and licks up the dew of heaven, and feasts his spirit upon the Manna, and dwells not in the collateral usages, and accidental sweetneses which dwell at the gates of the other senses, but like a Bee loads his thighe with

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wax and his bag with honey; that is, with the usefull parts of vertue in order to holinesse and felicity. Of which the best signes and notices we can take will be; If we as earnestly pursue vertues which are acted in private, as those whose scene lies in publike; if we pray in private, under the onely eye of God and his ministring Angels, as in Churches; if we give our almes in secret rather than in publike; if we take more pleasure in the just satisfaction of our consciences, and securing our reputation; if wee rather pursue innocence then seek an excuse; if wee desire to please God, though wee lose our fame with men; if wee be just to the poorest servant as to the greatest Prince, if we chuse to be among the jewels of God, though we be the *peius deliquam*, the off-scouring of the world; if when we are secure from witnesses, and accusers, and not obnoxious to the notices of the law, we think our selves obliged by conscience, and practise, and live accordingly; then our services and intentions in vertue are right, then we are past the twilights of conversion, and the umbrages of the World, and walk in the light of God, of his word, and of his Spirit, of grace, and reason, as becometh *not babes*, but *men in Christ Jesus*. In this progresse of grace I have not yet expressed, that perfect persons should serve GOD out of mere love of God and the Divine excellencies, without the considerations of either heaven or hell; such a thing as that is talked of in mysticall Theologie. And I doubt not but many good persons come to that growth of Charity, that the goodnesse and excellency of God are more incumbent and actually pressing upon their spirit then any considerations of reward: But then I shall adde this; that when persons come to that height of grace (or contemplation rather) and they love God for himself, and do their duties in order to the fruition of him and his pleasure; *all that*, is but heaven in another sence, and under another name; just as the mysticall Theology is the highest duty, and the choicest parts of obedience under a new method: but in order to the present, that which I call a signification of our growth in grace, is a pursuance of vertue upon such reasons as are propounded to us, as motives in Christianity (such as are to glorifie God, and to enjoy his promises in the way, and in our countrey, to avoid the displeasure of God, and to be united to his glories) and then to exercise vertue in such parts and to such purposes as are usefull to good life, and profitable to our neighbours; not to such onely where they serve reputation, or secular ends. For though the great Physitian of our souls hath mingled profits and pleasures with vertue to make its chalice sweet and apt to bee drank off, yet hee that takes out the sweet ingredient, and feasts his palate with the lesse wholesome part, because it is delicious, serves a low end of sense or interest, but serves not GOD at all; and as little does benefit to the soul: such a person is like Homers bird, deplumes himself to feather all the naked callows that

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A that he sees, and holds a taper that may light others to heaven, while he burns his own fingers: but a well-grown person, out of habit and choice, out of love of vertue and just intention goes on his journey in straight wayes to heaven, even when the bridle and coercion of laws, or the spurs of interest or reputation are laid aside, and desires witnesse of his actions, not that he may advance his fame, but for reverence and fear, and to make it still more necessary to do holy things.

B 8. Some men there are in the beginning of their holy walking with God, and while they are babes in Christ, who are presently busied in delights of prayers, and rejoyce in publick communion, and count all solemn assemblies, festival; but as they are pleased with them, so they can easily be without them; It is a signe of a common and vulgar love onely to be pleased with the company of a friend, and to be as well without him, *amoris at morsus qui verè senserit*, he that has felt the stings of a sharp and very dear affection is impatient in the absence of his beloved object, the soul that is sick and swallowed up with holy fire loves nothing else; all pleasures else seem unfavoury, company is troublesome, visitors are tedious, homilies of comfort are flat and uselesse. The pleasures of vertue to a good and perfect man are not like the perfumes of Nard Pistick, which is very delightfull when the box is newly broken, but the want of it is no trouble; we are well enough without it; but vertue is like *hunger and thirst*, it must be satisfied or we die; and when we feel great longings after religion, and faintings for want of holy nutriment, when a famine of the word and sacraments is more intolerable, and we think our selves really most miserable, when the Church doors are shut against us, or like the Christians in the persecution of the Vandals, who thought it worse then death, that their Bishops were taken from them; If we understand excommunication, or Church-censures (abating the disreputation and secular appendages) in the sense of the spirit to be a misery next to hell it self, then we have made a good progresse in the Charity and grace of God; till then we are but pretenders, or infants, or imperfect, in the same degree in which our affections are cold, and our desires remisse; For a constant and prudent zeal is the best testimony of our masculine and vigorous heats, and an houre of fervour is more pleasing to God then a moneth of luke-warmnesse, and indifference.

E 9. But as some are active onely in the presence of a good object, but remisse and carelesse for the want of it, so on the other side, an infant grace is safe in the absence of a temptation, but falls easily, when it is in presence: He therefore that would understand if he be grown in grace, may consider if his safety consists onely in peace, or in *the strength of the spirit*. It is good that we will not seek out oppor-

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opportunities to sin; but are not we too apprehensive of it, when it is presented? or do we not sink under when it presses us? can we hold our tapers near the flames and not suck it in greedily like *Naphtha* or prepared *Nitre*? or can we like the children of the captivity walk in the midst of flames and not be scorched or consumed? Many men will not (like Judah) go into high wayes and untie the girdles of harlots; But can you reject the importunity of a beauteous and an imperious Lady, as Joseph did we had need pray that we be *not lead into temptation*; that is, not onely into the possession, but not into the allurements and neighbour-hood of it, lest by little and little our strongest resolutions be untwist, and crack in sunder like an easie cord severed into single threds: but if we by the necessity of our lives, and manner of living, dwell where a temptation will assault us, then to resist, is the signe of a great grace; but such a signe, that without it, the grace turns into wantonnesse, and the man into a beast, and an Angel into a Devil. R. Moses will not allow a man to be a true penitent untill he hath left all his sin, and in all the like circumstances refuses those temptations under which formerly he sinned and died: and indeed it may happen that such a tryall onely can secure our judgement concerning our selves: and although to be tried in all the same accidents be not safe, nor allwayes contingent, and in such cases it is sufficient to resist all the temptations we have, and avoid the rest and decree against all, yet if it please God we are tempted, as David was by his eyes, or the Martyrs by tortures, or Joseph by his wanton Mistris, then to stand sure and to ride upon the temptation like a ship upon a wave, or to stand like a rock in an impetuous storm, thats the signe of a great grace and of a well-grown Christian.

10. No man is grown in grace but he that is ready for every work, that chooseth not his employment, that refuses no imposition from God or his superiour; a ready hand, an obedient heart, and a willing cheereful soul in all the work of God and in every office of religion is a great *index* of a good proficient in the wayes of Godlinesse. The heart of a man is like a wounded hand or arme, which if it be so cured that it can onely move one way, and cannot turn to all postures and natural uses, it is but imperfect, and still half in health, and half wounded: so is our spirit; if it be apt for prayer and close-fisted in almes, if it be sound in faith and dead in charity, if it be religious to God and unjust to our neighbour, there wants some integal part, or there is a lamenesse, and the deficiency in any one duty implyes the guilt of all (said Saint James) and *bonum ex integrâ causâ, malum ex qualibet particulari*, every fault spoils a grace. But one grace alone cannot make a good man. But as to be universal in our obedience is necessary to the being in the state of grace: so readily to change employment from the

A the better to the worse, from the honorable to the poor, from usefull to seemingly unprofitable, is a good Character of a well-grown Christian, if he takes the worst part with indifferency and a spirit equally choosing all the events of the divine providence. Can you be content to descend from ruling of a province to the keeping of a herd: from the work of an Apostle to be confined into a prison; from disputing before Princes to a conversation with Shepherds? can you be willing to all that God is willing, and suffer all that he chooses as willingly as if you had chosen your own fortune? In the same degree, in which you can conform to God, in the same you have approached towards that perfection whither we must by degrees arrive in our journey towards heaven.

B This is not to be expected of *beginners*; for they must be enticed with apt employments; and it may be, their office and work so fits their spirits, that it makes them first in love with it, and then with God for giving it; and many a man goes to heaven in the dayes of peace, whose faith, and hopes, and patience would have been dashed in pieces, if he had fallen into a storm or persecution. *Oppression will make a wise man mad* (saith Solomon): there are some usages that will put a sober person out of all patience, such

C which are besides the customs of this life, and contrary to all his hopes, and unworthy of a person of his quality: and when *Nero* durst not die, yet when his servants told him that the Senators had condemned him to be put to death *more Majarum*, that is, by scourging like a slave, he was forced into a preternatural confidence, and fell upon his own sword; but when God so changes thy estate that thou art fallen into accidents to which thou art no otherwise disposed, but by grace and a holy spirit, and yet thou canst passe through them with quiernesse, and do the work of suffering as well as the works of prosperous employment; this is an argument of a

D great grace and an extraordinary spirit. For many persons in a change of fortune perish, who if they had still been prosperous had gone to prison; being tempted in a persecution to perjuries and Apostacy and unhandfom compliances, and hypocrisy, and irreligion: and many men are brought to vertue, and to God, and to felicity, by being persecuted and made unprosperous: and these are effects of a more absolute and irrelative predestination; but when the grace of God is great and prudent, and masculine, and well-grown, it is unalter'd in all changes, save onely that

E every accident that is new and violent brings him neerer to God, and makes him with greater caution and severity to dwell in vertue.

II. Lastly, some there are who are firme in all great and foreseen changes, and have laid up in the store-houses of the spirit (*reason and religion*) arguments and discourses enough to defend them

SER. XV. them against all violencies and stand at watch so much, that they are safe where they can consider, and deliberate; but there may be something wanting yet; and in the direct line, in the strait progresse to heaven, I call that an infallible signe of a great grace, and indeed the greatest degree of a great grace, when a man is prepared against sudden invasions of the spirit, surreptions and extemporary assaults: Many a valiant person dares fight a battel, who yet will be timorous and surpris'd in a mid-night alarme; or if he falls into a river; And how many discreet persons are there, who, if you offer them a sin, and give them time to consider, and tell them of it before hand, will rather die then be perjured, or tell a deliberate lie, or break a promise; who (it may be) tell many sudden lies, and excuse themselves, and break their promises, and yet think themselves safe enough; and sleep without either affrightments, or any apprehension of dishonour done to their persons or their religion. Every man is not armed for all sudden arrests of passions: few men have cast such fetters upon their lusts and have their passions in so strict confinement, that they may not be over-run with a midnight flood, or an unlooked for inundation; He that does not start when he is smitten suddenly, is a constant person: and that is it which I intend in this instance; that he is a perfect man and well grown in grace, who hath so habitual a resolution, and so unhasty and wary a spirit, as that he decrees upon no act before he hath considered maturely, and changed the sudden occasion into a sober counsel. David by chance spied Bathsheba washing her self, and being surpris'd, gave his heart away before he could consider, and when it was once gone, it was hard to recover it; and sometimes a man is betrayed by a sudden opportunity and all things fitted for his sin ready at the door; the act stands in all its dresse, and will not stay for an answer; and inconsideration is the defence and guard of the sin, and makes that his conscience can the more easie swallow it; what shall the man do then? unlesse he be strong by his old strengths, by a great grace, by an habitual vertue, and a sober unmoved spirit, he falls and dies in the death and hath no new strengths; but such as are to be imployed for his recovery; none for his present guard; unlesse upon the old stock, and if he be a well-grown Christian.

These are the parts, acts, and offices of our growing in grace, and yet I have sometimes called them signes; but they are signes, as eating and drinking are signes of life, they are *signes* so as also they are *parts of life*; and these are parts of our growth in grace, so that a man can grow in grace to no other purpose but to these or the like improvements.

Concerning which I have a caution or two to interpose. 1. The growth of grace is to be estimated as other moral things are, not accord-

- A according to the growth of things naturall: Grace does not grow by observation, and a continuall efflux, and a constant proportion: and a man cannot call himself to the account for the growth of every day, or week, or moneth: but in the greater portions of our life, in which we have had many occasions and instances to exercise and improve our vertues, we may call our selves to account: but it is a snare to our consciences to be examined in the growth of grace in every short revolution of solemn duty, as against every Communion, or great Festival.
- B 2. Growth in grace is not alwayes to be discerned either *in single instances*, or *in single graces*. Not in single instances: for every time we are to exercise a vertue, we are not in the same naturall dispositions, nor do we meet with the same circumstances, and it is not alwayes necessary that the next act should be more earnest and intense then the former: *all single acts* are to be done after the manner of men, and therefore are not alwayes capable of encreasing; and they have their times beyond which they cannot easily swell: and therefore if it be a good act and zealous, it may proceed from a well-grown grace, and yet a younger and weaker person may do some acts as great and as religious as it; But neither do single graces alwayes afford a regular and certain judgement in this affair, for some persons at the first, had rather die then be unchast, or perjured: and *greater love then this, no man hath, that he lay down his life for God*: he cannot easily grow in the substance of that act: and if other persons, or himself, in procelle of time do it more cheerfully, or with fewer fears, it is not alwayes a signe of a greater grace, but sometimes of greater collaterall assistances, or a better habit of body, or more fortunate circumstances: for he that goes to the block tremblingly for Christ, and yet endures his death certainly, and endures his trembling too, and runs through all his infirmities and the bigger temptations; looks not so well many times in the eyes of men, but suffers more for God, then those confident Martyrs that courted death in the primitive Church; and therefore may be much dearer in the eyes of God: But that which I say in this particular, is that a smallnesse in one, is not an argument of the imperfection of the whole estate: Because God does not alwayes give to every man occasions to exercise, and therefore not *to improve* every grace; and the passive vertues of a Christian are not to be expected to grow so fast in prosperous, as in suffering Christians: but in this case we are to take accounts of our selves by the improvement of those graces which God makes to happen often in our lives; such as are charity and temperance in young men, liberty and religion in aged persons, ingenuity and humility in schollers, justice in merchants and artificers, forgiveness of injuries in great men, and persons tempted by law-suits; for since vertues grow like other moral habits, by use, diligence, and assiduity,
- R there

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there where God hath appointed our work and in our instances, there we must consider concerning our growth in grace, in other things we are but beginners: But it is not likely that God will trie us concerning degrees hereafter, in such things of which in this world he was sparing to give us opportunities.

3. Be carefull to observe that these rules are not all to be understood *negatively*, but *positively*, and *affirmatively*, that is, that a man may conclude that he is grown in grace if he observes these characters in himself, which I have here discoursed of; but he must not conclude *negatively*, that he is not grown in grace, if he cannot observe such signall testimonies: for sometimes God covers the graces of his servants, and hides the beauty of his tabernacle with goats hair, and the skins of beasts, that he may rather suffer them to want present comfort, then the grace of humility; for it is not necessary to preserve the gayeties and their spirituall pleasures; but if their humility fails, (which may easily do under the sunshine of conspicuous and illustrious graces) their vertues and themselves perish in a sad declension. But sometimes men have not skill to make a judgement; and all this discourse seems too artificiall to be tried by, in the hearty purposes of religion. Sometimes they let passe much of their life, even of their better dayes, without observance of particulars; sometimes their cases of conscience are intricate, or allayed with unavoidable infirmities; sometimes they are so uninstructed in the more secret parts of religion, and there are so many illusions and accidental miscarriages, that if we shall conclude negatively in the present Question, we may produce scruples infinite, but understand nothing more of our estate, and do much lesse of our duty,

4. In considering concerning our growth in grace, let us take more care to consider matters that concern justice, and charity, then that concern the vertue of religion; because in this there may be *much*, in the other there cannot easily be *any illusion*, and cozenage. That is a good religion that beleeves, and trusts, and hopes in God through Jesus Christ, and for his sake does all justice, and all charity, that he can; and our Blessed Lord gives no other description of love to God, but obedience and keeping his commandements: Justice and charity are like the matter, religion is the form of Christianity; but although the form be more noble and the principle of life, yet it is lesse discernable, lesse materiall, and lesse sensible; and we judge concerning the form by the matter, and by materiall accidents, and by actions: and so we must of our religion, that is, of our love to God, and of the efficacy of our prayers, and the usefulness of our fastings: we must make our judgements by the more materiall parts of our duty, that is, by sobriety, and by justice, and by charity.

I am much prevented in my intention for the perfecting of this

- A this so very materiall consideration: I shall therefore onely tell you, that to these parts and actions of good life, or of our growth in grace, some have added some accidental considerations, which are rather signes then parts of it: Such are. 1. To praise all good things, and to study to imitate what wee praise. 2. To be impatient that any man should excell us; not out of envie to the person, but of noble emulation to the excellencie; For so Themistocles could not sleep after the great victory at Marathon purchased by Miltiades, till he had made himself illustrious by equall services to his Countrey. 3. The bearing of sicknesse patiently, and ever with improvement, and the addition of some excellent principle, and the firm pursuing it.
- B 4. Great devotion, and much delight in our prayers. 5. Frequent inspirations, and often whispers of the Spirit of God prompting us to devotion, and obedience, especially if we adde to this, a constant and ready obedience to all those holy invitations. 6. Offering peace to them that have injured me, and the abating of the circumstances of honour, or of right, when either justice, or charity, is concerned in it. 7. Love to the brethren. 8. To behold our companions, or our inferiours full of honour and fortune; and if we sit still at home and murmur not, or if we can rejoyce both in their honour, and our own quiet, that's a fair work of a good man; And now 9. After all this, I will not trouble you with reckoning a freedom from being tempted, not onely from being overcome, but from being tried: for though that be a rare felicity, and hath in it much safety, yet it hath lesse honour and fewer instances of vertue, unlesse it proceed from a confirmed and heroicall grace; which is indeed a little image of heaven, and of a celestiall charity; and never happens signally to any, but to old and very eminent persons.
- C 10. But some also adde an excellent habit of body and materiall passions, such as are chaste and vertuous dreams, and suppose that as a disease abuses the fancy, and a vice does prejudice it; so may an excellent vertue of the soul smooth and Calcine the body, and make it serve perfectly, and without rebellious indispositions. 11. Others are in love with Mary Magdalens tears, and fancy the hard knees of Saint James, and the sore eyes of Saint Peter, and the very recreations of Saint John. *Proh! quam virtute præditos omnia decent!* thinking all things become a good man; even his gestures and little incuriosities: And though this may proceed from a great love of vertue, yet because some men do thus much and no more, and this is to be attributed to the lustre of vertue, which shines a little thorow a mans eye-lids, though he perversely winks against the light; yet as the former of these two is too Metaphysicall; so is the later too Phantastical: he that by the fore-going materiall parts and proper significations of a growing grace does
- D
- E

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not understand his own condition, must bee content to work on still *super totam materiam*, without considerations of particulars; he must pray earnestly, and watch diligently, and consult with prudent Guides, and ask of God great measures of his Spirit, and *hunger and thirst after righteousness*: for hee that does so, shall certainly *bee satisfied*: and if he understands not his present good condition, yet if he be not wanting in the down-right endeavours of piety, and in hearty purposes, hee shall then finde that hee is grown in grace, when he springs up in the resurrection of the just, and shall be ingrafted upon a tree of Paradise, which beareth fruit for ever, *Glory to God*, rejoycing to Saints and Angels, and eternall felicity to his own pious, though undiscerning soul,

*Prima sequentem, honestum est in secundis
aut tertijs consistere. Cicero,*



Ser-



Sermon. XVI.

Of Growth in Sinne,

OR

The severall states and degrees of Sinners,

WITH

The manner how they are to be treated.

Jude Epist. Ver. 22, 23.

*And of some have compassion, making a difference: * And others save with fear, pulling them out of the fire.*



An hath but one entrance into the world, but a thousand wayes to passe from thence; and as it is in the naturall, so it is in the spirituall; nothing but the union of faith and obedience can secure our regeneration, and our new birth, and can bring us to see the light of heaven: but there are a thousand passages of turning into darknesse; and it is not enough that our bodies are exposed to so many sad infirmities and dishonourable imperfections, unlesse our soul also be a subject capable of so many diseases, follies, irregular passions, false principles, accursed

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habits and degrees of perversnesse, that the very kindes of them A
 are reducible to a method, and make up the part of a science :
 There are variety of stages and descents to death ; as there
 are diversity of torments , and of sad regions of misery in hell,
 which is the centre and kingdom of sorrows. But that wee may
 a little refresh the sadnesse of this consideration ; for every one of
 these stages of sin, God hath measured out a proportion of mercy ;
 for if sin abounds, grace shall much more abound, and God hath
 concluded all under sin, not with purposes to destroy us, but, *Ut*
omnium misereatur, that he might have mercy upon all ; that light
 may break forth from the deepest inclosures of darknesse, and B
 mercy may rejoyce upon the recessions of justice, and grace may
 triumph upon the ruines of sin, and God may be glorified in the mi-
 racles of our conversion, and the wonders of our preservation,
 and glories of our being saved. There is no state of sin, but if
 we be persons capable (according to Gods method of healing) of
 receiving antidotes, we shall finde a sheet of mercy spread over our
 wounds and nakednesse. If our diseases be small, almost necessary,
 scarce avoidable, then God does, and so we are commanded to
 cure them, and cover them with a vail of pity, compassion, and
 gentle remedies : If our evils be violent, inveterate, gangrened, C
 and incorporated into our nature by evil customes, they must bee
 pulled from the flames of hell with censures, and cauteries, and
 punishments, and sharp remedies, quickly and rudely ; their dan-
 ger is present and sudden, its effect is quick and intolerable, and
 there is no soft counsels then to be entertained ; they are already
 in the fire ; but they may be saved for all that ; so great, so infinite,
 so miraculous is Gods mercy, that he will not give a sinner over,
 though the hairs of his head be singed with the flames of hell :
 Gods desires of having us to be saved continue, even when we be-
 gin to be damned ; even till we will not be saved, and are gone be-
 yond Gods method, and all the revelations of his kindnesse. D
 And certainly that is a bold and a mighty sinner whose iniquity is sweld
 beyond all the bulk and heap of Gods revealed loving kindnesse :
 If sin hath sweld beyond grace, and superabounds over it, that sin
 is gone beyond the measures of a man ; such a person is removed
 beyond all the malice of humane nature, into the evil and spite of
 Devils, and accursed spirits ; there is no greater sadnesse in the
 world then this. God hath not appointed a remedy in the vast
 treasures of grace for some men, and some sins ; they have sinned
 like the falling Angels ; and having over-run the ordinary evil
 inclinations of their nature, they are without the protection of
 the Divine mercy ; and the conditions of that grace which was
 designed to save all the world, and was sufficient to have saved
 twenty. This is a condition to be avoyded with the care of GOD
 and his Angels, and all the whole industry of man. In order to
 which E

A which end my purpose now is to remonstrate to you the severall
states of sin, and death, together with those remedies which God
had proportioned out to them, that we may observe the evils of the
least, and so avoid the intolerable mischiefs of the greater, even of
those sins which still are within the power and possibilities of reco-
very, lest insensibly we fall into those sins and into those circumstan-
ces of person for which Christ never died, which the Holy Ghost
never means to cure, and which the eternal God never will pardon;
for there are of this kinde, more then commonly men imagine,
whilest they amuse their spirits with gaieties and false principles,
B till they have run into horrible impieties, from whence they
are not willing to withdraw their foot, and God is resolved never
to snatch and force them thence.

I. [of some have compassion] and these I shall reduce to four
heads or orders of men and actions; all which have their proper
cure proportionable to their proper state, gentle remedies to the
lesser irregularities of the soul. The first are those that sin without
observation of their particular state; either because they are un-
instructed in the speciall cases of conscience, or because they do an
evil against which there is no expresse commandment. It is a sad
C calamity, that there are so many millions of men and women that
are entred into a state of sicknesse and danger, and yet are made to
beleeve they are in perfect health; and they do actions concerning
which they never made a question whether they were just or no;
nor were ever taught by what names to call them. For while they
observe that *modesty* is sometimes abused by a false name, and cal-
led *clownishnesse*, and *want of breeding*; and *contentednesse* and *tempe-
rate living* is suspected to be *want of courage* and *noble thoughts*;
and *severity of life* is called *imprudent* and *unsociable*; and *simplici-
ty* and *heartly honesty* is counted *foolish* and *unpolitike*, they are ea-
D sily tempted to honour *prodigality* and *foolish dissolution* of their
estates with the title of *liberall* and *noble usages*; *timorousnesse* is cal-
led *caution*; *rashnesse* is called *quicknesse of spirit*; *cavetousnesse*, is *fra-
gality*; *amorousnesse* is *society* and *gentile*; *peevishnesse* and *anger* is
courage; *flattery* is *humane* and *courteous*; and under these false vails
vertue slips away (like truth from under the hand of them that
fight for her) and leave vices dressed up with the same imagery, and
the fraud not discovered, till the day of recompences, when men
are distinguished by their rewards. But so men think they sleep free-
E ly when their spirits are loaden with a Lethargie, and they call
a Hectick-feaver the vigour of a naturall heat, till nature changes
those lesse discerned states into the notorious images of death.
Very many men never consider whether they sin or no in 10000.
of their actions, every one of which is very disputable; and do not
think they are bound to consider: these men are to be pitied and
instructed, they are to bee called upon to use religion like a daily
diet;

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diet; their consciences must bee made tender, and their Catechisme enlarged; teach them, and make them sensible and they are cured.

But the other in this place are more considerable: Men sin without observation, because their actions have no restraint of an expresse Commandment, no letter of the law to condemn them by an expresse sentence. And this happens, when the crime is comprehended under a generall notion without the instancing of particulars; for if you search over all the Scripture you shall never finde *incest named* and marked with the black character of death; and there are divers sorts of uncleannesse, to which Scripture therefore gives no name, because she would have them have no being; And it had been necessary that God should have described all particulars, and all kindes, if hee had not given reason to man. For so it is fit that a guide should point out every turning, if he be to teach a child, or a fool to return under his fathers roof: But he that bids us avoid intemperance for fear of a feaver, supposes you to be sufficiently instructed that you may avoid the plague; and when to look upon a woman with lust is condemned, it will not be necessary to adde, you must not do more, when even the least is forbidden: and when to uncover the nakednesse of Noah brought an universall plague upon the posterity of Cham, it was not necessary that the Law-giver should say, you must not ascend to your fathers bed, or draw the curtains from your sisters retirements. When the Athenians forbid to transport figs from Athens, there was no need to name the gardens of Alcibiades, much lesse was it necessary to adde, that Chabrias should send no plants to Sparta. Whatsoever is comprised under the generall notion, and partakes of the common nature, and the same iniquity, needs no speciall prohibition, unlesse we think we can mock God and elude his holy precepts with an absurd trick of mistaken Logick. I am sure that will not save us harmlesse from a thunderbolt.

2. Men sin without an expresse prohibition, when they commit a thing that is *like* a forbidden evil. And when Saint Paul had reckoned many works of the flesh, he addes [*and such like*] all that have the same unreasonableness and carnality. For thus, Polygamy is unlawfull; for if it be not lawfull for a Christian to put away his wife and marry another (unlesse for adultery) much lesse may he keep a first and take a second, when the first is not put away; If a Christian may not be drunk with wine, neither may he be drunk with passion; if he may not kill his neighbour, neither then must he tempt him to sinne; for that destroyes him more: if he may not wound him, then he may not perswade him to intemperance, and a drunken feaver; if it be not lawfull to cozen a man, much lesse is it permitted that hee make a man a fool, and a beast, and exposed to every mans abuse, and to all ready evils. And yet men are taught

A taught to start at the one half of these, and make no conscience of the other half; whereof some have a greater baseness then the other that are named, and all have the same unreasonable-
ness.

3. A man is guilty, even when no law names his action, if he does any thing that is a cause, or an effect, a part or unhandsome adjunct of a forbidden instance; he that forbid all intemperance, is as much displeased with the infinite of foolish talk that happens at such meetings, as he is at the spoiling of the drink, and the destroying the health. If God cannot endure wantonness, how can he suffer lascivious dressings, tempting circumstances, wanton eyes, high diet? B If idleness be a sin, then all immoderate mispending of our time, all long and tedious games, all absurd contrivances how to throw away a precious hour, and a *day of salvation* also, are against God, and against Religion. He that is commanded to be charitable, it is also intended he should not spend his money vainly, but be a good husband, and provident, that he may be able to give to the poor, as he would be to purchase a Lordship, or pay his Daughters portion: and upon this stock it is that Christian religion forbids jeering, and immoderate laughter, and reckons *jestings* amongst the *things that are unseemly*. This also would be considered.

C 4. Besides the expresse laws of our Religion, there is an universal line and limit to our passions and designs, which is called the *analogie of Christianity*; that is, the proportion of its sanctity and strictness of his holy precepts. This is not forbidden, but does this become you? Is it decent to see a Christian live in plenty and ease, and heap up money, and never to partake of Christs passions: there is no law against a Judge, his being a dresser of gardens, or a gatherer of Sycamore fruits, but it becomes him not, and deserves a reproof. If I do exact justice to my neighbour, and cause him to be punished legally for all the evils hee makes mee suffer, I have not broken a fragment from the stony Tables of the Law: but this is against the *analogie of our religion*; It does not become a Disciple of so gentle a Master to take all advantages that he can. Christ, that quitted all the glories that were essentiall to him, and that grew up in his nature when he lodged in his Fathers bosome, Christ that suffered all the evils due for the sins of mankind, himself remaining most innocent. Christ, that promised persecution, injuries, and affronts as part of our present portion, and gave them to his Disciples as a legacy, and gave us his Spirit to enable us to suffer injuries; and made that the parts of suffering evils should be the matter of three or four Christian graces, of *patience*, of *fortitude*, of *longanimity*, and *perseverance*; he that of eight beatitudes made that five of them should be instanced in the matter of humiliation and suffering temporall inconvenience, *that blessed Master* was certainly desirous that his Disciples should take their crowns from the crosse,

not

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not from the evenesse and felicities of the world; Hee intended we should give something, and suffer more things, and forgive all things, all injuries whatsoever; and though together with this may consist our securing a just interest; yet in very many circumstances we shall be put to consider how farre it becomes us to quit something of that, to pursue peace; and when we have secured the letter of the Law, that we also look to its analogy; when we do what we are strictly bound to, then also we must consider what becomes us, who are Disciples of such a Master, who are instructed with such principles, charmed with so severe precepts, and invited with the certainty of infinite rewards. Now although this discourse may seem new and strange, and very severe, yet it is infinitely reasonable, because Christianity is a law of love, and voluntary services; it can in no sence be confined with laws and strict measures; well may the Ocean receive its limits, and the whole capacity of fire bee glutted, and the grave have his belly so full, that it shall cast up all its bowels, and disgorge the continuall meal of so many thousand yeers; but love can never have a limit; and it is indeed to be *swallowed up*, but nothing can *fill* it but God, who hath no bound. Christianity is a law for sons, not for servants, and God that gives his grace without measure, and rewards without end, and acts of favour beyond our askings, and provides for us beyond our needs, and gives us counsels beyond commandments, intends not to be limited out by the just evenesses, and stricken measures of the words of a commandment. Give to God *full measure, shaken together, pressed down, heaped up, and running over*; for God does so to us; and when we have done so to him, we are infinitely short of the least measure of what God does for us; *we are still unprofitable servants*. And therefore as the breaking any of the laws of Christianity provokes God to anger, so the prevaricating in the *analogue* of Christianity stirres him up to jealousy: He hath reason to suspect our hearts are not right with him, when wee are so reserved in the matter and measures of our services: and if we will give God but just what he calls for by expresse mandate, it is just in him to require all of that at our hands without any abatement, and then we are sure to miscarry. And let us remember that when God said, he was a *jealous God*, he expressed the meaning of it to be, he did punish to the *third and fourth generation*. Jealousie is like the rage of a man: but if it be also like the anger of God, it is insupportable, and will crush us into the ruins of our grave.

But because these things are not frequently considered, there are very many sinnes committed against religion, which because the commandment hath not marked, men refuse to mark, and think God requires no more. I am entred into a sea of matter, which I must not now prosecute; but I shall onely note this to you, that it is but

A but reasonable, we should take accounts of our lives, by the proportions as well as by the expresse rules, of our religion; because in humane and civil actions all the nations of the world use so to call their subjects to account. For that which in the accounts of men is called reputation and publike honesty, is the same which in religion we call emulation and proportion; in both cases there being some things, which are besides the notices of laws, and yet are the most certain consignations of an excellent vertue. He is a base person that does any thing against publick honesty, and yet no man can be punished if he marries a wife the next day after his first wifes funeral: and so he that prevaricates the proportions and excellent reasons of Christianity, is a person without zeal, and without love: and unlesse care be taken of him, he will quickly be without religion. But yet these I say are a sort of persons which are to be used with gentlenesse, and treated with compassion; for no man must be handled roughly to force him to do a kindenesse: and coercion of laws and severity of Judges, serjeants and executioners are against offenders of commandments; but the way to cure such persons is the easiest and gentlest remedy of all others. They are to be instructed in all the parts of duty, and invired forward by the consideration of the great rewards which are laid up for all the sons of God, who serve him without constraint, without measures and allayes, even as fire burns, and as the roses grow, even as much as they can, and to all the extent of their natural and artificial capacities. For it is a thing fit for our compassion, to see men fettered in the iron bands of laws, and yet to break the golden chains of love, but all those instruments which are proper to enkindle the love of God and to turn fear into charity, are the proper instances of that compassion which is to be used towards these men.

2. The next sort of those who are in the state of sin, and yet to be handled gently and with compassion, are those who entertain themselves with the beginnings and little entrances of sin, which as they are to be more pittied, because they often come by reason of inadvertency, and an unavoidable weaknesse in many degrees, so they are more to be taken care of, because they are undervalued and undiscernably run into inconvenience; when we see a childe strike a servant rudely, or jeere a silly person, or wittily cheat his play-fellow, or talk words light as the skirt of a summer garment, we laugh and are delighted with the wit and confidence of the boy; and encourage such hopefull beginnings; and in the mean time we consider not that from these beginnings he shall grow up till he become a Tyrant, an oppressor, a Goat and a Traytour. *Nemo simul malus fit & malus esse cernitur; sicut nec scorpjjs tum inuascuntur stimuli cum pungunt;* No man is discerned to be vitious so soon as he is so, and vices have their infancy and their childe-hood, and it cannot be expected that in a childs age should be the vice of

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of a man; that were monstrous as if he wore a beard in his cradle; and we do not believe that a serpents sting does just then grow when he strikes us in a vital part: The venome and the little spear was there, when it first began to creep from his little shiel: And little boldnesses and looser words and wranglings for nits, and lying for trifles are of the same proportion to the malice of a childe, as impudence and duels and injurious law-suits, and false witness in judgement, and perjuries are in men. And the case is the same, when men enter upon a new stock of any sin; the vice is at first apt to be put out of countenance, and a little thing discourages it; and it amuses the spirit with words, and phantastick images, and cheap instances of sin; and men think themselves safe because they are as yet safe from laws, and the sin does not as yet out-cry the healthful noise of Christs loud cryings and intercession with his Father, nor call for thunder on an amasing judgement; but according to the old saying *the thornes of Dauphine will never fetch blood if they do not scratch the first day*: and we shall finde that the little undecencies and risings of our souls, the first openings and disparkings of our vertue differ onely from the state of perdition, as infancy does from old age, as sickness from death; It is the entrance into those regions whither whosoever passes finally, shall lie down and groan with an eternal sorrow. Now in this case it may happen that a compassion may ruine a man, if it be the pity of an indiscreet mother, and nurse the sin from its weaknesse to the strength of habit and impudence; The compassion that is to be used to such persons is the compassion of a Physitian or a severe Tutor; chastise thy infantinne by discipline, and acts of vertue; and never begin that way from whence you must return with some trouble, and much shame, or else if you proceed, you finish your eternal ruine.

He that means to be temperate and avoid the crime and dishonour of being a drunkard must not love to partake of the songs, or to bear a part in the foolish scenes of laughter, which distract wisdom and fright her from the company; And Lavina that was chaster then the elder Sabines, and severer then her Philosophical guardian, was wel instructed in the great lines of honour and cold justice to her husband; but when she gave way to the wanton ointments and looser circumstances of the *Baia* and bathed often in *Avernus*, and from thence hurried to the companies and dressings of *Lucrinus*, she quenched her honour, and gave her vertue and her body as a spoil to the follies and intemperance of a young gentle-man. For so have I scen the little purles of a spring sweat thorow the bottom of a bank and intenerate the stubborn pavement, till it hath made it fit for the impresson of a childs foot, and it was despised like the descending pearls of a misty morning, till it had opened its way, and made a stream large enough to carry away the ruines of the

A the undermined strand, and to invade the neighbouring gardens: but then the despised drops were grown into an artificial river and an intolerable mischief: so are the first entrances of sin, stop'd with the antidotes of a hearty prayer, and checked into sobriety, by the eye of a reverend man, or the counsels of a single sermon: But when such beginnings are neglected, and our religion hath not in it so much Philosophy as to think any thing evil as long as we can endure it, they grow up to ulcers and pestilential evils; they destroy the soul by their abode, who at their first entry might have been killed with the pressure of a little finger.

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B Ἀρχὴν ἰσχύος πλὴν λαΐον ἢ τὴν τελευτὴν.

Those men are in a condition in which they may if they please pity themselves; keep their green wounds from festering and uncleanliness and it will heal alone, *non procul absunt*, they are not far from the kingdom of Heaven, but they are not within its portion; and let me say this, that although little sins have not yet made our condition desperate but left it easily recoverable, yet it is a condition that is quite out of Gods favour: although they are not far advanced in their progress to ruine, yet they are not at all in the state of grace, and therefore though they are to be pitied and relieved accordingly, yet that supposes the incumbency of a present misery.

C 3. There are some very much to be pitied and assisted because they are going to hell, and (as matters stand with them) they cannot, or they think they cannot avoid it. *Quidam ad alienum dormiunt somnium, ad alienum edunt appetitum: amare & odisse (res omnium maxime libera) jubentur.* There are some persons whose life is so wholly in dependance from others, that they sleep when others please; they eat and drink according to their Masters appetite, or intemperance: they are commanded to love or hate, and are not left free in the very Charter and privileges of nature: *Miserum est servire sub Dominis parum felicibus*, for suppose the Prince or the Patron be vitious, suppose he calls his servants to bathe their souls in the goblets of intemperance: if he be also imperious (for such persons love not to be contradicted in their vices) it is the losse of that mans fortune, not to lose his soul: and it is the servants excuse, and he esteems it also his glory, that he can tell a merry tale, how his Master and himself did swim in drink, till they both talked like fools, and then did lie down like beasts.

Seneca.

D *Facinus quos inquinat aequat.* There is then no difference, but that the one is the fairest bull and the Master of the herd. And how many Tenents and relatives are known to have a servile conscience, and to know no affirmation or negation but such as shall serve their Land-lords interest? Alas the poor men live by it, and they must beg their bread if ever they turn recreant, or shall offer to be honest. There are some trades whose very foundation

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is laid in the vice of others; and in many others if a threed of deceit do not quite run thorow all their negotiations, they decay into the sorrows of beggery; and therefore they will support their neighbours vice, that he may support their trade: And what would you advise those men to do, to whom a false oath is offered to their lips, and a dagger at their heart: their reason is surprized, and their choice is seized upon, and all their consultation is arrested; and if they did not prepare before hand, and stand armed with religion, and perfect resolutions, would not any man fall, and think that every good man will say his case is pitiable. Although no temptation is bigger then the grace of God, yet many temptations are greater then our strengths, and we do not live at the rate of a mighty and a victorious grace.

Those persons which cause these vitious necessities upon their brethren will lie low in hell; but the others will have but small comfort in feeling a lesser damnation.

Of the same consideration it is, when ignorant people are Catechized into false doctrine, and know nothing but such principles which weaken the nerves, and enfeeble the joynts of holy living; they never heard of any other; those that follow great and evil examples; the people that are engaged in the publike sins of a kingdom which they understand not, and either must venture to be undone upon the strength of their own little reasonings, and weak discouragements, or else must go *quâ itur, non quâ eundum est*, there where the popular misery hath made the way plain before their eyes, though it be uneven and dangerous to their consciences. In these cases I am forced to reckon a Catalogue of mischiefs; but it will be hard to cure any of them. Aristippus in his discourses was a great flatterer of Dionysius of Sicily, and did own doctrines which might give an easiness to some vices, and knew not how to contradict the pleasures of his Prince; but seemed like a person disposed to partake of them, that the example of a Philosopher, and the practise of a King might do countenance to a shamefull life. But when Dionysius sent him two women slaves, fair, and young, he sent them back, and shamed the easiness of his doctrine by the severity of his manners, he daring to be vertuous when he was alone, though in the presence of him, whom he thought it necessary to flatter, he had no boldness to own the virtue: So it is with too many; if they be left alone, and that they stand unshaken with the eye of their temper, or the authority of their Lord, they go whither their education or their custome carries them: but it is not in some natures to deny the face of a man, and the boldness of a sinner; and which is yet worse, it is not in most mens interest to do it; these men are in a pitiable condition, and are to be helped by the following rules.

1. Let every man consider that he hath two relations to serve, and

- A and he stands between God and his Master, or his nearest relative : and in such cases it comes to be disputed whether interest be preferred ; which of the persons is to be displeased, God or my Master, God or my Prince, God or my Friend ? If we be servants of the man ; remember also that I am a servant of God ; adde to this, that if my present service to the man be a slavery in me, and a tyranny in him, yet Gods service is a noble freedom : And Apollonius said well. *It was for slaves to lie, and for free-men to speak the truth. If you be freed by the blood of the Son of God, then you are free indeed :* and then consider how dishonourable it is to lie, to the displeasure of
- B God, and onely to please your fellow servant. The difference here is so great, that it might be sufficient onely to consider the antithesis. Did the man make you what you are ? Did he pay his blood for you, to save you from death ? Does he keep you from sicknesse ? True. You eat at his table ; but they are of Gods provisions that he and you feed of. Can your master free you from a fever, when you have drunk your self into it ? and restore your innocence when you have forsworn your self for his interest ? Is the change reasonable ? He gives you meat and drink for which you do him service. But is not he a Tyrant, and an usurper, an oppressor, and an extortioner, if he will force thee to give thy soul for him ? to sell thy soul for old-shoes, and broken bread ? But when thou art to make thy accounts of eternity, will it be taken for an answer, My Patron, or my Governour, my Prince, or my Master, forced me to it ? or if it will not, will he undertake a portion of thy flames ? or if that may not be, will it be in the midst of all thy torments, any ease to thy sorrows to remember all the rewards and clothes, all the money, and civilities, all the cheerfull looks, and familiarity, and fellowship of vices which in your life time made your spirit so gay and easie ? It will in the eternall loads of sorrow, adde a duplicate of groans and indignation, when it shall be remembered for how base and trifling interest, and upon what weak principles we fell sick and died eternally.
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2. The next advise to persons thus tempted is, that they would learn to separate duty from mistaken interest ; and let them be both served in their just proportions, when we have learned to make a difference. A wife is bound to her husband in all his just designs, and in all noble usages and Christian comportments : But a wife is no more bound to pursue her husbands vicious hatreds, then to serve and promote his unlawfull and wandring loves :
- E It is not alwayes a part of duty to think the same propositions, or to curse the same persons, or to wish him successe in unjust designs : And yet the sadnesse of it is, that a good woman is easily tempted to beleieve the cause to be just, and when her affection hath forced her judgement, her judgement for ever after shall carry the affection to all its erring and abused determinations. A

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Eccius. 4. 22.

friend is turned a flatterer if he does not know, that the limits of friendship extend no further then the pale and inclosures of reason and religion. No Master puts it into his covenant that his servant shall be drunk with him, or give in evidence in his Masters cause, according to his Masters scrolls: and therefore it is besides and against the duty of a servant to sin by that authority; it is as if he should set Mules to keep his sheep, or make his Dogs to carry burdens, it is besides their nature and designe; and if any person falls under so tyrannicall relation, let him consider how hard a Master he serves; where the Devil gives the imployment, and shame is his entertainment, and sin is his work, and hell is his wages. Take therefore the counsel of the son of Syrac. *Accept no person against thy soul, and let not the reverence of any man cause thee to fall.*

3. When passion mingles with duty, and is a necessary instrument of serving God, let not that passion run its own course and passe on to liberty, and thence to licence and dissolution: but let no more of it be entertained, then will just do the work. For no zeal of duty will warrant a violent passion to prevaricate a duty. I have seen some officers of Warre in passion and zeal of their duty, have made no scruple to command a souldier with the dialect of cursing and accents of swearing, and pretended they could not else speak words effective enough, and of sufficient authority; and a man may easily be overtaken in the issues of his government; while his authority serves it self with passion, if he be not curious in his measures, his passion also will serve it self upon the authority and over-rule the Ruler.

4. Let every such tempted person remember, that all evil comes from our selves, and not from others; and therefore all pretences and prejudices, all commands and temptations, all opinions and necessities, are but instances of our weaknesse, and arguments of our folly: For unlesse we list, no man can make us drink beyond our measures: And if I tell a lie for my Masters or my friends advantage, it is because I prefer a little end of money, or flattery before my honour and my innocence. They are huge follies which go up and down in the mouths and heads of men. [*He that knowes not how to dissemble, knows not how to reigne.*] [He that will not do as his company does, must go out of the world, and quit all society of men: We create necessities of our own, and then think we have reason to serve their importunity. *Non ego sum ambitiosus, sed nemo aliter Romæ potest vivere, non ego sumptuosus, sed urbs ipsa magnas impensas exigit. Non est meum vitium quod iracundus sum, quod nondum constitui certum vita genus, adolescentia hæc facit.* The place we live in makes us expensive, the state of life I have chosen renders me ambitious, my age makes me angry or lustfull, proud or peevish. These are nothing else but resolutions never to mend as long as we can have excuse for our follies, and untill we can

- A can cozen our selves no more. There is no such thing as a necessity for a Prince to dissemble, or for a servant to lie, or for a friend to flatter, for a civil person and a sociable, to be drunk: we cozen our selves with thinking the fault is so much derivative from others, till the smart and the shame falls upon our selves, and covers our heads with sorrow. And unlesse this gap be stopped, and that we build our duty upon our own bottoms, as supported with the grace of God, there is no vice but may finde a Patron; and no age or relation, or state of life, but will be an engagement to sin: And we shall think it necessary to be lustfull in our youth, and revengefull in our manhood, and covetous in our old age: and we shall perceive that every state of men, and every trade and profession, lives upon the vices of others, or upon their miseries; and therefore they will think it necessary to promote, or to wish it. If men were temperate, Physicians would be poor: and unlesse some Princes were ambitious, or others injurious, there would be no employment for souldiers. The Vintners retail supports the Merchants trade, and it is a vice that supports the Vintners retail; and if all men were wise and sober persons, we should have fewer beggars, and fewer rich; and if our Law-givers should imitate Demades of Athens, who condemned a man that lived by selling things belonging to funeralls, as supposing he could not choose but wish the death of men, by whose dying he got his living, we should finde most men accounted criminals, because vice is so involved in the affaires of the world, that it is made the support of many trades, and the businesse of great multitudes of men: Certainly from hence it is that iniquity does so much abound; and unlesse we state our questions right, and perceive the evil to be designed onely from our selves, and that no such pretence shall keep off the punishment, or the shame from our selves, we shall fall into a state which is onely capable of compassion, because it is irrecoverable: and then we shall be infinitely miserable, when we can onely receive an uselesse and ineffective pity. Whatsoever is necessary cannot be avoided: He therefore that shall say, he cannot avoid his sin, is out of the mercies of this Text: they who are appointed Guides, and Physicians of souls, cannot to any purpose do their offices of pity. It is necessary that we serve God, and do our duty, and secure the interest of our souls, and be as carefull to preserve our relations to God, as to our friend, or Prince. But, if it can be necessary for any man, in any condition to sin, it is also necessary for that man to perish.

Sermon XVII.

The severall states and degrees of Sinners,

WITH

The manner how they are to be treated.

Part II.

4. **T**He last sort of them that sin, and yet are to be treated with compassion, is of them that interrupt the course of an honest life with single acts of sin, stepping aside and *starting like a broken bowe*; whose resolution stands fair, and their hearts are towards God, and they sojourn in religion, or rather, dwell there; but that like evil husbands they go abroad, and enter into places of dishonour and unthriftiness. Such as these, all stories remembred with a sad character; and every narrative concerning David which would end in honour and fair report, is sullied with the remembrances of *Bathsheba*: and the Holy Ghost hath called him *a man after Gods own heart, save in the matter of Uriah*; there indeed he was a man after his own heart; even then when his reason was stolne from him by passion, and his religion was sullied by the beauties of a fair woman. I wish we lived in an age in which the people were to be treated with, concerning renouncing the single actions of sin, and the seldome interruptions of piety: Men are taught to say, that every mans sins in every action he does; and this is one of the doctrines, for the beleiving of which he shall be accounted a good man; and upon this ground it is easie for men to allow themselves some sins, when in all cases, and in every action it is unavoidable. I shall say nothing of the Question, save that the Scriptures reckon otherwise, * and in the accounts of Davids life reckon but one great sin, * and in Zachary and Elizabeth gave a testimony of an unblameable conversation; * and

A *and Hezekiah did not make *his confession* when he prayed to God in his sicknesse and said, *he had walked uprightly before God*, *and therefore St. Paul after his conversion designed and laboured hard, and therefore certainly with hopes to accomplish it, that *he might keep his conscience void of offence both towards God and towards man*, *and one of Christs great purposes is to present his whole Church pure and spotlesse to the throne of grace, and *Saint John the Baptist offended none but Herod, *and no pious Christian brought a bill of accusation against the holy Virgin Mother; *certain it is, that God hath given us precepts of such a holinesse and such a purity, such a meeknesse and such humility, as hath no pattern but Christ, no precedent but the purities of God: and therefore it is intended we should live with a life whose actions are not checker'd with white and black, half sin and half vertue: Gods sheep are not like Jacobs flock streaked and spotted: it is an intire holinesse that God requires, and will not endure to have a holy course interrupted by the dishonour of a base and ignoble action. I do not mean that a mans life can be as pure as the Sun, or the rayes of celestial Jerusalem; but like the Moon, in which there are spots, but they are no deformity: a lessening onely and an abatement of light, no cloud to hinder and draw a vail before its face: but sometimes it is not so serene and bright as at other times. Every man hath his indiscretions and infirmities, his arrests and sudden incursions, his neighbourhoods and semblances of sin, his little violences to reason and peevish melancholy, and humorous Phantastick discourses; unaptnesse to a devout prayer, his fondnesses to judge favourably in his own cases, little deceptions, and voluntary and involuntary couzenages, ignorances and inadvertencies, carelessse hours, and unwatchfull seasons, but no good man ever commits one act of adultery; no godly man will at any time be drunk, or if he be, he ceases to be a godly man, and is run into the confines of death, and is sick at heart, and may die of the sicknesse, die eternally. This happens more frequently in persons of an infant piety, when the vertue is not corroborated by a long abode and a confirmed resolution, and an usual victory and a triumphant grace, and the longer we are accustomed to piety, the more infrequent will be the little breaches of folly, and a returning sin. But as the needle of a compasse, when it is directed to its beloved star, at the first addresses waves on either side, and seemes indifferent in his courtship of the rising or declining sun, and when it seemes first determined to the North, stands a while trembling, as if it suffered inconvenience in the first fruition of its desires, and stands not still in a full enjoyment till after, first, a great variety of motion, and then an undisturbed posture: so is the piety, and so is the conversion of a man; wrought by degrees and several steps of imperfection; and at first our choices are wavering, con-

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vinced by the grace of God and yet not perswaded, and then perswaded but not resolved, and then resolved but deferring to begin, and then beginning, but (as all beginnings are) in weakness and uncertainty, and we flie out often into huge indiscretions, and look back to Sodom and long to return to Egypt; and when the storm is quite over, we finde little bubblings and unevennesses upon the face of the waters, we often weaken our own purposes by the returns of sin, and we do not call our selves *conquerours* till by the long possession of vertues it is a strange and unusuall, and therefore an uneasie and unpleasant thing to act a crime. When Polemon of Athens by chance comming into the schools of Xenocrates was reformed upon the hearing of that one lecture, some wise men gave this censure of him; *peregrinatus est hujus animus in nequitia, non habitavit*, his minde wandred in wickednesse, and travelled in it, but never dwelt there; the same is the case of some men; they make inroads into the enemies countrey, not like enemies to spoil, but like Dinah to be satisfied with the stranger beauties of the land, till their vertues are defouled and they enter into tragedies, and are possessed by death and intolerable sorrows; but because this is like the fate of Jacobs daughter and happens not by designe, but folly, not by malice, but surprize, not by the strength of will, but by the weakness of grace, and yet carries a man to the same place whither a great vice usually does, it is hugely pitiable, and the persons are to be treated with compassion, and to be assisted by the following considerations and exercises.

First let us consider, that for a good man to be overtaken in a single crime is the greatest dishonour and unthriftinesse in the whole world. *As a fly in a box of ointment, so is a little folly to him who is accounted wise*, said the Son of Sirach: No man chides a fool for his weaknesses, or scorns a childe for playing with flies and preferring the present appetite, before all the possibilities of to morrows event: But men wondered when they saw *Socrates* ride upon a cane; and when Solomon laid his wisdom at the foot of Pharaohs daughter, and changed his glory for the interest of wanton sleep, he became the discourse of heaven and earth: and men think themselves abused, and their expectation coustened when they see a wise man do the actions of a fool, and a good man seized upon by the dishonours of a crime. But the losse of his reputation is the least of his evil. *It is the greatest improvidence in the world to let a healthful constitution be destroyed in the surfet of one night*. For although, when a man by the grace of God and a long endeavour hath obtained the habit of Christian graces, every single sin does not spoil the habit of vertue, because that cannot be lost but as it was gotten, that is, by parts, and succession, yet every crime interrupts the *acceptation* of the grace, and makes the man to

- A to enter into the state of enmity, and displeasure with God. The habit is onely lessened *naturally*, but the *value* of it is wholly taken away: and in this sence is that of Josephus *το οντ' ημεσιν ε' παρανομειν* *το οντ' ημεσιν ε' παρανομειν* which Saint James well renders. *He that keeps the whole law and offends in one point is guilty of all;* that is, if he prevaricates in any commandement, the transgression of which by the law was capital, shall as certainly die as if he broke the whole law; and the same is the case of those single actions which the school calls deadly sins, that is, actions of choice in any sin that hath a *name*, and makes a *kinde*, and hath a distinct *matter*. And sins once pardoned return again to all the purposes of mischief. If we by a new sin forfeit Gods former loving kindnesse. *When the righteous man turneth from his righteousness and committeth iniquity, all his righteousness that he hath done shall not be remembered, in the transgression that he hath trespassed, and in the sin that he hath sinned, in them shall he die.* Now then consider how great a fool he is, who when he hath with much labour and by suffering violence contradicted his first desires; when his spirit hath been in agony and care, and with much uneasinesse hath denied to please the lower man, when with many prayers and groans and innumerable sighs and strong cryings to God with sharp sufferances and a long severity, he hath obtained of God to begin his pardon and restitution, and that he is in some hopes to return to Gods favour, and that he shall become an heire of heaven: when some of his amazing fears and distracting cares begin to be taken off, when he begins to think, that now it is not certain he shall perish in a sad eternity, but he hopes to be saved, and he considers how excellent a condition that is, *he hopes when he dies to go to God*, and that he shall never enter into the possession of Devils; and this state which is but the twilight of a glorious felicity, he hath obtained with great labour and much care, and infinite danger; that this man should throw all this structure down, and *then when* he is ready to reap the fruits of his labours, by one indiscreet action, to set fire upon his corn fields, and destroy all his dearly earned hopes, for the madnesse and loose wandrings of an hour; This man is an indiscreet gamester; who doubles his stake as he thrives, and at one throw is dispossessed of all the prosperities of a luckie hand.
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- E They that are poor (as Plutarch observes) are carelesse of little things, because by saving them, they think no great moments can accrue to their estates, and they despairing to be rich, think such frugality impertinent: But they that feel their banks swell, and are within the possibilities of wealth, think it usefull if they reserve the smaller minuites of expence, knowing that every thing will adde to their heap; but then after long sparing, in one night to throw away the wealth of a long purchase, is an imprudence be-

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Hom. Ili. β

becoming none but such persons who are to be kept under Tutors and Guardians, and such as are to be chastised by their servants, and to be punished by them whom they clothe and feed.

ἀλλὰ καὶ οὗτοι
αἰσχροὶ τοὶ δυνεῖς τὸ μαγεῖν καὶ ἐὼς τοὺς ὀφθαλμοὺς.

These men sowe much, and gather little, stay long and return empty, and after a long voyage they are dashed in pieces when their vessels are laden with the spoils of provinces. Every deadly sin destroyes the rewards of a seven years piety; I adde to this, that God is more impatient at a sin committed by his servants, then at many by persons that are his enemies; and an uncivil answer from a son to a Father, from an obliged person to a benefactor is a greater undecency, then if any enemy should storm his house or revile him to his head. Augustus Cæsar taxed all the world, and God took no publick notices of it; but when David taxed and numbred a petty province, it was not to be expiated without a plague; because such persons, besides the direct sin, adde the circumstance of ingratitude to God, who hath redeemed them from their vain conversation and from death, and from hell, and consigned them to the inheritance of sons, and giving them his grace and his spirit, and many periods of comfort, and a certain hope and visible earnest of immortality; nothing is baser then that such a person against his reason, against his interest, against his God, against so many obligations, against his custome, against his very habits and acquired inclinations should do an action

Quam nisi seductus nequeas committere Divis

Which a man must for ever be a shamed of, and like Adam must run from God himself to do it, and depart from the state in which he had placed all his hopes, and to which he had designed all his labours. The consideration is effective enough, if we sum up the particulars; for he that hath lived well, and then falls into a deliberate sin, is infinitely dishonoured, is most imprudent, most unsafe, and most unthankful.

2. Let persons tempted to the single instances of sin in the midst of a laudable life, be very carefull that they suffer not themselves to be drawn aside by the eminency of great examples. For some think *drunkenness* hath a little honesty derived unto it by the examples of Noah, and *Adultery* is not so scandalous and intolerably dishonourable, since *Bathsheba* bathed, and *David* was defiled, and men

A men think a fight is no cowardise, if a General turns his head and runs.

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Pompeio fugiente timet.

Well might all the gown'd Romans fear when Pompey fled, and who is there that can hope to be more righteous then David; or stronger then Samson, or have lesse hypocrisy then Saint Peter, or be more temperate then Noah? These great examples bear men of weak discourses and weaker resolutions from the severity of vertues. But as Diagoras to them that shewed to him the votive garments of those that had escaped shipwrack upon their prayers and vows to Neptune, answered, that they kept no account of those that prayed and vowed, and yet were drowned: So do these men keep catalogues of those few persons who broke the threed of a fair life in sunder with the violence of a great crime, and by the grace of God recovered and repented and lived; But they consider not concerning those infinite numbers of men, who died in their first fit of sicknesse, who after a fair voyage have thrown themselves over boord, and perished in a sudden wildnesse. One said well, *Si quid Socrates, aut Aristippus contra morem & consuetudinem fecerunt, idem sibi ne arbitretur licere. Magnis enim illi & divinis bonis hanc licentiam assequebantur.* If Socrates did any unusual thing, it is not for thee who art of an ordinary vertue to assume the same license; For he by a divine and excellent life hath obtained leave or pardon respectively, for what thou must never hope for, till thou hast arrived to the same glories First, be as devout as *David*, as good a Christi. an as Saint Peter, and then thou wilt not dare with designe to act that, which they fell into by surprize; and if thou doest fall as they did, by that time thou hast also repented like them, it may be said concerning thee, that thou didst fall and break thy bones, but God did heal thee and pardon thee. Remember that all the damned souls shall bear an eternity of torments for the pleasures of a short sinfulness; but for a single transient action, to die for ever is an intolerable exchange, and the effect of so great a folly, that whosoever falls into and then considers it, it will make him mad and distracted for ever.

3. Remember, that since no man can please God, or be partakers of any promises, or reap the reward of any actions in the returns of eternity, unlesse he performs to God an intire duty, according to the capacities of a man *so taught*, and *so tempted*, and *so assisted*, such a person must be curious that he be not cozened with the duties and performances of any one relation. 1. Some there are that think all our religion consists in prayers and publick or private offices of devotion, and not in moral actions or entercourses of justice and temperance, of kindenesse and friendships,
of

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of sincerity and liberality, of chastity and humility, of repentance and obedience: indeed no humour is so easie to be counterfeited as devotion, and yet no hypocrisy is more common among men, nor any so uselesse as to God; for it being an addresse to him alone who knows the heart and all the secret purposes, it can do no service in order to heaven, so long as it is without the power of Godlinesse, and the energy and vivacity of a holy life. God will not suffer us to commute a duty, because all is his due; and religion shall not pay for the want of temperance: if the devoutest Hermit be proud, or he that fasts thrice in the week be uncharitable; or he that gives much to the poor, gives also too much liberty to himself, he hath planted a fair garden, and invited a wilde boar to refresh himself under the shade of the fruit trees, and his guest being something rude hath disordered his paradise, and made it become a wilderness. 2. Others there are that judge themselves by the censures that Kings and Princes give concerning them, or as they are spoken of by their betters, and so make false judgements concerning their condition. For our betters, to whom we show our best parts, to whom we speak with caution and consider what we represent, they see our arts and our dressings, but nothing of our nature and deformities; Trust not their censures concerning thee, but to thy own opinion of thy self, whom thou knewest in thy retirements and naturall peevishnesse and unhandsome inclinations, and secret basenesse. 3. Some men have been admired abroad, in whom the wife and the servant never saw any thing excellent: a rare judge and a good common-wealths man in the streets, and publike meetings, and a just man to his neighbour, and charitable to the poor; for in all these places the man is observed and kept in awe by the Sun, by light and by voices; But this man is a Tyrant at home, an unkinde husband and ill Father, an imperious Master, and such men are like prophets in their own countreys, not honoured at home, and can never be honoured by God, who will not endure that many vertues should excuse a few vices, or that any of his servants shall take pensions of the Devil, and in the profession of his service do his enemy single advantages.

4. He that hath past many stages of a good life to prevent his being tempted to a single sin, must be very careful that he never entertain his spirit with the remembrances of his past sin, nor amuse it with the phantastick apprehensions of the present. When the Israelites fancied the sapidnesse and relish of the fleshpots, they longed to taste and to return.

So when a Libyan Tiger drawn from his wilder forragings is shut up and taught to eat civil meat, and suffer the authority of a man, he sits down tamely in his prison, and payes to his keeper fear and reverence for his meat. But if he chance to come again and

Hic ubi diffuset
et sylvis in
cercere clausa
Mansuere
ferra. Et vul-
tus posuere mi-
raculos

Aque homi-
nem didicere
pari sit torrida
parvus
Venit in ora
arvor, redeunt
rabiesq; fu-
rorque.

A and taste a draught of warm blood, he presently leaps into his naturall cruelty.

Admonitæ tument gustato sanguine fauces.

Fervet & d'trepido vix abstinet ira Magistro.

B He scarce abstains from eating those hands that brought him discipline and food: so is the nature of a man made tame and gentle by the grace of God, and reduced to reason, and kept in awe by religion and lawes, and by an awfull vertue is taught to forget those alluring and sottish relishes of sin: but if he diverts from his path, and snatches handfuls from the wanton vineyards, and remembers the lasciviousnesse of his unwholsome food that pleased his childish palate, then he grows sick again, and hungry after unwholsome diet, and longs for the apples of Sodom. A man must walk thorow the world without eyes, or ears, fancy, or appetite, but such as are created and sanctified by the grace of God; and being once made a new man, he must serve all the needs of nature by the appetites and faculties of grace: nature must be wholly a servant, and we must so look towards the deliciousnesse of our religion, and the ravishments of heaven, that our memory must be for ever uselesse to the affairs and perceptions of sin: we cannot stand, we cannot live, unlesse we be curious and watchfull in this particular.

C By these and all other arts of the Spirit, if we stand upon our guard, never indulging to our selves one sin, because it is but one; as knowing that one sin brought in death upon all the world, and one sin brought slavery upon the posterity of Cham: and alwayes fearing lest death surprize us in that one sin; we shall by the grace of God, either not need, or else easily perceive the effects and blessings of that compassion which God reserves in the secrets of his mercy, for such persons whom his grace hath ordained and disposed with excellent dispositions unto life eternall.

D These are the sorts of men which are to be used with compassion; concerning whom we are to make a difference, *making a difference*] so sayes the Text, and it is of high concernment that we should do so, that we may relieve the infirmities of the men, and relieve their sicknesses, and transcribe the copy of the Divine mercy, who loves not to quench the smoking flax, nor break the bruised reed. For although all sins are against Gods commandements, directly, or by certain consequents, *by line*, or *by analogy*, yet they are not all of the same tincture and mortality.

Nec vincit ratio tantundem ut peccet idemque;

Qui teneros caules alieni frangit horti,

Ut qui nocturnus Divini sacra legeris.

E He that robs a garden of Coleworts, and carries away an armfull of Spinage, does not deserve hell, as he that steals the Chalice from the Church, or betrays a Prince; and therefore men are distinguished accordingly:

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The Poet that Sejanus condemned for dishonouring the memory of *Agamemnon*, was not an equall criminall with Cataline, or Gracchus: and Simon Magus and the Nicolaitans committed crimes which God hated, more then the complying of S. Barnabas, or the dissimulation of S. Peter; and therefore God does treat these persons severally: Some of these are restrained with a fit of sicknesse, some with a great losse; and in these three are degrees, and some arrive at death. And in this manner God scourged the Corinthians for their irreverent and disorderly receiving the Holy Sacrament. For although even the least of the sins that I have discoursed of, will lead to death eternall, if their course be not interrupted, and the disorder chastised, yet because we do not stop their progresse instantly, God many times does, and visits us with proportionable judgements, and so not onely checks the rivulet from swelling into rivers and a vastnesse, but plainly tels us, that although smaller crimes shall not be punished with equall severity as the greatest, yet even in hell there are eternal rods as well as eternal scorpions; and the smallest crime that we act with an infant-malice, and manly deliberation, shall be revenged with the lesser stroaks of wrath; but yet with the infliction of a sad eternity. But then that we also should make a difference, is a precept concerning Church discipline, and therefore not here proper to be considered, but onely as it may concern our own particulars in the actions of repentance; and our brethren in fraternal correction:

— assit

*Regula quæ penas peccatis irroget æquas,
Nec sententiâ dignum horribili sectere flagello.*

Let us be sure that we neglect no sin, but repent for every one, and judge our selves for every one, according to the proportion of the malice, or the scandall, or the danger. And although in this there is no fear that we would be excessive; yet when we are to reprove a brother we are sharp enough, and either by pride, or by animosity, by the itch of government, or the indignation of an angry minde, we run beyond the gentlenesse of a Christian Monitor: we must remember that by Christs law some are to be admonished privately, some to be shamed and corrected publikely, and beyond these, there is an *abscission*, or a cutting off from the communion of faithfull people, *A delivering over to Sathan*. And to this purpose is that old reading of the words of my Text, which is still in some Copies, *καὶ τὸ ἐκκληρεῖν διακονοῦντας*; *Reprove them sharply, when they are convinced, or separate by sentence*. But because this also is a designe of mercy, acted with an instance of discipline, it is a punishment of the flesh, that the soul may be saved in

A in the day of the Lord, it means the same with the usuall reading, and with the last words of the Text, and teaches us our usage towards the worst of recoverable sinners.

B Others save with fear, pulling them out of the fire.] Some sins there are, which in their own nature are damnable, and some are such as will certainly bring a man to damnation; the first are curable, but with much danger; the second are desperate and irrecoverable: when a man is violently tempted, and allured with an object that is proportionable and pleasant to his vigorous appetite, and his unabated, unmortified nature, this man falls into death, but yet we pity him as we pity a thief that robs for his necessity: this man did not tempt himself, but his spirit suffers violence, and his reason is invaded, and his infirmities are mighty, and his aids not yet prevailing: But when this single temptation hath prevailed for a single instance, and leaves a relish upon the palate, and this produces another, and that also is fruitfull and swells into a family and kinred of sinne, that is, it grows first into approbation, then to a clear assent, and an untroubled conscience, thence into frequency, from thence unto a custom, and easinesse, and a habit, this man is fallen into the fire. There are also some single acts of so great a malice, that they must suppose a man habitually sinfull before he could arrive at that height of wickednesse. No man begins his sinfull course with killing of his father or his Prince; and Simon Magus had preambulatory impieties: he was covetous and ambitious, long before he offered to buy the Holy Ghost.

C *Nemo repente fuit turpissimus*——and although such actions may have in them the malice and the mischief, the disorder and the wrong, the principle and the permanent effect, of a habit and a long course of sin, yet because they never or very seldom go alone, but after the prædisposition of other huiſbering crimes, we shall not amisse comprise them under the name of habituall sins. For such they are, either formally, or equivalently: and if any man hath fallen into a sinfull habit, into a course and order of sinning, his case is little lesser then desperate; but that little hope that is remanent hath its degree, according to the infancy or the growth of the habit. 1. For all sins lesse then habituall, it is certain, a pardon is ready to penitent persons: that is, to all that sin in ignorance, or in infirmity, by surprize, or inadvertency, in smaller instances, or in frequent returns, with involuntary actions, or imperfect resolutions, *ἔγειναι τὰς χεῖρας ὑμῶν, πρὸς τὸ αὐτοχρητοῦσθαι θεόν, ἰκισδόντες αὐτὸν ἰσχυρῶς καὶ πᾶσις ἡμᾶς ἐστε*, said Clemens in his Epistle: Lift up your hands to Almighty GOD, and pray him to be mercifull to you in all things when you sinne unwillingly; that is, in which you sin with an imperfect choice: for no man sins against his will directly, but when his understanding is abused by an inevitable

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evitable, or an intolerable weaknesse, or wills follow their blind guide, and are not the perfect mistresses of their own actions, and therefore leave a way and easinesse to repent, and be ashamed of it, and therefore a possibility and readinesse for pardon. And these are the sins that we are taught to pray to God that he would pardon, as he gives us our bread, that is, *every day*. For *in many things we offend all*, said Saint James, that is, in many smaller matters, in matters of surprize, or inevitable infirmity: And therefore Posidonius said, that Saint Austin was used to say, That he would not have even good and holy Priests go from this world without the susception of equall and worthy penances: and the most innocent life in our account is not a competent instrument of a peremptory confidence, and of justifying our selves: *I Am guilty of nothing*, (said Saint Paul) that is, of no ill intent, or negligence in preaching the Gospel, yet *I am not hereby justified*, for God it may be knows many little irregularities, and insinuations of sin. In this case we are to make a difference; but humility, and prayer, and watchfulnesse, are the direct instruments of the expiation of such sins.

But then secondly, whosoever sins without these abating circumstances, that is, in great instances, in which a mans understanding cannot be cozened; as in drunkennes, murder, adultery, and in the frequent repetitions of any sort of sinne whatsoever; in which a mans choice cannot be surprized, and in which it is certain there is a love of the sinne, and a delight in it, and a power over a mans resolutions; in these cases it is a miraculous grace; and an extraordinary change, that must turn the current and the stream of the iniquity: and when it is begun, the pardon is more uncertain, and the repentance more difficult, and the effect much abated, and the man must bee made miserable that hee may not bee accursed for ever.

1. I say his pardon is uncertain, because there are some sinnes which are unpardonable, (as I shall shew) and they are not all named in particular, and the degrees of malice being uncertain, the salvation of that man is to be wrought with infinite fear and trembling. It was the case of Simon Magus, *Repent and ask pardon for thy sinne, if peradventure the thought of thy heart may bee forgiven thee*. If peradventure;] it was a new crime, and concerning its possibility of pardon no revelation had been made, and by analogie to other crimes it was very like an unpardonable sin; for it was *a thinking a thought against the Holy Ghost*, and that was next to *speaking a word against him*. Cains sin was of the same nature; *It is greater then it can be forgiven*, his passion and his fear was too severe and decetory: it was pardonable, but truly we never finde that God did pardon it.

2. But besides this, it is uncertain in the pardon, because it may be the time of pardon is passed, and though God hath pardoned

A doned to other people the same sin, and to thee too sometimes before, yet it may be he will not now: he hath not promised pardon so often as we sin, and in all the returns of impudence, apostacy, and ingratitude; and it may be *thy day is past*, as was Jerusalem in the day that they crucified the Saviour of the world.

B 3. Pardon of such habitual sins is uncertain, because life is uncertain; and such sins require much time for their abolition and expiation. And therefore although these sins are not *necessario mortifera*; that is, unpardonable, yet by consequence they become deadly, because our life may be cut off before we have finished or performed those necessary parts of repentance, which are the severe and yet the only condition of getting pardon. So that you may perceive, that not only every great single crime, but the habit of any sin is dangerous; and therefore these persons are to be *snatched* from the fire, if you mean to rescue them, *in te tupe de quæstione*, if you stay a day, it may be you stay too long.

C 4. To which I adde this fourth consideration, that every delay of return is in the case of habitual sins an approach to desperation, because the nature of habits is like that of Crocodiles they grow as long as they live; and if they come to *obstinacy*, or *confirmation*, they are in hell already, and can never return back. For so the Panonian Bears, when they have clasped a dart in the region of their Liver, wheel themselves upon the wound, and with anger and malicious revenge strike the deadly barbe deeper, and cannot be quit from that fatal steel, but in flying bear along that which themselves make the instrument of a more hasty death: so is every vitious person struck with a deadly wound, and his own hands forced it into the entertainments of his heart. And because it is painfull to draw it forth by a sharp and salutary repentance, he still rousls and turns upon his wound, and carries his death in his bowels, where it first entered by choice, and then dwelt by love, and at last shall finish the tragedy by divine judgements, and an unalterable decree.

D But as the pardon of these sins is uncertain, so the conditions of restitution are hard, even to them who shall be pardoned: their pardon and themselves too, must be fetched from the fire; water will not do it, tears and ineffective sorrow cannot take off a habit, or a great crime.

*O nimium faciles, qui tristia criminis cadis,
Tollis lumina posse putatis aquæ.*

E Bion seeing a Prince weep and tearing his hair for sorrow, asked if baldnesse would cure his grief? such pompous sorrows may be good indices, but no perfect instruments of restitution. Saint James plainly declares the possibilities of pardon to great sins, in the cases of *contention*, *adultery*, *lust*, and *envy*, which are the four great indecencies that are most contrary to Christianity; and in the 5. Chap.

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he implies also a possibility of pardon to an habitual sinner, whom he calls, *ἡ πλανάμενη ἀπὸ τῆς ἀληθείας*, one that erres from the truth, that is, from the life of a Christian, the life of the Spirit of truth: and he adds, that such a person may be reduced and so be pardoned, though he have sinned long; *he that converts such a one shall hide a multitude of sins*: But then the way that he appoints for the restitution of such persons is *humility, and humiliation, penances, and sharp penitentiall sorrows, and afflictions, resisting the Devil, returning to God, weeping and mourning, confessions and prayers*, as you may read at large in the 4. and 5. Chapters; and there it is, that you should finde it a duty, that such persons should be *afflicted*, and should *confesse to their brethren*; and these are harder conditions then God requires in the former cases; these are a kinde of fiery tryall.

I have now done with my Text, and should adde no more, but that the nature of these sins is such, that they may increase in their *weight, and duration, and malice*, and then they increase in *mischief, and fatality*, and so go beyond the Text. Cicero said well, *Ipsa consuetudo assentiendi periculosa esse videtur & lubrica*. l. 4. Acad. Qu. The very custome of consenting in the matters of civility is dangerous and slippery, and will quickly engage us in error, and then we think we are bound to defend them, or else we are made flatterers by it, and so become vitious; and we love our own vices that we are used to, and keep them till they are incurable, that is, till we will never repent of them; and some men resolve never to repent, that is, they resolve they will not be saved, *they tread under foot the blood of the everlasting covenant*; those persons are in the fire too, but they will not be pulled out: concerning whom Gods Prophets must say as once concerning Babylon, *Curavimus & non est sanata, derelinquamus eam*, We would have healed them, but they would not be healed, let us leave them in their sins, and they shall have enough of it; One-ly this, those that put themselves out of the condition of mercy are not to be endured in Christian societies; they deserve it not, and it is not safe that they should be suffered.

But besides all this, I shall name one thing more unto you; for

— *nunquam adeo fœdis adeoque pudendis
Utimur exemplis; ut non pejora supersint.*

There are some single actions of sin of so great a malice, that in their own nature they are beyond the limit of Gospel pardon: they are not such things for the pardon of which God entered into covenant; because they are such sins which put a man into perfect indispositions, and incapacities of entring into, or being in the covenant. In the first ages of the world, *Atheisme* was of that nature; it was against their whole religion; and the sin is worse now, against the whole religion still, and against a brighter light. In the ages after the flood *idolatry* was also just such another: for as God was known first one-ly

A ly as the creator, then he began to manifest himself in special contracts with men, and he quickly was declared the *God of Israel*, and idolatry perfectly *destroyed all that religion*, and therefore was never pardoned intirely; but God did visit it upon them that sinned; and when he pardoned it in some degrees, yet he also punished it in some; and yet rebellion against the supreme power of Moses and Aaron was worse; for that also is a perfect destruction of the whole religion, because it refused to submit to those hands upon which God had placed all the religion, and all the government. And now if we would know in the Gospel what answers these precedent sins? I answer, first the same

B sins acted by a resolute hand and heart are worse now then ever they were: and a third or fourth is also to be added; and that is *Apostacy* or a *voluntary malicious renouncing the faith*: The Church hath often declared that sin to be unpardonable: *witchcraft* or *final impenitence*, and *obstinacy* in any sin are infallibly desperate: and in general, and by a certain parity of reason, whatsoever does destroy charity or the good life of a Christian with the same general venom and deleterious as *Apostacy* destroys *faith*; and he that is a *Renegade* from charity, is as unpardonable as he that returns to solemn *Atheism* or *infidelity*: for all that, is directly the sin against the holy Ghost, that is a throwing that away whereby onely we can be Christians,

C whereby onely we can hope to be saved; *to speak a word against the holy Ghost* in the Pharises, was declared unpardonable, because it was such a word which if it had been true, or beleaved, would have destroyed the whole religion; for they said that Christ wrought by Beelzebub, and by consequence did not come from God: He that destroys all the whole order of Priesthood, destroys one of the greatest parts of the religion, and one of the greatest effects of the holy Ghost: He that destroys government destroys another part, but that we may come neerer to our selves; *to quench the spirit of God* is worse then to speak some words against him; *to grieve the spirit of God*

D is a part of the same impiety, *to resist the holy Ghost* is another part; and if we consider, that every great sin does this in its proportion, it would concern us to be carefull, lest we fall into *presumptuous sins*, lest they get the dominion over us; out of this that I have spoken you may easily gather what sort of men those are, who cannot be snatched from the fire; for whom as *S. John* saies, *we are not to pray*, and how neer men come to it that continue in any known sin; if I should descend to particulars; I might lay a snare to scrupulous and nice consciences. This onely every confirmed habitual sinner does manifest

E the divine justice in punishing the sins of a short life with a never dying worm, and a never quenched flame, because he hath an affection to sin that no time will diminish, but such as would increase to eternal ages; and accordingly as any man hath a degree of love, so he hath lodged in his soul a spark, which unlesse it be speedily and effectively quenched, will break forth into unquenchable fire.



Sermon. XVIII.

THE FOOLISH EXCHANGE.

Matthew 16. Ver. 26.

*For what is a man profited if he shall gain the whole world,
and lose his own soul? or what shall a man give in exchange
for his soul?*



When the eternal mercy of God had decreed to rescue mankind from misery and infelicity, and so triumphed over his own justice, the excellent wisdom of God resolved to do it in wayes contradictory to the appetites and designs of man, that it also might triumph over our weaknesses and imperfect conceptions. So God decreeing to glorifie his mercy by curing our sins, and to exalt his wisdom by the reproof of our ignorance, and the representing upon what weak and false principals, we had built our hopes and expectations of felicity: Pleasure and profit, victory over our enemies, riches and pompous honours, power and revenge, desires according to sensual appetites, and prosecutions violent and passionate of those appetites, health and long life, free from trouble, without poverty or persecution.

Hæc

*Hæc sunt jucundissime Martialis
vitam quæ faciunt beatorem.*

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These are the measures of good and evil, the object of our hopes and fears, the securing our content and the portion of this world; and for the other, let it be as it may. But the Blessed Jesus having made revelations of an immortal duration, of another world; and of a strange restitution to it, even by the resurrection of the body, and a new investiture of the soul, with the same upper garment, clarified, and made pure so as no Fuller on earth can whiten it; hath also preached a new Philosophy, hath cancelled all the old principles, reduced the appetites of sense to the discourses of reason, and heightened reason to the sublimities of the spirit, teaching us abstractions, and immaterial conceptions, giving us new eyes and new objects, and new proportions; For now, sensual pleasures are not delightful, riches are dross, honours are nothing but the appendages of virtue, and in relation to it are to receive their account; but now if you would enjoy life, you must die; if you would be at ease, you must take up Christs crosse, and conform to his sufferings, if you would save your life, you must lose it, and if you would be rich, you must abound in good works, you must be poor in spirit and despise the world, and be rich unto God; for whatsoever is contrary to the purchases and affections of this world is an endearment of our hopes in the world to come; and therefore hee having stated the question so, that either we must quit this world or the other, our affections I mean, and adherencies to this, or our interest and hopes of the other: the choice is rendered very easie by the words of my Text, because the distance is not lesse then infinite, and the comparison hath terms of a vast difference, heaven and hell, eternity and a moment, vanity and real felicity, life and death eternal, all that can be hoped for, and all that can be feared; these are the terms of our choice; and if a man have his wits about him, and be not drunk with sensuality, and senselesse, he need not much to dispute before he passe the sentence. For nothing can be given to us to recompence the losse of heaven, and if our souls be lost, there is nothing remaining to us whereby wee can be happy.

What shall it profit a man? or what shall a man give? is there any exchange for a mans soul? the question is an *αἰχμη* of the negative. Nothing can be given for an *ἀπώλασμα*, or a price to satisfie for its losse.

The blood of the Son of God was given to recover it, or as an *ἀπώλασμα* to God; and when our souls were forfeit to him, nothing lesse then the life and passion of GOD and man could pay the price (I say) to GOD, who yet was not concerned in the losse
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save onely that such was his goodnesse, that it pitied him to see his creature lost. But to us what shall be the ἀντάλλαγμα? what can make us recompence when we have lost our own souls, and are lost in a miserable eternity? what can then recompence us? not all the world, not ten thousand worlds, and of this that miserable man whose soul is lost, is the best judge: For the question is ἀδυστητόν, and hath a potential signification, and means πότεν ἂν δόσῃ, that is, suppose a man ready to die, condemned to the sentence of a horrid death, heightened with all the circumstances of trembling and amazement, what would he give to save his life? *eye for eye, tooth for tooth, and all that a man hath will hee give for his life:* and this turned to a proverb among the Jews; for so the last words of the text are, ἢ δόσει ἀνθρώπου ἀντάλλαγμα τῆς ψυχῆς; which proverb being usually meant concerning a temporall death, and was intended, to represent the sadnesse of a condemned person, our blessed Saviour fits to his own purpose, and translates to the signification of death eternall, which he first revealed clearly to the world; and because no interest of the world can make a man recompence for his life, because to lose that, makes him incapable of enjoying the exchange, (and he were a strange fool who having no designe upon immortality or vertue, should be willing to be hanged for a thousand pound *per annum*) this argument increaseth infinitely in the purpose of our Blessed Saviour; and to gain the world, and to lose our souls in the Christian sence is infinitely more madnesse, and a worse exchange, then when our souls signifie nothing but a temporall life; and because possibly the indefinite hopes of Elysium, or an honourable name, might tempt some hardy persons to leave this world, hoping for a better condition, even among the Heathens; yet no excuse will acquit a Christian from madnesse, if for the purchase of this world hee lose his eternitie.

Here then first we will consider the propositions of the exchange, the world and a mans soul; by way of supposition, supposing all that is propounded were obtained; *the whole world.* Secondly we will consider what is likely to be obtained *really*, and *indeed* of the world, and what are really the miseries of a lost soul? For it is propounded in the text by way of supposition: *If a man should gain the world*, which no man ever did, nor ever can; and he that gets most, gets too little to be exchanged for a temporall life. And thirdly, I shall apply it to your practise, and make materiall considerations.

I. First, then suppose a man gets all the world, what is it that he gets? It is a bubble and a phantasmie, and hath no reality beyond a present transient use; a thing that is impossible to be enjoyed, because its fruits and usages are transmitted to us, by parts; and by succession; He that hath all the world, (if we can suppose such

A such a man) cannot have a dish of fresh summer fruits in the midst of winter, not so much as a green fig: and very much of its possessions is so hid, so fugacious and of so uncertain purchase, that it is like the riches of the sea to the lord of the shore, all the fish and wealth within all its hollowneses are his, but he is never the better, for what he cannot get. All the shell fishes that produce pearl, produce them not for him; and the bowels of the earth shall hide her treasures in undiscovered retirements; so that it will signifie as much to this great purchaser, to be intituled to an inheritance in the upper region of the aire; he is so far from possessing all its riches, that he does not so much as know of them, nor understand the Philosophy of her minerals.

B 2. I consider that he that is the greatest possessor in the world, enjoys its best and most noble parts, and those which are of most excellent perfection but in common with the inferior persons, and the most despicable of his kingdom. Can the greatest Prince inclose the Sun, and set one little star in his cabinet for his own use? or secure to himself the gentle and benigne influence of any one constellation? Are not his subjects fields bedewed with the same showers that water his gardens of pleasure?

C Nay those things which he esteems his ornament and his singularity of his possessions, are they not of more use to others than to himself. For suppose his garments splendid and shining like the robe of a cherub or the clothing of the fields, all that he that wears them enjoys, is that they keep him warm, and clean and modest; and all this is done by clean and lesse pompous vestments; and the beauty of them which distinguishes him from others, is made to please the eyes of the beholders; and he is like a fair bird, or the meretricious painting of a wanton woman made wholly to be looked on, that is to be enjoyed by every one but himself; and the fairest face and the sparkling eye cannot perceive or enjoy their own beauties but by reflection. It is I that am pleased with beholding his gayety, and the gay man in his greatest bravery is onely pleased because I am pleased with the sight: so borrowing his little and imaginary complacency, from the delight that I have, not from any inherency of his own possession.

E The poorest Artizan of Rome walking in Cæsars gardens, had the same pleasures which they ministred to their Lord: and although it may be he was put to gather fruits to eat, from another place, yet his other senses were delighted equally with Cæsars: the birds made him as good musick, the flowers gave him as sweet smells, he there sucked as good aire, and delighted in the beauty and order of the place, for the same reason and upon the same perception, as the prince himself: save onely that Cæsar paid for all that pleasure vast summes of money, the blood and treasure of a pro-

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province, which the poor man had for nothing.

3. Suppose a man Lord of all the world, (for still we are but in supposition) yet since every thing is received, not according to its own greatnesse and worth, but according to the capacity of the receiver, it signifies very little as to our content; or to the riches of our possession. If any man should give to a Lion a fair meadow full of hay, or a thousand quince trees, or should give to the goodly Bull, the master and the fairest of the whole herd, a thousand fair Stags; If a man should present to a childe a ship laden with Persian carpets, and the ingredients of the rich scarlet, all these being either disproportionate to the appetite or to the understanding, could adde nothing of content, and might declare the freeness of the presenter, but they upbraid the incapacity of the receiver: and so it does if God should give the whole world to any man; He knows not what to do with it; he can use no more but according to the capacities of a man. He can use nothing but meat and drink and cloths; and infinite riches that can give him changes of raiment every day, and a full table, do but give him a clean trencher every bit he eats, it signifies no more but wantonnesse, and variety to the same, not to any new purposes; He to whom the world can be given to any purpose greater then a private estate can minister, must have new capacities created in him; He needs the understanding of an Angel to take the accounts of his estate; He had need have a stomach like fire or the grave: for else he can eat no more then one of his healthfull subjects; and unlesse he hath an eye like the Sun, and a motion like that of a thought, and a bulk as big as one of the orbs of heaven; the pleasures of his eye can be no greater then to behold the beauty of a little prospect from a hill, or to look upon the heap of gold packt up in a little room, or to dote upon a cabinet of Jewels better then which there is no man that sees at all but sees every day; For not to name the beauties and sparkling diamonds of heaven, a mans, or a womans, or a haukes eye is more beauteous and excellent, then all the Jewels of his crown. And when we remember, that a beast who hath quicker senses then a man, yet hath not so great delight in the fruition of any object, because he wants understanding and the power to make reflex acts upon his perception, it will follow, that understanding and knowledge is the greatest instrument of pleasure, and he that is most knowing hath a capacity to become happy, which a lesse knowing prince or a rich person hath not: and in this onely a mans capacity is capable of enlargement: but then although they onely have power to relish any pleasure rightly, who rightly understand the nature and degrees and essences, and ends of things, yet they that do so, understand also the vanity and the unsatisfyingnesse of the things of this world, so that the relish which could not be great, but in a great understanding appears contemptible

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E

A temptible, because its vanity appears at the same time; the understanding sees all, and sees thorow it.

4. The greatest vanity of this world is remarkable in this, that all its joyes summed up together are not big enough to counterpoise the evil of one sharp disease, or to allay a sorrow. For imagine a man great in his Dominion as Cyrus, rich as Solomon, victorious as David, beloved like Titus; learned as Trismegist, powerful as all the Roman greatnesse, all this, and the results of all this, give him no more pleasure in the midst of a feaver, or the tortures of the stone, then if he were onely lord of a little dish, and a dish full of fountain water. Indeed the excellency of a holy conscience is a comfort and a magazine of joy, so great, that it sweetens the most bitter portion of the world, and makes tortures and death, not onely tolerable, but amiable; and therefore to part with this whose excellency is so great, for the world that is of so inconsiderable a worth, as not to have in it recompence enough, for the sorrows of a sharp disease, is a bargain fit to be made by none but fools and mad-men. Antiochus, Epiphanes, and Herod the great, and his grand-child Agrippa, were sad instances of this great truth; to every of which it happened that the grandeur of their fortune, the greatnesse of their possessions, and the encrease of their estate disappeared, and expired like Camphire at their arrest, by those several sharp diseases, which covered their head with Cypressse, and hid their crowns in an inglorious grave.

For what can all the world minister to a sick person? If it represents all the spoils of nature, and the choicest delicacies of land and sea. Alas his appetite is lost, and to see a pibble-stone is more pleasing to him: For he can look upon that without loathing but not so upon the most delicious fare that ever made famous the Roman luxury. Perfumes make his head ake; if you load him with jewels, you presse him with a burden as troublesome as his grave-stone: and what pleasure is in all those possessions, that cannot make his pillow easie, nor tame the rebellion of a tumultuous humour, nor restore the use of a withered hand, or straighten a crooked finger: vain is the hope of that man whose soul rests upon vanity, and such unprofitable possessions.

5. Suppose a man lord of all this world, an universal Monarch, as some Princes have lately designed, all that cannot minister content to him; not that content which a poor contemplative man by the strength of Christian Philosophy, and the support of a very small fortune daily does enjoy. All his power & greatness cannot command the sea to overflow his shores, or to stay from the retiring to the opposite strand. It cannot make his children dutiful or wise; and though the world admired at the greatness of Philip the second's fortune in the accession of Portugal and the East Indies to his Principalities, yet this could not allay the infelicity of his family, and the unhandsome-

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ness of his condition in having a proud, and indiscreet, and a vitious young Prince likely to inherit all his greatness. And if nothing appears in the face of such a fortune, to tell all the world that it is spotted and imperfect; yet there is in all conditions of the world, such weariness and tediousness of the spirits, that a man is ever more pleased with hopes of going off for the present; then in dwelling upon that condition which it may be others admire, and think beautiful, but none knoweth the smart of it, but hee that drack off the little pleasure, and felt the ill relish of the appendage. How many Kings have groaned under the burden of their crowns, and have sunk down and died? How many have quitted their pompous cares, and retired into private lives, there to enjoy the pleasures of Philosophy and Religion, which their thrones denied?

And if we consider the supposition of the Text, the thing will demonstrate it self. For he who can be supposed the owner and purchaser of the whole world, must either be a King or a private person. A private person can hardly be supposed to be the man. For if he be subject to another, how can hee be Lord of the whole world? But if he be a King, it is certain, that his cares are greater than any mans, his fears are bigger, his evils mountainous, the accidents that discompose him are more frequent, and sometimes intolerable: and of all his great possessions he hath not the greatest use and benefit. But they are like a great harvest which more labourers must bring in, and more must eat of; onely hee is the centre of all the cares, and they fix upon him; but the profits run out to all the lines of the circle: to all that are about him; whose good is therefore greater than the good of the Prince; Because what they enjoy is the purchase of the Princes care; and so they feed upon his cost.

Horat. l. i. sat. 3

Privatusque magis vivam te Rege beatus.

Servants live the best lives: for their care is single, onely how to please their Lord; but all the burden of a troublesome providence, and ministration, makes the outside pompous and more full of ceremony; but they intricate the condition, and disturb the quiet of the great possessor.

And imagine a person as blest as can bee supposed upon the stock of worldly interest; when all his accounts are cast up, he differs nothing from his subjects, or his servants, but in meer circumstance, nothing of reality or substance. He hath more to wait at his Table, or persons of higher rank to do the meanest offices; more ceremonies of address, a fairer Escutcheon, louder Titles; But can his multitude of dishes make him have a good stomach, or does not satiety cloy it: when his high diet is such, that he is not capable

A capable of being feasted, and knows not the frequent delights, and oftener possibilities; a poor man hath of being refreshed, while not onely his labour makes hunger, and so makes his meat delicate; (and then it cannot be ill fare, let it be what it will) but also his provision is such, that every little addition is a direct feast to him, while the great owner of the world giving to himself the utmost of his desires, hath nothing left beyond his ordinary, to become the entertainment of his festival dayes, but more loads of the same meat. And then let him consider how much of felicity can this condition contribute to him. In which he is not further gone beyond a person of a little fortune. in the greatnesse of his possession, then he is fallen short in the pleasures and possibility of their enjoyment.

*Rare volte ha
fame chista
sempre a tavola*

B And that is a sad condition, when like Midas all that the man touches shall turn to gold: and his is no better, to whom a perpetual full table not recreated with fasting, nor made pleasant with intervening scarcity ministers no more good then a heap of gold does, that is, he hath no benefit of it, save the beholding of it with his eyes. Cannot a man quench his thirst as well out of an Urn or Chalice, as out of a whole River? It is an ambitious thirst, and a pride of draught, that had rather lay his mouth to Euphrates then to a petty goblet; but if he had rather, it addes not so much to his content, as to his danger, and his vanity.

C

— eo fit
*plenior ut si quos delectet cepta iusto,
Cum ripa simul avulsos ferat Ausidius acer.*

D For so I have heard of persons whom the river hath swept away, together with the Turf they pressed, when they stooped to drown their pride rather then their thirst.

D

E 6. But this supposition hath a lessening tearm. If a man could be born heir of all the world. it were something: But no man ever was so; except him onely who enjoyed the least of it, the Son of man, that had not where to lay his head: but in the supposition it is; [*If a man could [gain] the whole world,*] which supposes labour and sorrow, trouble and expence, venture and hazard, and so much time expired in its acquist and purchase, that besides the possession is not secured to us for terme of life, yet our lives are almost expired, before we become estated in our purchases. And indeed it is a sad thing to see an ambitious, or a covetous person make his life unpleasant, troublesome, and vexatious, to grasp a power bigger then himself; To fight for it with infinite hazards of his life, so that it is a thousand to one but he perishes in the attempt, and gets nothing at all, but an untimely grave, a reproachful memory, and an early damnation. But suppose he gets a victory, and

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that the unhappy party is but to begin a new game, then to see the fears, the watchfulness, the diligence, the laborious arts to secure a possession, lest the desperate party should recover a desperate game: And suppose this with a new stock of labours, danger, and expence, be seconded by a new success; then to look upon the new emergencies, and troubles, and discontents among his friends, about parting the spoil, the envies, the jealousies, the slanders, the under-minings, and the perpetual insecurity of his condition; all this I say, is to see a man take infinite pains to make himself miserable; but if he will be so unlearned, as to call this gallantry, or a splendid fortune, yet by this time when he remembers, he hath certainly spent much of his time in trouble; and how long he shall enjoy this he is still uncertain; he is not certain of a moneth, and suppose it be seven yeers, yet when he comes to die, and cast up his accounts, and shall finde nothing remaining, but a sad remembrance of evils, and troubles past, and expectations of worse, infinitely worse, he must acknowledge himself convinced, that to gain all this world is a fortune not worth the labour and the dangers, the fears and transportations of passions, though the souls losse be not considered in the bargain.

But I told you all this while, that this is but a supposition still, the putting of a case, or like a fiction of law, nothing really: for if we consider in the second place, how much every man is likely to get really, and how much it is possible for any man to get, we shall finde the account far shorter yet, and the purchase most trifling and inconsiderable. For 1. the world is at the same time enjoyed by all its inhabitants, and the same portion of it by severall persons in their severall capacities. A Prince enjoyes his whole kingdom, not as all his people enjoyes it, but in the manner of a Prince; the subjects in the manner of subjects. The Prince hath certain *Regalia* beyond the rest; But the *feudall right* of subjects does them more emolument, and the *Regalia* does the Prince more honour; and these that hold the fees in subordinate right, transmit it also to their Tenants, and beneficiaries, and dependants to publike uses, to charity, and hospitality; all which is a lessening of the lords possessions and a cutting his river into little streams; not that himself alone, but that all his relatives may drink and be refreshed. Thus the Well where the Woman of Samaria fate was Jacobs Well, and he drank of it, but so did his wives, and his children, and his cattel; so that what we call ours, is really ours, but for our portion of expence and use; we have so little of it, that our servants have far more, and that which is ours is nothing but the title, and the care, and the trouble of securing and dispensing; save onely that GOD whose stewards we all are, will call such owners (as they are pleased to call themselves) to strict accounts for their disbursements. And by this account the possession or dominion

A minion is but a word, and serves a fancy or a passion, or a vice, but no reall end of nature; it is the use and spending it that makes a man, to all reall purposes of nature to be the owner of it, and in this the lord and master have but a share.

B But secondly, consider how far short of the whole world the greatest Prince that ever reigned did come. Alexander that wept because he had no more worlds to conquer, was in his knowledge deceived, and brutish, as in his passion; he over-run much of Asia, but he could never passe the Ganges, and never thrust his sword in the bowels of Europe, and knew nothing of America And the *δουκμήν*, or the whole world began to have an appropriate sence, and was rather put to the Romane Greatnesse as an honourable Appellative, then did signifie that they were lords of the world, who never went beyond Persia, Egypt not Britain.

C But why do I talk of great things in this Question of the exchange of the soul for the world? Because it is a *reall bargain* which many men (too many God knows) do make, we must consider it as applicable to practice. Every man that loses his soul for the purchase of the world, must not looke to have the portion of a King. How few men are Princes, and of those that are not born so, how seldm instances are found in story, of persons that by their industry became so? But we must come far lower yet. Thousands there are that damne themselves, and yet their purchase at long-running, and after a base and weary life spent, is but five hundred pounds a yeer; nay, it may be they onely cozen an easie person out of a good estate, and pay for it at an easie rate, which they obtain by lying, by drinking, by flattery, by force; and the gain is nothing but a thousand pound in the whole, or it may be nothing but a convenience. Nay, how many men hazard their salvation for an acre of ground, for twenty pound, to please a master, to get a small and a kinde usage from a Superiour? These men get but little, though they did not give so much for it. So little, that Epictetus thought the purchase dear enough, though you paid nothing for it but flattery, and observance. *ὁ παρεκλήθη ἐφ' ὀψίας τὴν θ' ἡ δ' ἔδωκε τῷ χαλῶντι ὅσα πολλὰ τὸ δειπνον· ἐπαίνε δ' αὐτὸ πολλὰ· θεραπείας πολλῆς* Observance was the price of his meal, and he paid too dear for one that gave his birth-right for it: but he that exchanges his soul for it, knowes not the vanity of his purchase, nor the value of his losse. He that gains the purchase and spoil of a kingdom, hath got that which to all that are placed in heaven, or to a man that were seated in the paths of the Sun, seem but like a spot in an eye, or a Mathematical point, so without vastnesse, that it seems to be without dimensions. But he whose purchase is but his neighbours field, or a few unjust acres, hath got that which is inconsiderable, below the notice and description of the Map: for by such Hieroglyphicall representments, Socrates chid the vanity of a proud Athenian.

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3. Although these premises may suffice to shew that the supposed purchase is but vain, and that all which men use really to obtain, is lesse then trifles, yet even the possession of it whatsoever it be is not meer and unmixt, but allaid with sorrow and uneasynesse: the gain hath but enlarged our appetite, and like a draught to an hydropick person, hath enrag'd his thirst; and still that which he hath not is infinitely bigger then what he hath, since the first enlargement of his purchase was not to satisfie necessity, but his passion, his lust or his avarice, his pride or his revenge, these things cease not by their fewel, but their flames grow bigger, and the capacities are stretched, and they want more then they did at first. For who wants most, he that wants five pound, or he that wants five thousand: And supposing a man naturally supported and provided for, in the dispensations of nature, there is no difference, but that the poor hath enough to fill his belly, and the rich man can never have enough to fill his eye. The poor mans wants are no greater then what may be supplied by charity; and the rich mans wants are so big, that none but Princes can relieve them, and they are left to all the temptations of great vices, and huge cares to make their reparations.

*Dives eget gemmis, Cereali munere pauper,
Sed cum egeant ambo pauper egens minus est.*

If the greatnesse of the worlds possessions produce such fruits, vexation, and care, and want, the ambitious requiring of great estates, is but like the selling of a fountain, to buy a fever, a parting with content, to buy necessity, and the purchase of an unhandsome condition, at the price of infelicity.

4. He that enjoys a great portion of this world hath most commonly the allay of some great crosse, which although sometimes God designs in mercy, to wean his affections from the world, and for the abstracting them from sordid adherencies and cohabitation, to make his eyes like stars, to fix them in the orbs of heaven, and the regions of felicity, yet they were an inseparable appendant and condition of humanity. Solomon observed the vanity of some persons, that heaped up great riches for their heirs, and yet knew not whether a wise man or a fool should possess them, this is a great evil under the Sun. And if we observe the great crosses many times God permits in great families, as discontent in marriages, artificiall or naturall bastardies, a society of man and wife like the conjunction of two politicks, full of state, and ceremony, and designe, but empty of those sweet caresses, and naturall hearty complications, and endearments, usuall in meaner and innocent persons, the perpetuall sicknesse, fulnesse of diet, fear of dying, the abuse of flatterers, the trouble and noise of company; the tedious

A dious officiousness, of impertinent and ceremonious visits, the declension of estate, the sadness of spirit, the notoriousness of those dishonours which the meanest of lower persons conceals, but their eminency makes us visible, as the spots in the moons face, we shall finde him to be most happy, that hath most of wisdom, and least of the world, because he onely hath the least danger, and the most security.

5. And lastly, his soul so gets nothing that wins all this world, if he loses his soul, that it is ten to one but he that gets the one, therefore shall lose the other; For to a great and opulent fortune sin is so adherent and insinuating, that it comes to him in the nature of civility; It is a sad sight to see a great personage undertake an action passionately and upon great interest; and let him manage it as indiscreetly, let the whole designe be unjust, let it be acted with all the malice and impotency in the world, he shall have enough to tell him that he proceeds wisely enough, to be servants of his interest, and promoters of his sin. instruments of his malice and actors of revenge. But which of all his relatives shall dare to tell him of his indiscretion, of his rage and of his folly? he had need be a bold man and a severe person, that shall tell him of his danger; and that he is in a direct progresse towards hell; and indeed such personages have been so long nourished up in softness, flattery and effeminacy, that too often themselves are impatient of a monitor, and think the charity and duty of a modest reprehension to be a rudeness and incivility: that Prince is a wise man that loves to have it otherwise; and certainly it is a strange civility and dutifullness in friends and relatives, to suffer him to go to hell uncontrolled, rather than to seem unmannerly towards a great sinner. But certainly this is none of the least infelicities of them who are Lords of the world and masters of great possessions.

D I omit to speak of the habituall intemperance, which is too commonly annexed to Festival and delicious tables, where there is no other measure or restraint upon the appetite, but its fullness and satiety, and when it cannot or dare not eat more. Oftentimes it happens, that the intemperance of a poor table is more temperate and hath lesse of luxury in it, then the temperance of a rich. To this are consequent all the evil accidents and effects of fullness; pride, lust, wantonness, softnesses of disposition and dissolution of manners, huge talking, imperiousness, despite and contempt of poor persons, and at the best it is a great temptation for a man to have in his power, whatsoever he can have in his sensual desires: who then shall check his voracity, or calm his revenge, or allay his pride, or mortifie his lust, or humble his spirit? it is like as when a lustful young and tempted person lives perpetually with his amorous and delicious mistress, if he escapes burning, that is inflamed from

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from within and set on fire from without, it is a greater miracle then the escaping from the flames of the furnace, by the three children of the captivity. And just such a thing is the possession of the world, it furnishes us with abilities to sin and opportunities of ruine, and it makes us to dwell with poisons, and dangers, and enemies.

And although the grace of God is sufficient to great personages, and masters of the world, and that it is possible for a young man to be tied upon a bed of flowers, and fastned by the arms and band of a curtesan and tempted wantonly, and yet to escape the danger and the crime, and to triumph gloriously: (for so Saint Hierome reports of a son of the king of Nicomedia) and riches and a free fortune are designed by God to be a mercy and an opportunity of doing noble things, and excellent charity, and exact justice, and to protect innocence, and to defend oppressed people; yet it is a mercy mixt with much danger; yet it is like the present of a whole vintage to a man in a heftick feaver, he will be shrewdly tempted to drink of it, and if he does, he is inflamed and may chance to die with the kindenesse. Happy are those persons who use the world and abuse it not, who possesse a part of it and love it for no other ends, but for necessities of nature, and conveniences of person, and discharge of all their duty and the offices of religion, and in charity to Christ and all Christs members; but since he that hath all the world cannot command nature to do him one office extraordinary, and enjoyes the best parts but in common with the poorest man in the world, and can use no more of it but according to a limited and a very narrow capacity, and whatsoever he can use or possesse cannot out-weigh the present pressure of a sharp disease, nor can it at all give him content without which there can be nothing of felicity; since a prince in the matter of using the world, differs nothing from his subjects, but in mere accedents and circumstances, and yet these very many trifling differences are not to be obtained but by so much labour and care, so great expence of time and trouble, that the possession will not pay thus much of the price, and after all this, the man may die two hours after he hath made his troublesome and expensive purchase, and is certain not to enjoy it long.

Adde to this last, that most men get so little of the world, that it is all together of a trifling and inconsiderable interest, that they who have the most of this world, have the most of that but in title and in supreme rights, and reserved priviledges, the real use descending upon others to more substantial purposes; that the possession of this trifle is mixt with sorrow upon other accidents, and is allayed with fear, and that the greatnesse of mens possessions increase their thirst, and enlarge their wants, by swelling their capacity, and above all, is of so great danger to a mans vertue that

A that a great fortune and a very great vertue are not alwayes observed to grow together; He that observes all this, and much more he may observe, will see that he that gains the whole world hath made no such great bargain of it, although he had it for nothing, but the necessary unavoidable troubles in getting it; but how great a folly it is to buy so great a trouble, so great a vanity, with the losse of our precious souls remains to be considered in the following parts of the text.

B

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## Sermon XIX.

C

### The foolish exchange.

#### Part II.

D

**A**nd lose his own soul? or what shall a man give in exchange for his soul? And now the question is finally stated, and the dispute is concerning the sum of affairs.

*De morte hominis nulla est cunctatio longa.*

E

And therefore when the soul is at stake, not for its temporal, but for its eternal interest, it is not good to be hasty in determining, without taking just measures of the exchange. Solomon had the good things of the world actually in possession, and hee tried them at the touch-stone of prudence and natural value, and found them allayed with vanity and imperfection, and wee that see them weighed in the ballance of the Sanctuary, and tried by the touch-stone of the spirit, finde them not onely light, and unprofitable, but pungent and dolorous, but now we are to consider what it is that men part with, and lose, when with passion and impotency they get the world, and that will present the bargain to bee a huge infelicity. And this I observe to be intimated in the word,

[lose]



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[lose] for he gives gold for cloth, or precious stones for bread, A  
serves his needs of nature, and loses nothing by it, and the merchant  
that found a pearl of great price, and sold all that he had to make  
the purchase of it, made a good venture, he was no loser; but here  
the case is otherwise. when a man gains the whole world, and his  
soul goes in the exchange, hee hath not done like a merchant, but  
like a childe, or a prodigal, hee hath given himself away, hee hath  
lost all that can distinguish him from a slave, or a miserable per-  
son, he loses his soul in the exchange; for the soul of a man, all the  
world cannot be a just price, a man may lose it, or throw it away,  
but he can never make good exchange, when hee parts with this B  
Jewel, and therefore our Blessed Saviour rarely well expresses it  
by *ζημιών*, which is fully opposed to *κέρδος* gain, it is such an ill mar-  
ket a man makes, as if he should proclaim his riches, goods, ven-  
dible for a garland of thistles decked and trimmed up with the stink-  
ing poppy.

But we shall better understand the nature of this bargain, if wee  
consider the soul that is exchanged, what it is in it self, in order,  
not of nature, but to felicity, and the capacities of joy; secondly  
what price the Son of GOD payed for it; and thirdly what it is to  
lose it, that is, what miseries and tortures are signified by losing a C  
mans soul.

First, if wee consider what the soul is in its own capacity  
to happinesse, wee shall finde it to bee an excellency greater then  
the Sun; of an Angelical substance, sister to a Cherubin, an image  
of the Divinity, and the great argument of that mercy, whereby  
God did distinguish us from the lower form of beasts, and trees, and  
minerals.

For so it was the Scripture affirms, that *God made man after  
his own image*, that is, *secundum illam imaginem & ideam quam con-  
cepit ipse*, not according to the likenesse of any of those creatures  
which were preexistent to mans production; not according to any  
of those images or ideas whereby God created the heavens, and  
the earth; but by a new form, to distinguish him from all other  
substances; he made him by a new idea of his own, by an uncreated  
exemplar; and besides that this was a donation of intelligent facul-  
ties, such as we understand to be perfect, and essential, or rather the  
essence of God, it was also a designation of him to a glorious im-  
mortality and a communication of the rayes and reflections of his  
own essential felicities.

But the soul is all that whereby we may be, and without which we  
cannot bee happy. It is not the eye that sees the beauties of the  
heaven, nor the ear that hears the sweetnesse of musick, or the glad  
tidings of a prosperous accident, but the soul that perceives all the  
relishes of sensual and intellectual perfections, and the more noble  
and excellent the soul is, the greater and more savory are its per-  
ceptions; E

A ceptions: and if a childe beholds the rich Ermine, or the Diamonds of a starry night, or the order of the world, or hears the discourses of an Apostle, because hee makes no reflex acts upon himself, and sees not that he sees; he can have but the pleasure of a fool, or the deliciousnesse of a mule. But although the reflection of its own acts bee a rare instrument of pleasure, or pain respectively, yet the souls excellency is upon the same reason not perceived by us, by which the sapidnesse of pleasants things of nature, are not understood by a childe; even because the soul cannot reflect far enough. For as the Sunne which is the fountain of light and heat, makes violent and direct emission of his rayes from himself, but reflects them no further then to the bottom of a cloud, or the lowest imaginary circle of the middle region, and therefore receives not a duplicate of his own heat; so is the soul of man, it reflects upon its own inferiour actions of particular sense, or generall understanding; but because it knows little of its own nature, the manners of volition, the immediate instruments of understanding, the way how it comes to meditate, and cannot discern how a sudden thought arrives, or the solution of a doubt, not depending upon preceding premises, therefore above half its pleasures are abated, and its own worth lesse understood; and possibly it is the better, it is so. If the Elephant knew his strength, or the horse the vigorousnesse of his own spirit, they would be as rebellious against their rulers, as unreasonable men against government: nay the Angels themselves, because their light reflected home to their orbs, and they understood all the secrets of their own perfection, they grew vertiginous and fell from the battlements of heaven. But the excellency of a humane soul shall then be truly understood, when the reflection will make no distraction of our faculties, nor enkindle any irregular fires; when we may understand our selves without danger.

B

C

D

E In the mean this consideration is gone high enough when we understand the soul of a man to be so excellently perfect, that we cannot understand how excellently perfect it is: that being the best way of expressing our conceptions of God himself; and therefore I shall not need by distinct discourses to represent that the will of man is the last resort and sanctuary of true pleasure, which in its formality can be nothing else but a conformity of possession, or of being to the will; that the understanding being the chanel and conveyance of the noblest perceptions feeds upon pleasures in all its proportionate acts, and unlesse it be disturbed by intervening sinnes and remembrances, derived hence, keeps a perpetual festival; that the passions are every of them fitted with an object, in which they rest as in their centre; that they have such delight in these their proper objects, that too often they venture a damnation, rather then quit their interest and possession; but yet from these considerations

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derations it would follow that to lose a soul, which is designed to bee an immense sea of pleasures, even in its natural capacities, is to lose all that whereby a man can possibly bee, or bee supposed happy; and so much the rather is this understood to bee an insupportable calamity, because losing a soul in this sence, is not a meer privation of those felicities of which a soul is naturally designed to be a partaker, but it is an investing it with contrary objects, and crosse effects, and dolorous perceptions: For the will, if it misses its desires, is afflicted, and the understanding when it ceases to be ennobled with excellent things, is made ignorant as a swine, dull as the foot of a rock, and the affections are in the destitution of their perfective actions, made tumultuous, vexed and discomposed, to the height of rage and violence. But this is but the *ἀρχὴ πένθους*, the beginning of those throes which end not but in eternal infelicity.

Secondly, if we consider the price that the Son of God payed for the redemption of a soul, we shall better estimate of it, then from the weak discourses of our imperfect and unlearned Philosophy: Not the spoil of rich provinces, not the estimate of kingdoms, not the price of Cleopatra's draught, not any thing that was corruptible or perishing; for that which could not one minute retard the term of its own natural dissolution, could not be a price for the redemption of one perishing soul. And if we list but to remember, and then consider, that a miserable, lost, and accursed soul, does so infinitely undervalue, and disrelish all the goods and riches that this world dotes on; that he hath no more gust in them, or pleasure, then the fox hath in eating a turf: that if he could be imagined to be the Lord of ten thousand worlds, he would give them all for any shadow of a hope of a possibility of returning to life again; that Dives in hell would have willingly gone on Embassy to his fathers house, that he might have been quit a little from his flames, and on that condition would have given Lazarus the fee-simple of all his temporal possessions, though he had once denied to relieve him with the superfluities of his Table, will soon confesse that a moment of time is no good exchange for an eternity of duration; and a light unprofitable possession is not to be put in the ballance against a soul, which is the glory of the creation; a soul, with whom God had made a contract, and contracted excellent relations, it being one of Gods appellatives, that he is [the lover of souls.]

When God made a soul, it was onely, *faciamus hominem ad imaginem nostram*; He spake the word and it was done; but when man had lost this soul, which the spirit of God breathed in him, it was not so soon recovered. It is like the resurrection, which hath troubled the faith of many, who are more apt to beleeve, that God made a man from nothing, then that he can return a man from dust and corruption



- A corruption: but for this resurrection of the soul, for the reimplacing the Divine image, for the rescuing it from the Devils power, for the reinitling it to the kingdoms of grace and glory, GOD did a work greater then the creation; Hee was fain to contract Divinity to a span, to send a person to die for us, who of himself could not die, and was constrained to use rare and mysterious arts, to make him capable of dying, hee prepared a person instrumental to his purpose, by sending his Son from his own bosom, a person both God and man, an ænigma to all nations, and to all sciences; one that ruled over all the Angels, that walked upon the pavements of heaven, whose feet were clothed with stars, whose eyes were brighter then the Sun, whose voice is louder then thunder, whose understanding is larger then that infinite space which we imagine in the uncircumscribed distance, beyond the first orbe of heaven, a person to whom felicity was as essential as life to God, this was the onely person that was designed in the eternal decrees of the Divine predestination, to pay the price of a soul, to ransom us from death; lesse then this person could not do it: for although a soul in its essence is *finite*, yet there were *many infinites* which were incident and annexed to the condition of lost souls: For all
- B
- C which because provision was to be made, nothing lesse then an *infinite excellence* could satisfie for a soul who was lost to *infinite and eternal ages*, who was to be afflicted with *insupportable and indetermined*, that is, *next to infinite pains*, who was to bear the load of an *infinite anger*, from the provocation of an *eternal God*: and yet if it be possible that infinite can receive degrees, this is but one half of the abyss, and I think the lesser: for that this person who was GOD eternal, should be lessened in all his appearances, to a span, to the little dimensions of a man, and that he should really become very contemptibly little, although at the same time he was infinitely and
- D unalterably great, that is, *essential, natural and necessary felicity* should turn into an intolerable, violent and immense calamity to his person, that this great God should not be admitted to pay the price of our redemption, unlesse he would suffer that horrid misery, which that lost soul should suffer, as it represents the glories of his goodnesse, who used such rare and admirable instruments in actuating the signes of his mercy: so it shews our condition to have been very desperate, and our losse invaluable.

- E A soul in Gods account is valued at the price of the blood, and shame, and tortures, of the Son of God, and yet we throw it away for the exchange of sins, that a man naturally is ashamed to own; we lose it for the pleasure, the sottish beastly pleasure of a night: I need not say, we lose our soul to save our lives; for though that was our Blessed Saviours instance of the great unreasonablenesse of men, who by saving their lives lose them, that is, in the great account of Dooms-day, though this (I say) bee extreemly unreasonable

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sonable, yet there is something to bee pretended in the bargain, A  
 nothing to excuse him with God, but something in the accounts  
 of timorous men, but to lose our souls with swearing, that unpro-  
 fitable, dishonourable, and unpleasant vice, to lose our souls with  
 disobedience, or rebellion, a vice that brings a curse, and danger  
 all the way in this life: To lose our souls with drunkenness, a  
 vice which is painful, and sickly in the very acting it, which ha-  
 stens our damnation, by shortning our lives; are instances fit to be  
 put in the stories of fools and mad-men; and all vice is a degree  
 of the same unreasonableness, the most splendid temptation, be-  
 ing nothing but a pretty well weaved fallacy, a meer trick, a so-  
 phisme, and a cheating, and abusing the understanding; but that B  
 which I consider here is, that it is an affront and contradiction to  
 the wisdom of God, that we should so slight and undervalue a soul,  
 in which our interest is so concerned; a soul which hee who made  
 it, and who delighted not to see it lost, did account a fit purchase  
 to be made by the exchange of his Son, the eternal Son of GOD.  
 To which also I adde this additional account, that a soul is so  
 greatly valued by God, that wee are not to venture the losse of it,  
 to save all the world. For therefore whosoever should commit a  
 sin to save Kingdoms from perishing; or if the case could be put, C  
 that all the good men, and good causes, and good things in this  
 world, were to be destroyed by Tyranny, and it were in our power  
 by perjury to save all these, that doing this sinne would be so far  
 from hallowing the crime, that it were to offer to GOD a sacrifice  
 of what he most hates, and to serve him with swines blood: and  
 the rescuing all these from a Tyrant, or a hangman, could not be  
 pleasing to God upon those termes, because a soul is lost by it, which  
 is in it self a greater losse and misery, then all the evils in the world  
 put together can out-balance; and a losse of that thing for which  
 Christ gave his blood a price: Persecutions and temporal death in  
 holy men, and in a just cause, are but seeming evils, and therefore D  
 not to be bought off with the losse of a soul, which is a real but  
 an intolerable calamity: And if God for his own sake would not  
 have all the world saved by sin, that is by the hazarding of a soul,  
 we should do well for our own sakes not to lose a soul for trifles,  
 for things that make us here to be miserable, and even here also to be  
 ashamed.

3. But it may bee some natures, or some understandings care  
 not for all this, therefore I proceed to the third and most material  
 consideration, as to us; and I consider what it is to lose a soul?  
 which Hierocles thus explicates, *ὅς οἶον τὴν ἀθανάτου ἰσὶα θανάτου μῆρας με-*  
*παλαχθῆναι, ὅτι ἡ εἰς τὸ μὴ εἶναι ἐκείνου, ἀλλὰ τῆς ἐν τῇ ἀπορώσει.* An immortall  
 substance can die, not by ceasing to be, but by losing all being well, by be-  
 coming miserable. And it is remarkable, when our blessed Savi-  
 our gave us caution, that we should not fear them that can kill the  
 body

- A body onely; but fear him ( he sayes not that can kill the soul ) But  
 him that is able to destroy the  
 body and soul in hell; which word signifieth not death but tortures.  
 For some have chosen death for sanctuary, and fled to it to avoid  
 intolerable shame, to give a period to the sence of a sharp grief, or  
 to cure the earthquakes of fear; and the damned perishing souls  
 shall wish for death, with a desire impatient as their calamity; But  
 this shall be denied them, because death were a deliverance, a mercy,  
 and a pleasure, of which these miserable persons must despair of  
 for ever.
- B I do I shall not need to represent to your considerations those ex-  
 pressions of Scripture, which the Holy Ghost hath set down to re-  
 present to our capacities the greatnesse of this perishing; choosing  
 such circumstances of character as were then usuall in the world,  
 and which are dreadful to our understanding as any thing: *Hell  
 fire* is the common expression; for the Eastern nations accounted  
 burings the greatest of their miserable punishments: and burning  
 malefactours was frequent, [ *brimstone and fire* ] so Saint John  
*Revel. 14. 10.* calls the state of punishment, *prepared for the Devil  
 and all his servants*, he adding the circumstance of brimstone, for  
 by this time the Devil had taught the world more ingenious pains,  
 and himself was newly escaped out of boiling oil and brimstone, and  
 such bituminous matter; and the Spirit of God knew right well the  
 worst expression was not bad enough, *οὐρανός* *ἐσχατος*, so our blessed  
 Saviour calls it, *the outer darknesse*, that is, not onely an abjection  
 from the beatifick regions, where God, and his Angels, and his  
 Saints dwell for ever, but then there is a positive state of misery ex-  
 pressed by darknesse; *ἐξοὐς οὐρανός*, as two apostles, Saint Peter and  
 Saint Jude call it, *The blacknesse of darknesse for ever*. In which al-  
 though it is certain, that God whose Justice there rules, will inflict  
 but just so much as our sins deserve, and not superadde degrees of  
 undeserved misery, as he does to the Saints of glory ( for God gives  
 to blessed souls in heaven more, infinitely more then all their good  
 works could possibly deserve, and therefore their glory is infinitely  
 bigger glory then the pains of hell are great pains ) yet because Gods  
 Justice in hell rules alone, without the allayes and sweeter abate-  
 ments of mercy, they shall have pure and unmingled misery; no  
 pleasant thought to refresh their wearinesse, no comfort in another  
 accident to alleviate their pressures, no waters to cool their flames;  
 but because when there is a great calamity upon a man, every such  
 man thinks himself the most miserable; and though there are great  
 degrees of pain in hell, yet there are none perceived by him that  
 thinks he suffers the greatest; It follows that every man that loses  
 his soul in this darknesse is miserable beyond all those expressions  
 which the tortures of this world could furnish to the Writers of holy  
 Scripture.



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But I shall choose to represent this consideration in that expression of our blessed Saviour, *Mark* the 9. the 44. verse; which himself took out of the Prophet *Esa*, the 66. verse the 24. *Where the worm dieth not, and the fire is not quenched*; this is the *συντελεσας ἱρῶνους* spoken of by *Daniel* the Prophet; for although this expression was a prediction of that horrid calamity and abscission of the Jewish Nation, when God poured out a full vial of his wrath upon the crucifiers of his Son, and that this which was the greatest calamity which ever did or ever shall happen to a Nation, Christ with great reason took to describe the calamity of accursed souls, as being the greatest instance to signify the greatest torment: yet we must observe that the difference of each state makes the same words in the several cases to be of infinite distinction: The worm stuck close to the Jewish Nation, and the fire of Gods wrath flamed out till they were consumed with a great and unheard of destruction; till many millions did die accursedly, and the small remnant became vagabonds, and were reserved, like broken pieces, after a storm, to shew the greatnesse of the storm, and misery of the shipwraek; but then this being translated to signify the state of accursed souls, whose dying is a continual perishing, who cannot cease to be, it must mean an eternity of duration, in proper and naturall significations.

And that we may understand it fully, observe the places. In the 34. *Esa*. 8. The Prophet prophecies of the great destruction of Jerusalem for all her great iniquities. *It is the day of the Lords vengeance, and the year of recompences, for the controversie of Sion, and the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day, the smoak thereof shall go up for ever, from generation to generation. It shall lie wast, none shall passe thorow it for ever and ever.* This is the final destruction of the Nation; but this destruction shall have an end, because the Nation shall end, and the anger also shall end in its own period, even then when God shall call the Jews into the common inheritance with the Gentiles, *and all the sons of God.* And this also was the period of their *worms*, as it is of their *fire*, *The fire of the Divine vengeance* upon the Nation; which was not to be extinguished till they were destroyed, as we see it come to passe. And thus also in Saint *Jude*, the Angels who kept not their first state, are said to be reserved by God *in everlasting chains under darknesse*: which word [ *everlasting* ] signifies not absolutely to eternity, but to the utmost end of that period, for so it follows [ *unto the judgement of the great day* ] that [ *everlasting* ] lasts no longer; and in verse the seventh, the word [ *eternal* ] is just so used: *The men of Sodom and Gomorrah are set forth for an example, suffering the vengeance of [ eternal fire, ]* that is, of a fire, which burned till they were quite destroyed, and the cities and the country

A trey with an irreparable ruine never to be rebuilt, and reinhabited as long as this world continues. The effect of which observations is this;

That these words [*for ever, everlasting, eternal, the never-dying worme, the fire unquenchable,*] being words borrowed by our blessed Saviour and his Apostles from the stile of the old Testament, must have a signification just proportionable to the state in which they signifie; so that as this worme when it signifies a temporal infliction means a worm that never ceases, giving torment, till the body is consumed: So when it is translated to an immortal state, it must signifie as much in that proportion: that *eternall,* B that *everlasting,* hath no end at all: because the soul cannot be killed in the natural sense, but is made miserable and perishing for ever; that is, *the worme shall not die* so long as the soul shall be unconsumed: *the fire shall not be quenched,* till the period of an immortal nature comes, and that this shall be *absolutely for ever* without any restriction, appears unanswerable in this, because the same (*for ever*) that is, for the blessed souls, the same *for ever,* is for the accursed souls; but the blessed souls that die in the Lord, henceforth shall die no more, death hath no power over them; for death is destroyed, it is swallowed up in victory (saith Saint Paul) and there shall be no more death, saith Saint John, Revel. 21. 4. So that because C *for ever* hath no end, till the thing or the duration it self have end, in the same sense in which the Saints and Angels give glory to God *for ever,* in the same sense the lost souls shall suffer the evils of their sad inheritance; and since after this death of nature which is a separation of soul and body, there remains no more death, but this second death, this eternal perishing of miserable accursed souls, whose duration must be eternal; it follows that *the worme of conscience,* and *the unquenchable fire* of hell have no period at all; but shall last as long as God lasts, or the measures of a proper D eternity; that they who provoke God to wrath, by their base, unreasonable, and sottish practises, may know what their portion shall be in the everlasting habitations: and yet suppose that Origens opinion had been true; and that accursed souls should have ease and a period to their tortures after a thousand yeers; I pray let it be considered, whether it be not a great madnesse to choose the pleasures, or the wealth of a few yeers here, with trouble, with danger, with uncertainty, with labour, with intervals of sicknesse, and for this to endure the flames of hell for a thousand yeers together? The pleasures of the world no man can E have for a hundred yeers, and no man hath pleasure a hundred dayes together, but he hath some trouble intervening: or at least a wearinesse and a loathing of the pleasure; and therefore to endure insufferable calamities (suppose it be) for a hundred yeers, without any interruption, without so much comfort as the light

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of a small candle, or a drop of water amounts to in a fever, is a bargain to be made by no man that loves himself, or is not in love with infinite affliction.

If a man were condemned but to lie still, or to lie abed in one posture without turning, for seven yeers together, would he not buy it off with the losse of all his estate? If a man were to be put upon the rack, for every day, three moneths together, (suppose him able to live so long) what would he do to be quit of his torture? Would any man curse the King to his face, if he were sure to have both his hands burnt off, and to be tormented with torments three yeers together? Would any man in his wits accept of a hundred pound a yeer for forty yeers, if he were sure to be tormented in the fire for the next hundred yeers together without intermission? Think then what a thousand yeers signifie: Ten ages, the age of two Empires; but this account I must tell you is infinitely short, though I thus discourse to you, how great fools wicked men are, though this opinion should be true: A goodly comfort surely! that for two or three yeers sottish pleasure, a man shall be infinitely tormented but for *a thousand yeers*. But then when we cast up the minuites, and yeers, and ages of eternity, the consideration it self is a great hell to those persons, who by their evil lives are consigned to such sad and miserable portions.

A thousand yeers is a long while to be in torment; we finde a fever of 21. dayes to be like an age in length: but when the duration of an intollerable misery is for ever in the height, and for ever beginning, and ten thousand yeers hath spent no part of its terme, but it makes a perpetual efflux, and is like the centre of a circle, which ever transmits lines to the circumference; this is a consideration so sad, that the horror of it and the reflection upon its abode and duration, make a great part of the hell; for hell could not be hell without the despair of accursed souls; for any hope were a refreshment, and a drop of water, which would help to allay those flames, which as they burn intolerably, so they must burn for ever.

And I desire you to consider, that although the Scripture uses the word [ fire ] to expresse the torments of accursed souls, yet fire can no more equal the pangs of hell, then it can torment a material substance; the pains of perishing souls being as much more afflictive then the smart of fire, as the smart of fire is troublesome beyond the softnesse of Persian carpets, or the sensuality of the Asian Luxury: for the pains of hell; and the perishing or losing of the soul is to suffer the wrath of God, *ὁ ὢν Θεὸς ἡμῶν πῦρ καταλυστικόν, our God is a consuming fire*: that is the fire of hell, when God takes away all comfort from us, nothing to support our spirit is left us, when sorrow is our food and tears our drink; when it is eternal night without Sun or star, or lamp, or sleep; when we burn with



A with fire without light, that is, are loaden with sadnesse, without remedy or hope or ease, and that this wrath is to be expressed, and to fall upon us, in spiritual, immaterial, but most accursed, most pungent and dolorous emanations, then we feel what it is to lose a soul.

We may guesse at it by the terrours of a guilty conscience, those *verbera & laniatus*, those secret lashings and whips of the exterminating Angel, those thorns in the soul, when a man is haunted by an evil spirit; those butcheries which the soul of a Tyrant, or a violent, or a vitious person, when he falls into fear or any calamity does feel, are the infinite arguments, that hell which  
B is the consummation of the torment of conscience, just as man-hood is the consummation of infancy, or as glory is the perfection of grace, is an affliction greater then the bulk of heaven and earth; for there it is that God powrs out the treasures of his wrath, and empties the whole magazin of thunder-bolts, and all the armory of God is employed, not in the chastising. but in the tormenting of a perishing soul. Lucian brings in Radamanthus telling the poor wandring souls upon the banks of Elysium, *ὅπου ἂν τις*

*ὡς ἂν ποινὴς ἐργασίῃ* *καὶ τὸ βίον καὶ τὸ κατὰ αὐτῶν ἀφαιρῇ σίσματα δὲ τὸ λυγρὸν ἐκείνην*  
C for every wickednesse that any man commits in his life when he comes to hell he hath stamped upon his soul an invisible brand and mark of torment; and this begins here. and is not cancelled by death, but *there* is enlarged by the greatnesse of *infinite* and the aboads of eternity. How great these torments of conscience are here, let any man imagine that can but understand what despair means; despair upon just reason: let it be what it will, no misery can be greater then despair: and because I hope none here have felt those horrors of an evil conscience, which are consignations to eternity, you may please to learn it by your own reason, or else by the sad instances of story. It is reported of Petrus Ilosuanus, A Polonian

D School-master, that having read some ill managed discourses of absolute decrees and divine reprobation, began to be Phantastick and melancholy, and apprehensive, that he might be one of those many whom God had decreed for Hell from all eternity; from possible to probable, from probable, to certain, the temptation soon carried him, and when he once began to believe himself to be a person inevitably perishing, it is not possible to understand perfectly, what infinite fears, and agonies; and despairs, what tremblings, what horrors, what confusion and amazement the poor man  
E felt within him, to consider that he was to be tormented extremely without remedy even to eternall ages; This in a short continuance grew insufferable, and prevailed upon him so far, that he hanged himself, and left this account of it to this purpose in writing in his study; I am gone from hence to the flames of hell, and have forced my way thither, being impatient to try what those great torments

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are which here I have feared with an insupportable amazement: this instance may suffice to shew what it is to lose a soul. But I will take off from this sad discourse; onely I shall crave your attention, to a word of exhortation.

That you take care, lest for the purchase of a little, trifling, inconsiderable portion of the world you come into this place and state of torment. Although Homer was pleased to complement the beauty of Helena to such a height, as to say it was a sufficient price for all the evils which the Greeks and Trojans suffered in ten years.

ἡ νόμιστος τρεῖς, ἢ ἐκνήμιδας ἀχαιῶν

τοιῇ δ' ἀμφὶ γυναικὶ πολλὸν χρόνον ἄλλα πάχυν.

Yet it was a more reasonable conjecture of Herodotus, that during the ten years siege of Troy, Helena, for whom the Greeks fought, was in Egypt, not in the city, because it was unimaginable but that the Trojans would have thrown her over the walls, rather then for the sake of such a trifle, have endured so great calamities, we are more sottish then the Trojans, if we retain our Helena, any one beloved lust, any painted Devil, any sugar'd temptation with, (not the hazard, but) the certainty of having such horrid miseries, such invaluable losses. And certainly its a strange stupidity of spirit, that can sleep in the midst of such thunder, when God speaks from heaven with his lowdest voice, and draws aside his curtain, and shows his arsenal and his armory, full of arrows steeled with wrath, headed and pointed, and hardned with vengeance, still to snatch at those arrows, if they came but in the retinue of a rich fortune or a vain Mistresse, if they wait but upon pleasure or profit, or in the reare of an ambitious designe.

But let not us have such a hardinesse against the threats and representations of the divine vengeance, as to take the little imposts and revenues of the world, and stand in defiance against God and the fears of hell, unlesse we have a charm that we can be ἀόρατοι τῷ κριτῇ invisible to the judge of heaven and earth, and are impregnable against, or are sure we shall be insensible of the miseries of a perishing soul.

There is a sort of men, who because they will be vitious and Atheistical in their lives, have no way to go on with any plaissance and without huge disturbances, but by being also Atheistical in their opinions, and to believe that the story of hell is but a bug-bear to affright children and fools, easie believing people to make them soft and apt for government and designs of Princes; and this is an opinion that befriends none but impure and vicious persons; others there are that believe God to be all mercy, that he forgets his justice, believing that none shall perish with so sad a ruine, if they do but at their death-bed ask God forgiveness and say they are sorry; but yet continue their impiety till their house be ready to

A to fall; being like the Circassians whose Gentlemen enter not into the Church till they be threescore years old; that is, in effect till by their age they cannot any longer use rapine: till then they hear service at their windows: dividing unequally their life between sin and devotion, dedicating their youth to robbery, and their old age to a repentance without restitution.

Our youth, and our man-hood and old age are all of them due to God, and justice and mercy are to him equally essential; and as this life is a time of the possibilities of mercy, so to them that neglect it, the next world shall be a state of pure and unmingled justice.

B Remember the fatal and decretory sentence which God hath passed upon all man-kinde [*It is appointed to all men once to die, and after death comes judgement*] and if any of us were certain to die next morning, with what earnestnesse should we pray, with what hatred should we remember our sins, with what scorn should we look upon the licentious pleasures of the world, then nothing could be welcome unto us but a prayer book, no company but a Comforter and a Guide of souls, no employment but repentance, no passions but in order to religion, no kindenesse for a lust that hath undone us; and if any of you have been arrested with alarmes of death, or been in hearty fear of its approach, remember what

C thoughts and designs then possessed you, how precious a soul was then in your account, and what then you would give that you had despised the world, and done your duty to God and man, and lived a holy life. It will come to that again, and we shall be in that condition in which we shall perfectly understand, that all the things and pleasures of the world are vain and unprofitable, and irkesome, and that he onely is a wise man who secures the interest of his soul, though it be with the losse of all this world and his own life into the bargain. When we are to depart this life to go to strange company and stranger places, and to an unknown condition, then a holy conscience will be the best security, the best possession; it will be a horror

D that every friend we meet shall with triumph upbraid to us the foolishnesse of our folly. *Lo this is the goodly change you have made, you had your good things in your life time, and how like you the portion that is reserved to you for ever?* The old Rabbins, those Poets of religion, report of Moses, that when the courtiers of Pharaoh were sporting with the childe Moses in the chamber of Pharaohs daughter, they presented to his choice an ingot of gold in one hand, and a coal of fire in the other; and that the childe snatched at the coal, thrust it

E into his mouth, and so singed and parched his tongue, that he stammered ever after: and certainly it is infinitely more childish in us for the glittering of the small glowworms and the charcoal of worldly possessions, to swallow the flames of hell greedily, in our choice: such a bit will produce a worse stammering then Moses had; for so the accursed and lost souls have their ugly and horrid dialect, they



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roar and blaspheme, blaspheme and roar for ever. And suppose God should now at this instant send the great Archangel with his trumpet to summon all the world to judgement, would not all this seem a notorious visible truth; a truth, which you will then wonder that every man did not lay to his heart and preserve therein actual, pious and effective consideration? let the trumpet of God perpetually sound in your ears, *fugite mortem! Et venite ad iudicium*, place your selves by meditation every day upon your death-bed and remember what thoughts shall then possesse you; and let such thoughts dwell in your understanding for ever, and be the parent of all your resolutions and actions. The Doctors of the Jews report, that when Absalom hanged among the oakes, by the hair of the head; he seemed to see under him hell gaping wide, ready to receive him, and he durst not cut off the hair that intangled him, for fear he should fall into the horrid lake whose portion is flames and torment; but chose to protract his miserable life a few minuts in that pain of posture, and to abide the stroke of his pursuing enemies: His condition was sad when his arts of remedy were so vain. *Τὸ γὰρ βεβλῶν εἰς οὐκ ἔχοντος ἡμῶν μὲν! δὴ τότε δὲ μέλλων οὐ χεῖρον κείδ' ὀρίσει.* Soph. A condemned man hath but small comfort to stay the singing of a long psalm, it is the case of every vitious person.

Hell is wide open to every impenitent persevering sinner, to every unpurged person.

*Noctes atque dies patet atri Janus Ditis.*

And although God hath lighted his candle, and the lantern of his word and clearest revelations is held out to us, that we can see hell in its worst colours, and most horrid representations, yet we run greedily after bables into that precipice which swallows up the greatest part of mankind; and then onely we begin to consider, when all consideration is fruitlesse.

He therefore is a huge fool that heaps up riches, that greedily pursues the world, and at the same time, (for so it must be) *heaps up wrath to himself against the day of wrath*; when sicknesse and death arrests him, then they appear unprofitable and himself extremely miserable: and if you would know how great that misery is, you may take account of it by those fearful words and killing Rhetorick of Scripture. *It is a fearful thing to fall into the hands of the living God, and who can dwell with the everlasting burning?* That is, No patience can abide there one hour where they must dwell for ever.

Ser-



Sermon. XX.  
OF  
CHRISTIAN  
P R V D E N C E.

Matthew 10. *latter part of Ver. 16.*

*Be ye therefore wise as serpents, and harmlesse as doves.*

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When our B. Saviour entailed a law and a condition of sufferings, and promised a state of persecution to his servants and withall had charmed them with the bands and unactive chains of so many passive graces, that they should not be able to stir against the violence of Tyrants, or abate the edge of axes, by any instrument, but their own blood; being sent forth as sheep among wolves, innocent and silent, harmlesse, and defencelesse, certainly exposed to sorrow, and uncertainly guarded in their persons; their condition seemed nothing else, but a designation to slaughter: and when they were drawn into the folds of the Church, they were betrayed into the hands of evil men, infinitely and unavoidably; and when an Apostle invited a Profelyte to come to Christ, it was in effect a snare laid for his life, and hee could neither conceal his religion, nor hide his person, nor avoid a captious question, nor deny his accusation, nor elude the bloody

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arts of Orators, and Informers, nor break prisons, nor any thing but die. If the case stood just thus, it was well eternity stood at the outer doors of our life, ready to receive such harmlesse people; but surely there could be no art in the designe, no pitying of humane weakneses, no complying with the condition of man, no allowances made for customs and prejudices of the world, no inviting men by the things of men, no turning nature into religion; but it was all the way a direct violence, and an open prostitution of our lives; and a throwing away our fortune into a sea of rashnesse and credulity. But therefore God ordered the affairs and necessities of religion, in other wayes, and to other purposes. Although GOD bound our hands behinde us, yet he did not tie our understandings up: although we might not use our swords, yet we might use our reason: wee were not suffered to bee violent, but we might avoid violence by all the arts of prudence and innocence; if wee did take heed of sin, we might also take heed of men: and because in all contentions between *wit* and *violence*, *prudence* and *rudenesse*, *learning* and *the sword*, the strong hand took it first, and the strong head possessed it last: the strong man first governed, and the witty man succeeded him, and lasted longer; it came to passe that the wisdom of the Father hath so ordered it, that all his Disciples should overcome the power of the Roman legions by a wise religion; and *prudence* and *innocence* should become the mightiest guards; and the Christian although exposed to persecution. yet is so secured that he shall never need to die. But when the circumstances are so ordered that his reason is convinced, that then it is fit he should; fit (I say) in order to Gods purposes and his own.

For hee that is *innocent* is safe against all the rods and the axes of all the Consuls of the world, if they rule by justice; and he that is *prudent* will also escape from many rudeneses and irregular violences, that can come by injustice: and no wit of man, no government, no armies can do more; for Cæsar perished in the midst of all his legions, and all his honours, and against *chance* and *irregularities* there is no provision lesse then infinite, that can give security; and although *prudence* alone cannot do this; yet *innocence* gives the greatest title to that providence, which onely can if he pleases, and will if it be fitting. Here then are the two arms defensive of a Christian: *Prudence* against the evils of men, *Innocence* against the evils of Devils and all that relates to his kingdom.

*Prudence* fences against persecution, and the evil snares, against the opportunities and occasions of sin, it prevents surprizes, it fortifies all its proper weakneses, it improves our talents, it does advantage to the kingdom of Christ, and the interests of the Gospel, it secures our condition, and instructs our choice in all the wayes and just passages to felicity, it makes us to live profitably, and die wisely; and without it, simplicity would turn to sillinesse, zeal into



A into passion, passion into fury, religion into scandal, conversation into a snare, civilities into temptation, courtesies into danger, and an imprudent person falls into a condition of harmlesse, rich and unwary fools, or rather of birds, sheep, and bevers, who are hunted and persecuted for the spoils of their fleece, or their flesh, their skins, or their entrails, and have not the foresight to avoid a snare, but by their fear and undefending follies are driven thither where they die infallibly. *οτι ολοι πολλοις εστιν οψος διηκτα.* Every good man is incircled with many enemies, and dangers: and his vertue shall be rifled, and the decency of his soul and spirit shall be discomposed and turned into a heap of inarticulate and disorderly fancies, unlesse by the methods and guards of prudence it be manna-  
B ged and secured.

But in order to the following discourse and its method, we are first to consider whether this bee, or indeed can bee a commandment, or what is it? For can all men that give up their names in Baptisme, be enjoined to be wise and prudent? It is as if God would command us to be eloquent, or witty men, fine speakers, or strait-bodied, or excellent schollers, or rich men: If he please to make us so, we are so; and prudence is a gift of God, a blessing of  
C an excellent nature, and of great leisure, and a wise opportunity, and a severe education, and a great experience, and a strict observation, and good company; all which being either wholly, or in part out of our power, may be expected as free gifts, but cannot be imposed as commandments.

To this I answer, That Christian prudence is in very many instances a direct duty; in some an instance and advice, in order to degrees and advantages: where it is a duty, it is put into every mans power; where it is an advice, it is onely expected according to what a man hath, and not according to what he hath not: and even  
D here, although the events of prudence are out of our power, yet the endeavours and the observation, the diligence and caution, the moral part of it, and the plain conduct of our necessary duty (which are portions of this grace) are such things which GOD will demand in proportion to the talent which he hath intrusted into our Banks. There are indeed some Christians very unwary and unwise in the conduct of their religion, and they cannot all help it, at least not in all degrees; but yet they may be taught to *do prudent things*, though *not to bee prudent persons*: if they have not the *prudence of advice*, and *conduct*, yet they may have the *prudence of obedience* and of *disciples*: and the event is this; without prudence their vertue is unsafe, and their persons defenselesse, and their interest is unguarded: for prudence is a hand-maid waiting at the production, and birth of vertue: It is a nurse to it in its infancy, its patron in assaults its guide in temptations, its security in all portions of chance and contingency: And he that is imprudent, if hee  
E  
Y have

**SERMON** have many accidents and varieties, is in great danger of being *none* **A**  
**XX.** *at all*, or if he be, at the best he is but a *weak and unprofitable*  
*servant*, uselesse to his neighbour, vain in himself, and as to God,  
*the least in the kingdom*: his vertue is contingent, and by chance,  
 not proportioned to the reward of wisdom, and the election of a  
 wise religion.

Προνοία ἐστὶν ἀνθρώποις ἐπὶ  
 τοῦ καλοῦ ἀμείνον ἐκείνῳ σπουδῇ.

No purchase, no wealth, no advantage is great enough to be com- **B**  
 pared to a wise soul, and a prudent spirit; and he that wants it, hath  
 a lesse vertue, and a defencelesse minde, and will suffer a mighty ha-  
 zard in the interest of eternity. Its parts and proper acts consist in  
 the following particulars.

I. It is the duty of Christian Prudence to chuse the end of a **C**  
 Christian, that which is perfective of a man, satisfactory to rea-  
 son, the rest of a Christian, and the beatification of his spirit; and  
 that is, to chuse, and desire, and propound to himself heaven, and  
 the fruition of God, as the end of all his acts and arts, his designs  
 and purposes. For in the nature of things that is most eligible, and  
 most to be pursued, which is most perfective of our nature, and is  
 the acquiescence, the satisfaction, and proper rest of our most rea-  
 sonable appetites. Now the things of this world are difficult and  
 uneasy, full of thornes, and empty of pleasures, they fill a disea-  
 sed faculty, or an abused sense, but are an infinite dissatisfac-  
 tion to reason, and the appetites of the soul: they are short, and tran-  
 sient, and they never abide, unlesse sorrow like a chain be bound  
 about their leg, and then they never stir, till the grace of God and  
 religion breaks it, or else that the rust of time eats the chain in pie-  
 ces: they are dangerous and doubtfull, few and difficult, sordid **D**  
 and particular, not onely not communicable to a multitude, but not  
 diffusive upon the whole man; there being no one pleasure or object  
 in this world, that delights all the parts of man: and after all this,  
 they are originally from earth, and from the creatures, onely that  
 they oftentimes contract alliances with hell and the grave, with  
 shame and sorrow; and all these put together make no great ama-  
 bility, or proportion to a wise mans choice: But on the other side,  
 the things of GOD are the noblest satisfactions to those desires,  
 which ought to be cherished and swelled up to infinite; their deli-  
 ciousnesse is vast and full of relish, and their very appendant thorns  
 are to be chosen, for they are gilded, they are safe and medicinal, **E**  
 they heal the wound they make, and bring forth fruit of a blessed  
 and a holy life: The things of God and of religion are easie and  
 sweet, they bear entertainments in their hand, and reward at their  
 back, their good is certain and perpetual, and they make us cheer-  
 full

- A full to day, and pleasant to morrow; and spiritual songs end not in a sigh and a groan; neither like unwholsome physick do they set loose a present humour, and introduce an habitual indisposition? But they bring us to the felicity of God, the same yesterday, and to day, and for ever; they do not give a private and particular delight, but their benefit is publike, like the incense of the altar, it sends up a sweet smell to heaven, and makes atonement for the religious man that kindled it, and delights all the standers by, and makes the very air wholsome; there is no blessed soul goes to heaven, but he makes a generall joy in all the mansions where the Saints do dwell, and in all the chappels where the Angels sing: and the joyes of religion are not univocal, but productive of rare and accidental, and praternatural pleasures; for the musick of holy hymnes delights the ear, and refreshes the spirit, and makes the very bones of the Saint to rejoyce: and charity, or the giving alms to the poor, does not onely ease the poverty of the receiver, but makes the giver rich, and heals his sicknesse, and *delivers from death*; and temperance though it be in the matter of meat, and drink, and pleasures, yet hath an effect upon the understanding, and makes the reason sober, and his will orderly, and his affections regular, and does things beside, and beyond their natural and proper efficacy; for all the parts of our duty are watered with the showers of blessing, and bring forth fruit according to the influence of heaven, and beyond the capacities of nature.
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- C

And now let the voluptuous person go and try whether putting his wanton hand to the bosome of his Mistresse will get half such honour as Scavola put upon his head, when he put his hand into the fire. Let him see whether a drunken meeting will cure a fever, or make him wise (A hearty and a persevering prayer will.) Let him tell me, if spending great summes of money upon his lusts will make him sleep soundly, or be rich? Charity will. Alms will increase his fortune, and a good conscience shall charme all his cares and sorrows into a most delicious slumber; well may a full goblet wet the drunkards tongue, and then the heat rising from the stomach will dry the sponge, and heat it into the scorplings and little Images of hell: and the follies of a wanton bed will turn the itch into a smart, and empty the reins of all their lustfull powers; but can they do honour, or satisfaction in any thing that must last, and that ought to be provided for? No: All the things of this world are little, and trifling, and limited, and particular, and sometimes necessary because men are miserable, wanting and imperfect, but they never do any thing toward perfection, but their pleasure dies like the time in which it danced a while; and when the minute is gone, so is the pleasure too, and leaves no footstep but the impression of a sigh, and dwells no where but in the same house where you shall finde *yesterday*, that is in forgetfulness, and

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annihilation, unlesse its onely childe, sorrow, shall marry, and breed more of its kinde, and so continue its memory and name to eternall ages. It is therefore the most necessary part of prudence to choose well in the main stake; and the dispute is not much; for if eternal things be better then temporal, the soul more noble then the body, vertue more honourable then the basest vices, a lasting joy to be chosen before an eternall sorrow, much to be preferred before little, certainty before danger, publike good things, before private evils, eternity before moments, then let us set down in religion, and make heaven to be our end, God to be our Father, Christ our elder Brother, the Holy Ghost the earnest of our inheritance, vertue to be our employment, and then we shall never enter into the portion of fools and accursed ill-choosing spirits. Nazianzen said well, *Malim prudentie guttam quam fecundioris fortune pelagus*: One drop of prudence is more usefull, then an ocean of a smooth fortune; for prudence is a rare instrument towards heaven; and a great fortune is made oftentimes the high-way to hell and destruction. However, thus farre, prudence is our duty; every man can be so wise, and is bound to it, to choose heaven and a cohabitation with God, before the possessions and transient vanities of the world.

2. It is a duty of Christian prudence to pursue this great end, with apt means and instruments in proportion to that end. No wise man will sail to Ormus in a cock-boat, or use a childe for his interpreter; and that Generall is a Cyclops without an eye, who chooseth the sickest men to man his Towns, and the weakest to fight his battels. It cannot be a vigorous prosecution, unlesse the means have an efficacie or worth commensurate to all the difficulty, and something of the excellency of that end which is designed. And indeed men use not to be so weak in acquiring the possessions of their temporals; But in matters of religion they think any thing effective enough to secure the greatest interest; as if all the fields of heaven, and the regions of the Kingdom were waste ground, and wanted a Colony of planters; and that God invited men to heaven upon any terms, that he might rejoyce in the multitude of subjects. For certain it is, men do more to get a little money, then for all the glories of heaven: Men rise up early and sit up late, and eat the bread of carefulesse, to become richer then their neighbours; and are amazed at every losse, and impatient of an evil accident, and feel a direct storm of passion, if they suffer in their interest: But in order to heaven, they are cold in their religion, indelovout in their prayers, incurious in their walking, unwatchfull in their circumstances, indifferent in the use of their opportunities, infrequent in their discourings of it, not inquisitive of the way, and yet think they shall surely go to heaven: But a prudent man knows that by the greatnesse of the purchase, he is to make

A make an estimate of the value and the price: When we ask of God any great thing; As *wisdom, delivery from sickness, his holy Spirit, the forgiveness of sins, the grace of chastity, restitution to his favour, or the like,* do we hope to obtain them without a high opinion of the things we ask? and if we value them highly, must we not desire them earnestly? and if we desire them earnestly, must we not pray for them fervently? and whatsoever we ask for fervently, must not we beg for frequently? and then because prayer is but one hand toward the reaching a blessing, and God requires our cooperation and endeavour; and we must work with both hands: are we not convinced that our prayers are either faint, or a designe of laziness, when we either ask coldly, or else pray loudly, hoping to receive the graces we need without labour? A prudent person that knows to value the best object of his desires, will also know that he must observe the degrees of labour, according to the excellency of the reward: Prayer must be *effectual, fervent, frequent, continually, holy, passionate,* that must get a grace, or secure a blessing: The love that we must have to God must be such as to *keep his commandments,* and to make us willing to part with all our estate, and all our honour, and our life for the testimony of a holy conscience. Our charity to our neighbours must be expressive in a language of a real friendship, aptness to forgive, readiness to forbear, in pitying infirmities, in relieving necessities, in giving our goods and our lives, and quitting our privileges to save his soul, to secure and support his virtue. Our repentance must be full of sorrows and care, of diligence and hatred against sin, it must drive out all, and leave no affections towards it; it must be constant and persevering, fearfull of relapse, and watchfull of all accidents: Our temperance must sometimes turn into abstinence, and most commonly be severe, and ever without reproof: He that striveth for masteries is temperate (saith Saint Paul) in all things; he that does all this, may with some pretence and reason say, he intends to go to heaven: But they that will not deny a lust, nor refrain an appetite, they that will be drunk when their friends do merrily constrain them, or love a cheap religion, and a gentle and lame prayer, short and soft, quickly said, and soon passed over, seldom returning, and but little observed, How is it possible that they should think themselves persons disposed to receive such glorious crowns and scepters, such excellent conditions, which they have not faith enough to believe, nor attention enough to consider, and no man can have wit enough to understand. But so might an Arcadian shepherd look from the rocks, or thorow the cliffs of the valley where his sheep graze, and wonder that the messenger stayes so long from coming to him to be crowned King of all the Greek Islands, or to be adopted heir to the Macedonian Monarchy. It is an infinite love of God, that we have

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heaven upon conditions; which we can perform with greatest diligence; But truly the lives of men are generally such, that they do things in order to heaven, things (I say) so few, so trifling, so unworthy, that they are not proportionable to the reward of a crown of oak, or a yellow ribband, the slender reward with which the Romans payed their souldiers for their extraordinary valour. True it is, that heaven is not in a just sense of a commutation, a reward, but a gift; and an infinite favour; but yet it is not reached forth but to persons disposed by the conditions of God; which conditions when we pursue in kind, let us be very carefull we do not fail of the mighty price of our high calling, for want of degrees and just measures; the measures of zeal and a mighty love.

3. It is an office of prudence, to serve God so that we may at the same time preserve our lives and our estates, our interest and reputation for our selves, and our relatives, so farre as they can consist together. Saint Paul in the beginning of Christianity was careful to instruct the forwardnesse and zeal of the new Christians into good husbandry, and to catechize the men into good trades, and the women into usefull imployments, that they might not be unprofitable. For Christian religion carrying us to heaven, does it by the way of a man; and by the body it serves the soul, as by the soul it serves God; and therefore it endeavours to secure the body and its interest, that it may continue the opportunities of a crown, and prolong the stage in which we are to run for the mighty price of our salvation: and this is that part of prudence, which is the defensative and guards of a Christian in the time of persecution; and it hath in it much of duty. He that through an indiscreet zeal casts himself into a needlesse danger, hath betrayed his life to tyranny, and tempts the sin of an enemy, he loses to God the service of many yeers, and cuts off himself from a fair opportunity of working his salvation (in the main parts of which we shall finde a long life, and very many yeers of reason to be little enough) he betrays the interest of his relatives, (which he is bound to preserve) he disables himself of making provision for them of his own house and he that fails in this duty by his own fault is worse then an infidel, and denies the faith, by such unseasonably dying, or being undone, which by that testimony he did intend gloriously to confesse; he serves the end of ambition and popular services, but not the sober ends of religion, he discourages the weak, and weakens the hands of the strong, and by upbraiding their warinesse, tempts them to turn it into rashnesse or despair; he affrights strangers from entring into religion, while by such imprudence, he shall represent it to be impossible at the same time to be wise and to be religious; it turns all the whole religion into a forwardnesse of dying or beggery, leaving

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A no space for the parts and offices of a holy life, which in times of persecution are infinitely necessary, for the advantages of the institution. But God hath provided better things for his servants; *Quam fata cogunt, ille cum omnia effuderit*, He whom God by an inevitable necessity calls to sufferance, he hath leave to be undone, and that ruine of his estate or losse of his life shall secure first a providence, then a crown.

*At si quis ultra se malis effert dolens; quia ipse torquet, perdet et si dignis bonis Lucis nescit uti.*

B But he that invites the cruelty of a Tyrant by his own follies, or the indiscretions of an insignificant and impertinent zeal, suffers as a wilful person, and enters into the portion and reward of fools. And this is the precept of our Blessed Saviour, next after my text: *Beware of men*: use your prudence to the purposes of avoiding their snare.

*Man is the most harmful of all the wilde beasts: ye are sent as sheep among wolves, be therefore wise as serpents*; when you can avoid it, suffer not men to ride over your heads, or trample you under foot; thats the wisdom of Serpents; and so must we; that is by all just compliances, and toleration of all indifferent changes in which a duty is not destroyed, and in which we were not active, so to preserve our selves that we might be permitted to live, and serve God, and to do advantages to religion; so purchasing time to do good in, by bending in all those flexures of fortune, and condition, which we cannot help, and which we do not set forward, and which we never did procure: and this is the direct meaning of Saint Paul: *see then that ye walk circumspectly, not as fools, but as wise. Redeeming the time because the dayes are evil*; that is, we are fallen into times that are troublesome,

Eph. 5. 16.

D dangerous, persecuting and afflictive, purchase as much respite as you can: Buy or redeem the time by all honest arts, by humility, by fair carriage and sweetnesse of society, by civility, and a peaceful conversation, by good words, and all honest offices, by praying for your persecutors, by patient sufferance of what is unavoidable: And when the Tyrant draws you forth from all these guards and retirements, and offers violence to your duty, or tempts you to do a dishonest act, or to omit an act of obligation, then come forth into the Theater and lay your necks down to the hangmans axe, and fear not to die the most shameful death of the crosse or the gallows: for so have I known Angels ascending and descending upon those ladders: and the Lord of glory suffered shame and purchased honour upon the crosse. Thus we are to walk in wisdom towards them that are without, redeeming the time: for so Saint Paul renews that permission, or commandment: Give them no just cause of offence; with

Col. 4. 5.

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with all humility and as occasion is offered represent their duty, and invite them sweetly to felicities and vertue, but do not in ruder language upbraid and reproach their baseness: and when they are incorrigible, let them alone, lest like cats they run mad with the smell of delicious ointments; And therefore Pothinus Bishop of Lyons being asked by the unbaptized President, *who was the God of the Christians?* answered, *ἡ ἀληθὴς γνῶσις*; If you be disposed with real and hearty desires of learning, what you ask you shall quickly know; But if your purposes be indirect, I shall not preach to you, to my hurt and your no advantage. Thus the wisdom of the primitive Christians was carefull not to prophane the temples of the heathen, not to revile their false Gods, and when they were in duty to represent the follies of their religion, they chose to do it, from their own writings, and as relators of their own records they fled from the fury of a persecution, they hid themselves in caves, and wandred about in disguises; and preached in private, and celebrated their synaxes, and communions in grotts and retirements; and made it appear to all the world, they were peaceable, and obedient, charitable, and patient, and at this price bought their time.

*καὶ οὕτως ὁ δακτύλος αὐτοῦ παύει*

*μὴ γὰρ ἐγγύς ἐστι τῆς ἐπιστάτης*

As knowing that even in this sense, *time was very pretious*, and the opportunity of giving glory to God by the offices of an excellent religion, was not too deare a purchase at that rate. But then when the wolves had entred into the folds and seized upon a lamb, the rest fled, and used all the innocent arts of concealment. *Saint Athanasius* being overtaken by his persecutors, but not known, and asked whether he saw *Athanasius* passing that way; pointed out forward with his finger, *non longe abest Athanasius*; the man is not far off; a swift footman will easily overtake him. And Saint Paul divided the counsell of his Judges, and made the Pharisees his parties by a witty insinuation of his own belief of the resurrection, which was not the main question, but an incident to the matter of his accusation. And when Plinius secundus in the face of a Tyrant-court was pressed so invidiously to give his opinion concerning a good man in banishment, and under the disadvantage of an unjust sentence, he diverted the snare of Marcus Regulus, by referring his answer to a competent judicatory according to the laws: being pressed again, by offering a direct answer upon a just condition, which he knew, they would not accept: and the third time, by turning the envy upon the impertinent and malicious Orator, that he won great honour, the honour of a severe honesty, and a witty man, and a prudent person.

A person. The thing I have noted, because it is a good pattern to represent the arts of honest evasion, and religious, prudent honesty : which any good man may transcribe and turn into his own instances, if any equal case should occur.

For in this case the rule is easie ; If we are commanded to be wise and redeem our time , that we serve God and religion, we must not use unlawful arts which set us back in the accounts of our time, no lying Subterfuges, no betraying of a truth, no treachery to a good man, no insnaring of a brother, no secret renouncing of any part or proposition of our religion, no denying to confesse the article when we are called to it. For  
B when the primitive Christians had got a trick to give money for certificates , that they had sacrificed to Idols , though indeed they did not do it, but had corrupted the officers and ministers of state, they dishonoured their religion, and were marked with the appellative of *libellatici*, *Libellers* ; and were excommunicate and cast off from the society of Christians and the hopes of Heaven , till they had returned to God by a severe repentance ; *optandum est ut quid libenter facis diu facere possis*. It is good to have time long to do that which we ought to doe : but to pretend that, which we dare not doe, and to say we have, when we have not , if we know we  
C ought not, is to dishonour the cause and the person too : it is expressly against *confession of Christ*, of which Saint Paul saith, *by the mouth confession is made unto salvation*. And our Blessed Saviour, *he that confesseth me before men : I will confesse him before my Heavenly Father* ; And if here he refuseth to own me, I will not own him hereafter : it is also expressly against Christian fortitude and noblenesse : and against the simplicity and sincerity of our religion , and it turnes prudence into craft , and brings the Devil to wait in the temple , and to minister  
D to God : and it is a lesser Kinde of *apostacy* : and it is well that the man is tempted no further : for if the persecutors could not be corrupted with money , it is ods but the complying man would, and though he would with the money hide his shame, yet he will not with the losse of all his estate redeeme his religion *λυτρωσας δ' ἔχει εἰ πῶς ἐμαυτῆς ἢ βίον πωλῶ κακῶς* : some men will lose their lives rather then a faire estate : and doe not almost all the armies of the world ( I mean ) those that fight in the justest causes , pretend to fight and die for their lands  
E and liberties : and there are too many also that will dietwice, rather then be beggers once : although we all know that the second death is intolerable. Christian prudence forbids us to provoke a danger : and they were fond persons that run to persecution, and when the Proconsul sate on the life and death, and made strict inquisition after Christians, went and offered themselves



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selves to die ; and he was a fool that being in Portugal run to the  
 Priest as he elevated the host ; and overthrew the mysteries and  
 openly defied the rites of that religion : God when he sends a per-  
 secution will pick out such persons whom he will have to die, and  
 whom he will consign to banishment, and whom to poverty : In the  
 mean time let us do our duty when we can, and as long as we can,  
 and with as much strictness as we can ; walking *circumspectis* (as the A-  
 postles Phrase is) not prevaricating in the least tittle ; and then if we  
 can be safe with the arts of civil, innocent, inoffensive compliance,  
 let us bless God for his permissions made to us, and his assistances in  
 the using them. But if either we turn our zeal into the ambition of  
 death, and the follies of an unnecessary beggery ; or on the other  
 side turn our prudence into craft and covetousness ; to the first, (I  
 say) that *God hath no pleasure in fools*, to the later, *If you gain the whole*  
*world and lose your own soul* : your losse is infinitely and intolerable.



Ser-



# Sermon XXI.

## Of Christian Prudence.

### Part II.

4. **I**T is the office of Christian Prudence, so to order the affairs of our life, as that in all the offices of our souls and conversation, we do honour, and reputation, to the religion we professe. For the follies and vices of the Professors give great advantages to the adversary to speak reproachfully, and does aliene the hearts, and hinder the compliance of those undetermined persons, who are apt to be perswaded, if their understandings be not prejudiced.

But as our necessary duty is bound upon us by one ligament more in order to the honour of the cause of God; so it particularly bindes us to many circumstances, adjuncts, and parts of duty, which have no other commandment, but the law of prudence. There are some sects of Christians which have some one constant indisposition, which as a Character divides them from all others, and makes them reprov'd on all hands: some are so suspicious and ill-natured, that if a person of a facile nature, and gentle disposition fall into their hands, he is presently sowed and made morose, unpleasant and uneasy in his conversation: Others there are that do things so like to what themselves condemn, that they are forced to take sanctuary and labour in the mine of insignificant distinctions, to make themselves believe they are innocent: and in the mean time they offend all men else, and open the mouthes of their adversaries to speak reproachful things; true, or false; (as it happens) And it requires a great wit to understand all the distinctions and devices thought of, for legitimating the worshipping of images: And those people

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people that are liberal in their excommunications make men think they have reason to say their Judges are proud, or self-willed, or covetous, or ill-natured people. These that are the faults of Governours, and continued, are quickly derived upon the sect, and cause a disreputation to the whole society and institution. And who can think that Congregation to be a true branch of the Christian, who makes it their profession to kill men to save their souls against their will, and against their understanding? who calling themselves Disciples of so meek a Master, do live like Bears upon prey, and spoil, and blood? It is a huge dishonour to the sincerity of a mans purposes to be too busie in fingring money in the matters of religion: and they that are zealous for their rights and tame in their devotion, furious against sacrilege, and a companion of drunkards; implacable against breakers of a Canon, and carelesse and patient enough with them that break the fifth or sixth Cominandments of the Decalogue, tell all the world their private sence is to preserve their own interest with scruple and curiosity, and leave God to take care for his.

Thus Christ reprov'd the Pharisees, for straining at a gnat and swallowing a Camel; the very representation of the manner and matter of fact discovers the vice by reprovng the folly of it. They that are fashious to get a rich profelyte, and think the poor not worth saving, dishonour their zeal, and teach men to call it covetousnesse, and though there may bee a reason of prudence to desire one more then the other, because of a bigger efficacy, the example of the ope may have more then the other; yet it will quickly bee discovered if it be done by secular designe: and the Scripture that did not allow the preferring of a gay man before a poor Saint in the matter of place, will not be pleased that in the matter of souls, which are all equal, there should be a faction and designe, and an acceptation of persons. Never let sins pollute our Religion with arts of the world, nor offer to support the Ark with unhallowed hands; nor mingle false propositions with true, nor make religion a pretence to profit or preferment, nor do things which are like a vice; neither ever speak things dishonourable of God, nor abuse thy brother for Gods sake, nor be solicitous and over-busie to recover thy own little things, neither alwayes think it fit to lose thy charity by forcing thy brother to do justice; and all those things which are the outsides and faces, the garments and most discerned parts of religion, bee sure that they bee dressed according to all the circumstances of men, and by all the rules of common honesty, and publike reputation. Is it not a sad thing that the Jew should say, the Christians worship Images? or that it should become a proverb, that *the Jew spends all in his passcover, the Moor in his marriage, and the Christian in his law-suit*? that, what the first sacrifice to religion, and the second to publike joy, wee should spend

in



A in malice, covetousnesse, and revenge? *Pudet hac opprobria nobis & dici potuisse, & non potuisse refelli.* But among our selves also, we serve the Devils ends, and minister to an eternal dis-union, by saying and doing things which look unhand somely. One sort of men is superstitious, phantastical, greedy of honour, and tenacious of propositions to fill the purse, and his religion is thought nothing but policy, and opinion. Another sayes he hath a good religion, but he is the most indifferent and cold person in the world, either to maintain it, or to live according to it; the one dresses the images of Saints with fine clothes, the other lets the poor go naked, and disrobes the priests that minister in the religion. A third uses God worse then all this, B and sayes of him such things that are scandalous even to an honest man, and such which would undo a good mans reputation: And a fourth, yet endures no governour but himself, and pretends to set up Christ and make himself his lieutenant. And a fifth hates all government, and from all this it comes to passe that it is hard for a man to choose his side, and he that chooses wisest, takes that which hath in it least hurt; but some he must endure, or live without communion: and every Church of one denomination is, or hath been too incurious of preventing infamy or disreputation to their confessions.

C One thing I desire should be observed, that here the Question being concerning prudence, and the matter of doing reputation to our religion, it is not enough to say, we can with learning justify all that we do, and make all whole with 3. or 4. distinctions; for possibly the man that went to visit the *Corinthian Laie*, if he had been asked why he dishonoured himself with so unhand some an entrance, might finde an excuse to legitimate his act, or at least to make himself beleeve well of his own person; but he that intends to do himself honour, must take care that he be not suspected, D that he give no occasion of reproachful language; for fame and honour is a nice thing, tender as a womans chastity, or like the face of the purest mirror, which a foul breath, or an unwhole some air, or a watry eye can sully, and the beauty is lost although it be not dashed in pieces. When a man or a sect is put to answer for themselves in the matter of reputation, they with their distinctions wipe the glasse, and at last can do nothing but make it appear it was not broken; but their very absterion and laborious excuses confesse it was foul and faulty: We must know that all sorts of E men, and all sects of Christians, have not onely the mistakes of men and their prejudices to contest withall, but the calumnies and aggravation of Devils: and therefore it will much ease our accounts of dooms-day, if we are now so prudent that men will not be offended here, nor the Devils furnished with a libell in the day of our great account.

To this rule appertains that we be curious in observing the

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circumstances of men, and satisfy all their reasonable expectations, and do things at that rate of charity and religion which they are taught to be prescribed in the institution. There are some things which are *undecencies* rather than *sins*, such which may become a just Heathen, but not a holy Christian; a man of the world, but not a man *professing godliness*. Because when the greatness of the man, or the excellency of the Law, engaged us upon great severity, or an exemplary virtue, whatsoever is less than it renders the man unworthy of the religion, or the religion unworthy of its fame: Men think themselves abused, and therefore return shame for payment. We never read of an Apostle that went to law; and it is but reasonable to expect that of all men in the world, Christians should not be such fighting people, and Clergy men should not command Armies, and Kings should not be drunk, and subjects should not strike Princes for justice, and an old man should not be youthfull in talk, or in his habit; and women should not swear, and great men should not lie, and a poor man should not oppress; for besides the sin of some of them, there is an undecency in all of them; and by being contrary to the end of an office, or the reputation of a state, or the sobrieties of a graver or sublimed person they asperse the religion as insufficient to keep the persons within the bounds of fame and common reputation.

But above all things, those sects of Christians whose professed doctrine brings destruction and diminution to government, give the most intolerable scandal, and dishonour to the institution; and it had been impossible that Christianity should have prevailed over the wisdom and power of the Greeks and Romans, if it had not been humble to superiours, patient of injuries, charitable to the needy, a great exactor of obedience to Kings, even to *heathens*, that they might be won, and convinced; and to *persecutors*, that they might be sweetned in their anger, or upbraided for their cruel injustice: for so doth the humble vine creep at the foot of an oak, and leans upon its lowest base, and begs shade and protection, and leave to grow under its branches, and to give and take mutual refreshment, and pay a friendly influence for a mighty patronage, and they grow and dwell together, and are the most remarkable of friends and married pairs of all the leavie nation. Religion of it self is soft, easie and defenselesse, and God hath made it grow up with empire, and leane upon the arms of Kings, and it cannot well grow alone; and if it shall like the *ivy* suck the heart of the oak upon whose body it grew and was supported, it will be pulled down from its usurped eminence, and fire and shame shall be its portion. We cannot complain if Princes arm against those Christians, who if they are suffered to preach will disarm the Princes; and it will be hard to perswade that Kings are bound to protect and nourish those that will prove ministers

A nisters of their own exauoration: And no Prince can have juster reason to forbid, nor any man have greater reason to deny communion to a family, then if they go about to destroy the power of the one, or corrupt the duty of the other. The particulars of this rule are very many; I shall onely instance in one more, because it is of great concernment to the publike interest of Christendome.

B There are some persons whose religion is hugely disgraced, because they change their propositions according as their temporall necessities or advantages do return. They that in their weakness and beginning cry out against all violence as against persecution: and from being suffered, swell up till they be prosperous, and from thence to power, and at last to Tyranny; and then suffer none but themselves, and trip up those feet, which they humbly kissed, that themselves should not be trampled upon; these men tell all the world that *at first* they were pusillanimous, or *at last* outrageous; that their doctrine *at first* served their fear, and *at last* served their rage, and that they did not at all intend to serve God: and then who shall believe them in any thing else? Thus some men declaim against the faults of Governours, that themselves may govern; and when the power was in their hands, what was C a fault in others, is in them *necessity*; as if a sin could be hallowed for comming into their hands. Some Greeks at Florence subscribed the Article of Purgatory, and condemned it in their own Diocesses: And the Kings supremacy in causes Ecclesiastical, was earnestly defended against the pretences of the Bishop of Rome, and yet when he was thrust out, some men were, and are violent to submit the King to their Consistories, as if he were Supreme in defiance of the Pope, and yet not Supreme over his own Clergy. These Articles are managed too suspiciously,

D *Omnia si perdas famam servare memento.*

You lose all the advantages to your cause, if you lose your reputation.

5. It is a duty also of Christian prudence, that the teachers of others by authority, or reprovers of their vices by charity, should also make their persons apt to do it without objection.

*Lori pedem rectus derideat, Æthiopem albus.*

E No man can endure the *Gracchi* preaching against sedition, nor *Verres* prating against theevery, or *Milo* against homicide: and if *Herod* had made an oration of humility, or *Antiochus* of mercy, men would have thought, it had been a designe to evil purposes. He that means to gain a soul, must not make his Sermon an ostentation of his Eloquence, but the law of his own life. If a Gramma-



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rian should speak sometimes, or a Musician sing like a bittern, he becomes ridiculous for offending in the faculty he professes: So it is in them who minister to the conversion of souls: If they fail in their own life, when they profess to instruct another, they are defective in their proper part; and are unskillfull to all their purposes; and the Cardinal of Crema did with ill successe tempt the English Priests to quit their chaste marriages, when himself was reprehended in unchaste embraces. For good counsell seems to be unhallowed, when it is reached forth by an impure hand, and he can ill be believed by another, whose life so confutes his rules, that in plain he does not believe himself. Those Churches that are zealous for souls, must send into their ministeries men so innocent, that evil persons may have no excuse to be any longer vitious. When *Gorgias* went about to perswade the Greeks to be at peace, he had eloquence enough to do advantage to his cause, and reason enough to presse it: But *Alcibiades* was glad to put him off, by telling him that he was not fit to perswade peace, who could not agree at home with his wife, nor make his wife agree with her maid; and he that could not make peace between three single persons, was unapt to prevail for the reuniting fourteen or fifteen Common-wealths: And this thing Saint Paul remarks by enjoying that a Bishop should be chosen such a one as knew well to rule his own house, or else he is not fit to rule the Church of God. And when thou perswadest thy brother to be chaste, let not him deride thee for thy intemperance; and it will ill become thee to be severe against an idle servant, if thou thy self beest uselesse to the publike; and every notorious vice is infinitely against the spirit of government, and depresses the man to an evenness with common persons.

— *Facinus quos inquinat, aequat*, to reprove, belongs to a Superiour; and as innocence gives a man advantage over his brother, giving him an artificiall and adventitious authority; so the follies and scandals of a publike and Governing man destroyes the efficacy of that authority that is just and naturall. Now this is directly an office of Christian prudence, that good offices and great authority become not ineffective by ill conduct.

Hither also it appertains, that in publike or private reproofs, we observe circumstances of *time*, of *place*, of *person*, of *disposition*. The vices of a King are not to be opened publicly; and Princes must not be reprehended as a man reproves his servant; but by Categoricalall propositions, by abstracted declamations by reprehensions of a crime in its single nature, in private, with humility, and arts of insinuation: And it is against Christian prudence not onely to use a Prince or great Personage with common language, but it is as great an imprudence to pretend for such a rudenesse, the examples

A examples of the Prophets in the Old Testament. For their case was extraordinary, their calling peculiar, their commission special, their spirit miraculous, their authority great, as to that single mission, they were like thunder or the trump of God, sent to do that office plainly, for the doing of which in that manner, GOD had given no commission to any ordinary minister: And therefore wee never finde that the Priests did use that freedom, which the Prophets were commanded to use, whose very words being put into their mouthes, it was not to bee esteemed an humane act, or a lawfull manner of doing an ordinary office; neither could it become

B a precedent to them whose authority is precarious and without coercion, whose spirit is allayed with Christian graces and duties of humility, whose words are not prescribed, but left to the conduct of prudence, as it is to be advised by publike necessities, and private circumstances, in ages where all things are so ordered, that what was fit and pious amongst the old Jews, would be incivil and intolerable to the latter Christians. Hee also that reproves a vice should also treat the persons with honour, and civilities, and by fair opinions, and sweet addresses place the man in the regions of modesty, and the confines of grace, and the fringes of repentance.

C For some men are more restrained by an imperfect, feared shame, so long as they think there is a reserve of reputation which they may secure, then they can be with all the furious declamations of the world, when themselves are represented ugly and odious, full of shame, and actually punished with the worst of temporal evils, beyond which he fears not here to suffer, and from whence because he knows it will be hard for him to be redeemed by an after-game of reputation, it makes him desperate and incorrigible by fraternal correction.

D A zealous man hath not done his duty, when hee calls his brother drunkard and beast, and he may better do it, by telling him he is a man, and sealed with Gods Spirit, and honoured with the title of a Christian, and is, or ought to bee reputed as a discreet person by his friends; and a governour of a family, or a guide in his countrey, or an example to many, and that it is huge pity so many excellent things should be sullied, and allayed with what is so much below all this: Then a reprovor does his duty, when he is severe against the vice, and charitable to the man, and carefull of his reputation, and sorry for his reall dishonour, and observant of his circumstances, and watchfull to surprize his affections and resolutions, there where they are most tender, and most tenable; and

E men will not be in love with vertue whither they are forced with rudenesse and incivilities; but they love to dwell there whither they are invited friendly, and where they are treated civilly, and feasted liberally, and lead by the hand and the eye to honour and felicity.

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6. It is a duty of Christian prudence not to suffer our souls to walk alone, unguarded, unguided, and more single then in other actions and interests of our lives, which are of lesse concernment. *Ve soli & singulari*, said the Wise man, *Wo to him that is alone*: and if wee consider how much God hath done to secure our souls, and after all that, how many wayes there are for a mans soul to miscarry, wee should think it very necessary to call to a spiritual man to take us by the hand, to walk in the wayes of God, and to lead us in all the regions of duty, and thorow the labyrinths of danger. For God, who best loves, and best knows how to value our souls, set a price no lesse upon it then the life-blood of his Holy Son; he hath treated it with variety of usages according as the world had new guises, and new necessities; hee abates it with punishment to make us avoid greater; he shortned our life, that we might live for ever; he turns sicknelle into vertue; he brings good out of evil; he turns enmities to advantages, our very sins into repentances, and stricter walking; hee defeats all the follies of men, and all the arts of the Devil, and layes snares, and uses violence to secure our obedience, he sends Prophets and Priests to invite us, and to threaten us to felicities; he restrains us with laws, and he bridles us with honour, and shame, reputation, and society, friends, and foes; hee layes hold on us by the instruments of all the passions; he is enough to fill our love, he satisfies our hope, he affrights us with fear, hee gives us part of our reward in hand, and entertains all our faculties with the promises of an infinite and glorious portion; he curbs our affections; he directs our wills, he instructs our understandings with Scriptures, with perpetual Sermons, with good books, with frequent discourses, with particular observations, and great experience, with accidents and judgments, with rare events of providence, and miracles; he sends his Angels to be our guard, and to place us in opportunities of vertue, and to take us off from ill-company and places of danger, to set us neer to good example; he gives us his holy Spirit, and he becomes to us a principle of a mighty grace, descending upon us in great variety, and undiscerned events, besides all those parts of it which men have reduced to a method and an art: and after all this, he forgives us infinite irregularities, and spares us every day, and still expects, and passes by, and waits all our dayes, still watching to do us good, and to save that soul which he knows is so precious, one of the chiefeest of the works of GOD, and an image of Divinity. Now from all these arts and mercies of God, besides that wee have infinite reason to adore his goodnesse, we have also a demonstration, that we ought to do all that possibly we can, and extend all our faculties, and watch all our opportunities, and take in all assistances to secure the interest of our soul, for which God is pleased to take such care, and use so many arts for its security. If it

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A it were not highly worth it. God would not do it. If it were not all of it necessary, God would not do it. But if it be worth it, and all of it be necessary, why should wee not labour in order to this great end? If it be worth so much to God, it is so much more to us: for if we perish, his felicity is undisturbed, but we are undone, infinitely undone. It is therefore worth taking in a spiritual guide, so far we are gone.

B But because we are in the question of Prudence, wee must consider whether it be necessary to do so: For every man thinks himself wise enough as to the conduct of his soul, and managing of his eternal interest; and divinity is every mans trade, and the Scriptures speak our own language, and the commandments are few and plain, and the laws are the measure of justice, and if I say my prayers, and pay my debts, my duty is soon summed up; and thus wee usually make our accounts for eternity, and at this rate onely take care for heaven; but let a man be questioned for a portion of his estate, or have his life shaken with diseases, then it will not be enough to employ one agent, or to send for a good woman to minister a potion of the juices of her countrey-garden, but the ablest Lawyers, and the skilfullest Physicians, and the advice of friends, and huge caution, and diligent attendances, and a curious watching concerning all the accidents and little passages of our disease, and truly a mans life, and health is worth all that, and much more, and in many cases it needs it all.

C But then is the soul the onely safe, and the onely trifling thing about us? Are not there a thousand dangers, and ten thousand difficulties, and innumerable possibilities of a misadventure? Are not all the Congregations in the world divided in their Doctrines, and all of them call their own way necessary, and most of them call all the rest damnable? we had need of a wise Instructor, and a prudent choice at our first entrance, and election of our side: and when we are well in the matter of Faith for its object, and institution; all the evils of my self, and all the evils of the Church, and all the good that happens to evil men, every day of danger, the periods of sicknesse, and the day of death, are dayes of tempest and storme, and our faith will suffer shipwrack unlesse it be strong, and supported, and directed. But who shall guide the vessel when a stormy passion, or a violent imagination transports the man? who shall awaken his reason, and charm his passion into slumber & instruction? How shal a man make his fears confident, and allay his confidence with fear, and make the allay with just proportions, and steer evenly, between the extremes, or call upon his sleeping purposes, or actuate his choices, or binde him to reason in all the wandrings and ignorances, in his passion and mistakes? For suppose the man of great skill, and great learning in the wayes of religion, yet if hee be abused by accident, or by his own will, who shall then judge his cases of conscience, and awaken

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ken his duty, and renew his holy principle, and actuate his spiritual powers? For Physicians that prescribe to others, do not minister to themselves in cases of danger, and violent sicknesses; and in matter of distemperature we shall not finde that books alone will do all the work of a spiritual Physician, more then of a natural. I will not go about to increase the dangers and difficulties of the soul, to represent the assistance of a spiritual man to be necessary. But of this I am sure; our not understanding, and our not considering our soul, makes us first to neglect, and then many times to lose it. But is not every man an unequal judge in his own case? and therefore the wisdom of God and the lawes hath appointed tribunals, and Judges, and arbitrators, and that men are partial in the matter of souls, it is infinitely certain, because amongst those millions of souls that perish, not one in ten thousand but believes himself in a good condition; and all sects of Christians think they are in the right, and few are patient to enquire whether they be or no: then add to this, that the Questions of souls, being clothed with circumstances of matter and particular contingencie, are or may be infinite, and most men are so unfortunate, that they have so intangled their cases of conscience, that there where they have done something good, it may bee, they have mingled half a dozen evils: and when interests are confounded, and governments altered, and power strives with right, and insensibly passes into right, and duty to God, would faine bee reconciled with duty to our relatives, will it not be more then necessary that we should have some one that wee may enquire of after the way to heaven, which is now made intricate by our follies and inevitable accidents? But by what instrument shall men alone, and in their own cases, be able to discern the spirit of truth from the spirit of illusion, just confidence from presumption, fear from pusillanimity; are not all the things and assistances in the world little enough to defend us against *pleasure* and *pain*, the two great fountains of temptation? Is it not harder to *cure* a lust then to cure a fever? and are not the deceptions and follies of men, and the arts of the Devil, and inticements of the world, and the deceptions of a mans own heart, and the evils of sin, more evil and more numerous then the sicknesses and diseases of any one man? and if a man perishes in his soul, is it not infinitely more sad, then if he could rise from his grave and die a thousand deaths over? Thus we are advanced a second step in this prudential motive; God used many arts to secure our souls interest; and there is infinite dangers, and infinite wayes of miscarriage in the souls interest; and therefore there is great necessity God should do all those mercies of security, and that we should do all the under-ministeries we can in this great work.

But what advantage shall we receive by a spiritual Guide? much every way. For this is the way that GOD hath appointed, who in every age hath sent a succession of spiritual persons, whose office is

to

A to minister in holy things, and to be stewards of Gods household, shepherds of the flock, dispensers of the mysteries, under mediators, and ministers of prayer, preachers of the law, expounders of questions, monitors of duty, conveyances of blessings, and that which is a good discourse in the mouth of another man, is from them an ordinance of God; and besides its natural efficacy and perswasion, it prevails by the way of blessing, by the reverence of his person, by divine institution, by the excellency of order, by the advantages of opinion and assistances of reputation, by the influence of the spirit who is the president of such ministeries, and who is appointed to all Christians according to the dispensation that is appointed to them; to the people in their obedience, and frequenting of the ordinance, to the Priest in his ministry and publick and private offices; To which also I

B add this consideration, that as the Holy Sacraments are hugely effective to spiritual purposes, not onely because they convey a blessing to the worthy sulcipients, but because men cannot be worthy sulcipients unlesse they do many excellent acts of vertue in order to a previous disposition; so that in the whole conjunction, and transaction of affairs there is good done by way of proper efficacy and divine blessing: so it is in following the conduct of a spiritual man, and consulting with him in the matter of our souls; we cannot do it unlesse we consider our souls, and make religion our business and examine our present state, and consider concerning our danger, and watch and designe for our advantages, which things of themselves will set a man much forwarder in the way of Godlinesse; besides that naturally every man will lesse dare to act a sin for which he knows he shall feel a present shame in his discoveries made to the spiritual Guide, the man that is made the witness of his conversation, *τοῦ ἐν Διδῶς ὅτι ἐκείνῳ ὁμῶς παρὶς ὁ ἐστίν.* Holy men ought to know all things from God, and that relate to God, in order to the conduct of souls: and there is nothing to be said against this, if we do not suffer the devil in this affaire to abuse us. as he does many people in their opinions, teaching men to suspect there is a designe and a snake under the plantain? But so may they suspect Kings when they command obedience, or the Levites when they read the law of tithes, or Parents when they teach their children temperance, or Tutors when they watch their charge. However, it is better to venture the worst of the designe, then to lose the best of the assistance; and he that guides himself hath much work, and much danger; but he that is under the conduct of another, his work is easie, little and secure; it is nothing but diligence and obedience, and though it be a hard thing to rule well, yet nothing is easier then to follow and be obedient.


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## Sermon XXII. Of Christian Prudence.

### Part III.

7. **A**s it is a part of Christian prudence to take into the conduct of our souls a spiritual man for a guide, so it is also of great concernment that we be prudent in the choice of him whom we are to trust in so great an interest.

Concerning which it will be impossible to give characters and significations particular enough to enable a choice without the interval assistances of prayer, experience and the Grace of God; He that describes a man can tell you the colour of his hair, his stature and proportions, and describe some general lines, enough to distinguish him from a Cyclops or a Saracen, but when you chance to see the man, you will discover figures or little features of which the description had produced in you no Phantasme, or expectation. And in the exterior significations of a sect there are more semblances then in mens faces and greater uncertainty in the signes: and what is faulty strives so craftily to act the true and proper images of things, and the more they are defective in circumstances, the more curious they are in forms; and they also use such arts of gaining Profelytes which are of most advantage towards an effect, and therefore such which the true Christian ought to pursue, and the Apostles actually did, and they strive to follow their patterns in arts of perswasion, not onely because they would seem like them, but because they can have none so good, so effective to their purposes; that it follows that it is not more a duty to take care, that we be not corrupted with false teachers, then that we be not abused with false signes; for we as well finde a good man teaching a false proposition,

A position, as a good cause managed by ill men, and a holy cause is not alwayes dressed with healthful symptomes, nor is there a crosse alwayes set upon the doores of those congregations, who are infected with the plague of heresy.

When Saint John was to separate false teachers from true, he took no other course but to remark the doctrine which was of God, and that should be the mark of cognisance to distinguish right shepherds from robbers and invaders: *every spirit that confesseth that Jesus Christ is come in the flesh, is of God: He that denieth it is not of God.*

B By this he bids his schollers to avoid the present sects of Ebion, Cerinthus, Simon Magus, and such other persons that denied that Christ was at all before he came, or that he came really in the flesh and a proper humanity. This is a clear note, and they that conversed with Saint John or beleaved his doctrine were sufficiently instructed in the present Questions. But this note will signifie nothing to us; for all sects of Christians *confesse Jesus Christ come in the flesh*, and the following sects did avoid that rock over which a great Apostle had hung out so plain a lantern.

C In the following ages of the Church men have been so curious to signifie misbeleueers, that they have invented and observed some signes which indeed in some cases were true, real appendages of false believers; but yet such which were also, or might be common to them with good men, and members of the Catholike Church; some few I shall remark and give a short account of them that by removing the uncertain, we may fix our inquiries and direct them by certain significations; lest this art of prudence turn into folly and faction, error and secular designe.

D I. Some men distinguish error from truth by calling their adversaries doctrine, *new, and of yesterday*; and certainly this is a good signe if it be rightly applyed; for since all Christian doctrine is that which Christ taught his Church, and the spirit enlarged, or expounded, and the Apostles delivered, we are to begin the Christian *era* for our faith and parts of religion by the period of their preaching: our account begins then, and whatsoever is contrary to what they taught is new and false, and whatsoever is besides, what they taught, is no part of our religion (and then no man can be prejudiced for believing it or not) and if it be adopted into the confessions of the Church, the proposition is alwayes so uncertain, that its not to be admitted into the faith; and therefore if it be old in respect of our dayes, it is not therefore necessary to be believed: if  
E it be new, it may be received into opinion according to its probability, and no sects or interest are to be divided upon such accounts. This onely I desire to be observed, that when a truth returns from banishment by a *postliminium*, if it was from the first, though the Holy fire hath been buried, or the river ran under ground, yet that we do not call that new; since newnesse is not to be accounted

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counted of by a proportion to our short-lived memories, or to the broken records and fragments of story left after the inundation of barbarisme and war, and change of Kingdoms and corruption of Authors; but by its relation to the fountain of our truths, and the birth of our religion under our Fathers in Christ, the holy Apostles, and Disciples: a Camel was a new thing to them that saw it in the fable; But yet it was created as soon as a cow or the domestick creatures, and some people are apt to call every thing new, which they never heard of before, as if all religion were to be measured by the standards of their observation, or country-customs. Whatsoever was not taught by Christ, or his Apostles, though it came in by Papias, or Dionysius, by Arius, or Liberius, is certainly new as to our account; and whatsoever is taught to us by the Doctors of the present age, if it can shew its test from the beginning of our period for revelation, is not to be called *new* though it be pressed with a new zeal, and discoursed of by unheard of arguments; that is, though men be ignorant and need to learn it, yet it is not therefore new or unnecessary.

2. Some would have false teachers sufficiently signified by a name or the owning of a private Appellative, as of *Papist*, *Lutheran*, *Calvinist*, *Zwinglian*, *Socinian*; and thinks it enough to denominate them not, of Christ if they are called by the name of a man. And indeed the thing is in it self ill: but then if by this mark we shall esteem false teachers sufficiently signified, we must follow no man, no Church, nor no communion: for all are by their adversaries marked with an appellative of separation and singularity, and yet themselves are tenacious of a good name, such as they choose, or such as is permitted to them by fame, and the people, and a natural necessity of making a distinction. Thus the Donatists called themselves *the flock of God*, and the Novatians called the *Catholicks* traitors, and the *Eusebians* called themselves *Catholicks* and *the worshippers of images* made *Iconoclast* to be a name of scorn, and men made names as they listed, or as the fate of the market went. And if a Doctor preaches a doctrine which another man likes not, but preaches the contradictory, he that consents and he that refuses have each of them a teacher by whose name, if they please to wrangle, they may be signified. It was so in the Corinthian Church, with this onely difference, that they divided themselves by names which signified the same religion. *I am of Paul*, and *I of Apollo*, and *I am of Peter*, and *I of Christ*; these Apostles were ministers of Christ; and so does every teacher new or old among the Christians pretend himself to be; Let that therefore be examined; if he ministers to the truth of Christ and the religion of his master, let him be entertained as a servant of his Lord; but if an appellative be taken from his name, there is a faction commenced in it; and there is a fault in the men if there be none in the doctrine; but that the doctrine be true or false



A false, to be received; or to be rejected because of the name is accidental and extrinsecal; and therefore not to be determined by this signe.

3. Amongst some men a sect is sufficiently thought to be re-proved, if it subdivides and breaks into little fractions, or changes its own opinions: indeed if it declines its own doctrine, no man hath reason to beleve them upon their word, or to take them upon the stock of reputation, which (themselves being judges) they have forfeited and renounced in the changing that which at first they obruded passionately. And therefore in this case there is nothing to be done, but to believe the men so farre as they have reason to believe themselves: that is, to consider when they prove what they say: and they that are able to do so, are not persons in danger to be seduced by a bare authority, unlesse they list themselves; for others that sink under an unavoidable prejudice, God will take care for them if they be good people; and their case shall be considered by and by. But for the other part of the signe; when men fall out among themselves for other interests or opinions, it is no argument, that they are in an error concerning that doctrine, which they all unitedly teach or condemn respectively; but it hath in it some probability that their union is a testimony of truth, as certainly as that their fractions are a testimony of their zeal, or honesty, or weaknesse (as it happens): and if we Christians be too decretory in this instance, it will be hard for any of us to keep a Jew from making use of it against the whole religion which from the dayes of the Apostles hath been rent into innumerable sects, and under-sects, springing from mistake or interest, from the arts of the Devil, or the weaknesse of man. But from hence we may make an advantage in the way of prudence, and become sure that all *that doctrine is certainly true*, in which the generality of Christians (who are divided in many things, yet) do constantly agree: and that *that doctrine is also sufficient*, since it is certain that because in all Communions and Churches there are some very good men, that do all their duty to the getting of truth, God will not fail in any thing that is necessary to them that honestly and heartily desire to obtain it: and therefore if they rest in the heartinesse of that, and live accordingly, and superinduce nothing to the destruction of that, they have nothing to do but to rely upon Gods goodnesse: and if they perish, it is certain they cannot help it, and that is demonstration enough that they cannot perish, considering the justice and goodnesse of our Lord and Judge.

E 4. Whoever break the bands of a Society, or Communion, and go out from that Congregation in whose Confession they are baptized, do an intolerable scandal to their doctrine and persons, and give suspicious men reason to decline their Assemblies, and not to choose them at all for anything of their authority, or out-

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ward circumstances: and Saint Paul bids the Romans to *mark them that cause divisions and offences*. But the following words make their caution prudent and practicable, [*contrary to the doctrine which ye have learned and avoid them*] they that recede from the doctrine which they have learned, they cause the offence, and if they also obtrude this upon their congregations, they also make the division. For it is certain, if we receive any doctrine contrary to what Christ gave, and the Apostles taught, for the authority of any man, then we call *men Masters*, and leave *our Master which is in heaven*; and in that case we must separate from the Congregation and adhere to Christ; but this is not to be done, unless the case be evident and notorious. But as it is hard, that the publike doctrine of a church should be rifled, and misunderstood, and reprov'd, and rejected, by any of her wilful or ignorant sons and daughters: so it is also as hard that they should be bound, not to see when the case is plain and evident. There may be mischiefs on both sides; but the former sort of evils men may avoid if they will; for they may be humble and modest, and entertain better opinions of their Superiours then of themselves, and in doubtful things give them the honour of a just opinion: and if they do not do so, that evil will be their own private: for that it become not publike, the King and the Bishop are to take care: but for the later sort of evil it will certainly become universal; If (I say) an authoritative false doctrine be imposed, and is to be accepted accordingly; for then all men shall be bound to professe against their conscience, that is, *with their mouths not to confesse unto salvation, what with their hearts they beleieve unto righteousness*. The best way of remedying both the evils is, that Governours lay no burden of doctrines or laws but what are necessary, or very profitable: and that Inferiours do not contend for things unnecessary, nor call any thing necessary that is not: till then there will be evils on both sides; and although the Governours are to carry the Question in the point of law, reputation, and publike government, yet as to Gods Judicature they will bear the bigger load, who in his right do him an injury, and by the impresses of *his authority destroy his truth*. But in this case also, although separating be a suspicious thing and intolerable, unless it be when a sin is imposed, yet to separate is also accidental to truth: for some men separate with reason, some men against reason; therefore here all the certainty that is *in the thing*, is when the truth is secured, and all the security to the men will be in the *humility of their persons*, and the heartinesse and simplicity of their intention, and diligence of inquiry. The Church of England had reason to separate from the Confession and practises of Rome in many particulars, and yet if her children separate from her they may be unreasonable and impious.

5. The wayes of direction which we have from holy Scripture

to

A to distinguish false Apostles from true, are taken from their doctrine or their lives. That of the doctrine is the more sure way, if we can hit upon it; but that also is the thing signified and needs to have other signes. Saint John and Saint Paul took this way, for they were able to do it infallibly. *All that confesse Jesus incarnate are of God*, said Saint John; those men that deny it are hereticks; avoid them: and Saint Paul bids to *observe them that cause divisions and offences against the doctrine delivered*. Them also avoid, that do so. And we might do so as easily as they, if the world would onely make their *depositum*, that doctrine which they delivered to all men, that is, *the Creed*, and superinduce nothing else, but suffer Christian faith to rest in its own perfect simplicity, unmingled with arts, and opinions, and interests. This course is plain and easie, and I will not intricate it with more words; but leave it directly in its own truth and certainty, with this onely direction, That when we are to choose our doctrine, or our side, we take that which is in the plain unexpounded words of Scripture; for in that onely our religion can consist. Secondly choose that which is most advantagious to a holy life, to the proper graces of a Christian, to humility, to charity, to forgivenesse and alms, to obedience, and complying with Governments, to the honour of God and the exaltation of his attributes, and to the conservation and advantages of the publike societies of men; and this last, Saint Paul directs, *Let ours be carefull to maintain good works for necessary uses*, for he that heartily pursues these proportions cannot be an ill man, though he were accidentally and in the particular explications deceived.

D 6. But because this is an act of *wisdom*, rather than *prudence*, and supposes *science* or *knowledge* rather than *experience*, therefore it concerns the prudence of a Christian to observe the practise, and the rules of practise, their lives, and pretences, the designs, and colours, the arts of conduct, and gaining proselytes, which their Doctors and Catechists do use in order to their purposes, and in their ministry about souls. For although many signes are uncertain, yet some are infallible, and some are highly probable.

E 7. Therefore those teachers that pretend to be guided by a private spirit are certainly false Doctors. I remember what *Simmius* in *Plutarch* tells concerning *Socrates*, that if he heard any man say he saw a divine vision, he presently esteemed him vain and proud; but if he pretended onely to have heard a voice or the word of God, he listened to that religiously, and would enquire of him with curiosity. There was some reason in his fancy; for God does not communicate himself by the eye to men, but by the ear: *ye saw no figure, but ye heard a voice*, said Moses to the people concerning God: and therefore if any man pretends to speak the word of God, we will enquire concerning it; the man may the better



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be heard, because he may be certainly reprov'd if he speaks amiss: but if he pretends to *visions and revelations*, to a private spirit and a *mission extraordinary*, the man is proud and unlearned, vicious, and impudent. No Scripture is of private interpretation (saith S. Peter) that is, of private emission or declaration. Gods words were delivered indeed by single men, but such as were publicly designed Prophets, remarked with a known character, approved of by the high Priest, and Sanhedrim, indued with a public spirit, and his doctrines were alwayes agreeable to the other Scriptures. But if any man pretends now to the spirit, either it must be a private or public; if it be private, it can but be useful to himself alone, and it may cozen him too; if it be not assisted by the spirit of a public man. But if it be a public spirit, it must enter in at the public door of ministeries, and divine ordinances, of Gods grace, and mans endeavour, it must be subject to the Prophets, it is discernable and judicable by them, and therefore may be rejected, and then it must pretend no longer. For he that will pretend to an extraordinary spirit, and refuses to be tried by the ordinary wayes, must either prophesie, or work miracles, or must have a voice from heaven to give him testimony. The Prophets in the old Testament, and the Apostles in the new, and Christ between both had no other way of extraordinary probation: and they that pretend to any thing extraordinary, cannot, ought not to be believed, unlesse they have something more then their own word. *If I bear witnesse of my self, my witnesse is not true*, said Truth it self, our Blessed Lord. But secondly, they that intend to teach by an extraordinary spirit, if they pretend to teach according to Scripture must be examined by the measures of Scripture, and then their extraordinary must be judged by the ordinary spirit, and stands or falls by the rules of every good mans religion, and public government; and then we are well enough. But if they speak any thing against Scripture, it is the spirit of Antichrist, and the spirit of the Devil; *For if an Angel from heaven (he certainly is a spirit) preach any other doctrine, let him be accursed.*

But this pretence of a single and extraordinary spirit is nothing else but the spirit of pride, error, and delusion, a snare to catch easie and credulous souls, which are willing to die for a gay word and a distorted face; it is the parent of folly, and giddy doctrine, impossible to be proved, and therefore uselesse to all purposes of religion, reason, or sober counsels; it is like an invisible colour, or musick without a sound, it is, and indeed is so intended to be, a direct overthrow of order, and government, and public ministeries; It is bold to say any thing, and resolved to prove nothing; it imposes upon willing people after the same manner that Oracles and the lying Demons did of old time, abusing men not by proper efficacy of its own, but because the men love to be abused;

it

A it is a great disparagement to the sufficiency of Scripture, and as-  
 perges the Divine providence, for giving to so many ages of the  
 Church an imperfect religion, expressly against the truth of their  
 words who said, they had declared the whole truth of God, and told  
 all the will of God: and it is an affront to the Spirit of God, the Spi-  
 rit of wisdom, and knowledge, of order, and publike ministeries.  
 But the will furnishes out malice, and the understanding sends out  
 levity, and they marry, and produce a phantastick dream, and the  
 daughter sucking wine instead of the milk of the word, grows up  
 to madnesse, and the spirit of reprobation. Besides all this, an extra-  
 ordinary spirit is extremely unnecessary, and GOD does not give  
 immissions and miracles from heaven to no purpose, and to no  
 necessities of his Church; for the supplying of which he hath given  
 Apostles and Evangelists, Prophets and Pastors, Bishops and Priests,  
 the spirit of Ordination, and the spirit of Instruction, Catechists, and  
 Teachers, Arts and Sciences, Scriptures, and a constant succession of  
 Expositors, the testimony of Churches, and a constant line of Tra-  
 dition, or delivery of Apostolical Doctrine in all things necessary  
 to salvation. And after all this, to have a fungus arise from the  
 belly of mud and darknesse, and nourish a glowworm, that shall  
 challenge to out-shine the lanterne of Gods word, and all the can-  
 dles which God set upon a hill, and all that the Spirit hath set up-  
 on the candlesticks, and all the starres in Christs right hand, is to  
 annull all the excellent, established, orderly, and certain effects  
 of the Spirit of God, and to worship the false fires of the night. He  
 therefore that will follow a Guide that leads him by an extraordi-  
 nary spirit, shall go an extraordinary way, and have a strange for-  
 tune, and a singular religion, and a portion by himself, a great way  
 off from the common inheritance of the Saints, who are all led by  
 the Spirit of God, and have one heart, and one minde, one faith, and  
 one hope, the same Baptisme, and the helps of the Ministry, lead-  
 ing them to the common-countray, which is the portion of all that  
 are the fons of adoption, consigned by the Spirit of God, the earnest  
 of their inheritance.

Concerning the pretence of a private spirit, for interpretation  
 of the confessed doctrine of God (the holy Scriptures) it will not  
 so easily come into this Question of chusing our spiritual Guides;  
 Because every person that can bee Candidate in this Office, that can  
 be chosen to guide others, must bee a publike man, that is, of a  
 holy calling, sanctified or separate publicly to the Office; and  
 then to interpret is part of his calling, and employment, and to do  
 so is the work of a publike spirit; he is ordained and designed, hee  
 is commanded and enabled to do it: and in this there is no other  
 caution to be interposed, but that the more publike the man is, of  
 the more authority his interpretation is; and hee comes neereft to  
 a law of order, and in the matter of government is to be observed:

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but the more holy and the more learned the man is, his interpretation in matter of Question is more likely to be true: and though lesse to bee pressed as to the publike confession, yet it may bee more effective to a private perswasion, provided it be done without scandal, or lessening the authority, or disparagement to the more publike person.

8. Those are to be suspected for evil guides, who to get authority among the people pretend a great zeal, and use a bold liberty in re-proving Princes and Governours, Nobility and Prelates; for such homilies cannot be the effects of a holy religion, which lay a snare for authority, and undermine power, and discontent the people, and make them bold against Kings, and immodest in their own stations, and trouble the government. Such men may speak a truth, or teach a true doctrine; for every such desighe does not unhallow the truth of God; but they take some truths and force them to minister to an evil end; but therefore, mingle not in the communities of such men, for they will make it a part of your religion, to prosecute that end openly which they by arts of the Tempter have insinuated privately.

But if ever you enter into the seats of those Doctors that speak reproachfully of their Superiours, or detract from government, or love to curse the King in their heart, or slander him with their mouthes, or disgrace their persons, blesse your self and retire quickly; for there dwells the plague, but the Spirit of God is not President of the assembly; and therefore you shall observe in all the characters which the B. Apostles of our Lord made for describing and avoiding societies of heretikes, false-guides, and bringers in of strange doctrines, still they reckon treason and rebellion; so Saint Paul, *in the last dayes perillous times shall come, the men shall have the form of godlinesse, and deny the power of it; they shall be Traitors, heady, high-minded; that's their characteristic note.* So Saint Peter, *the Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgement to bee punished. But chiefly them that walk after the flesh in the lust of uncleannesse, and despise government; presumptuous are they, self-willed, they are not afraid to speak evil of dignities.* The same also is recorded and observed by Saint Jude, *Likewise also these filthy dreamers defile the flesh, despise dominion and speak evil of dignities.* These three testimonies are but the declaration of one great contingency; they are the same prophesy declared by three Apostolical men, that had the gift of prophecy; and by this character the Holy Ghost in all ages hath given us caution to avoid such assemblies, where the speaking and ruling man shall be the canker of government, and a preacher of sedition, who shall either ungirt the Princes sword, or unloose the button of their mantle.

9. But the Apostles in all these prophecies have remarked lust to be

2 Tim. 3. 4, 5

2 Pet. 2. 10

verf. 8.  
ep Jude.



- A be the inseparable companion of these rebel prophets: *they are filthy dreamers, they defile the flesh, so Saint Jude; they walk after the flesh, in the lust of uncleanness, so Saint Peter; they are lovers of pleasure more than lovers of God, incontinent and sensual, so Saint Paul.* And by this part of the character, as the Apostles remarked the Nicolaitans, and Gnosticks, the Carpocratians and all their impure branches, which began in their dayes, and multiplied after their deaths, so they prophetically did foreshew all such sects to be avoided, who to catch *silly women laden with sins*, preach doctrines of ease and licentiousness, apt to countenance and encourage vile things, and not apt to restrain a passion, or mortifie a sin. Such as
- B those; that God sees no sin in his children: that no sin will take us from Gods favour: that all of such a party are elect people: that God requires of us nothing but faith: and that faith which justifies is nothing but a meer believing, that we are Gods chosen: that we are not tied to the law of commandments: that the law of grace is a law of liberty: and that liberty is to do what we list: that divorces are to be granted upon many and slight causes: that simple fornication is no sin: these are such doctrines, that upon the belief of them, men may do any thing, and will do that which shall satisfy their own desires, and promote their interests, and seduce
- C their three-disciples: and indeed it was not without great reason that these three Apostles joyned *lust* and *treason* together: because the former is so shamefull a crime, and renders a mans spirit naturally averse to government, that if it falls upon the person of a Ruler, it takes from him the spirit of government, and renders him *diffident, pusillanimous, private, and ashamed*; if it happen in the person of a subject, it makes him hate the man that shall shame him and punish him: it hates the light and the Sunne, because that opens him, and therefore is much more against government because that publishes and punishes too. One thing I desire to be
- D observed, that though the primitive heresies now named, and all those others their successors practised and taught horrid impurities, yet they did not invade government at all, and therefore those sects that these Apostles did signify by prophecy, and in whom both these are concentred, were to appear in some latter times; and the dayes of the prophecy were not then to be fulfilled; what they are since, every age must judge, by its own experience, and for its own interest. But Christian religion is so pure and holy, that *chastity* is sometimes used for the whole religion, and to do an action
- E *chastly* signifies *purity of intention, abstraction* from the world, and *separation* from low and secular ends, the *virginity* of the soul, and its *union* with God; and all *deviations* and *estrangements* from GOD, and adhesion to forbidden objects is called *fornication* and *adultery*. Those sects therefore that teach, encourage, or practise impious, or unhallowed mixtures and shamefull lusts, are issues of the impure spirit,

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spirit, and most contrary to God who can behold no unclean thing.

10. Those Prophets and Pastors that pretend severity and live loosely, or are severe in small things, and give liberty in greater, or forbid some sinnes with extreme rigour, and yet practise or teach those that serve their interest, or constitute their sect, are to be suspected and avoided accordingly. *Nihil est hominum in:ptā persuasione falsum, nec fida severitate inoptum.* All ages of the Church were extremely curious to observe when any new teachers did arise, what kinde of lives they lived: and if they pretended severely and to a strict life, then they knew their danger doubled: for it is certain all that teach doctrine contrary to the established religion delivered by the Apostles, all they are evil men. God will not suffer a good man to be seduced damnablely, much lesse can he be a seducer of others: and therefore you shall still observe the false Apostles to be furious, and vehement in their reproofs, and severe in their animadversions of others, but then if you watch their private, or stay till their numbers are full, or observe their spiritual habits, you shall finde them indulgent to themselves, or to return from their disguises, or so spiritually wicked, that their pride, or their revenge, their envie, or their detraction, their scorn, or their complacency in themselves, their desire of prebeminence, and their impatience of a rival, shall place them far enough in distance from a poor carnall sinner, whom they shall load with censures, and an upbraiding scorn; but themselves are like Devils, the spirits of darknesse, the spiritual wickednesses in high places. Some sects of men are very angry against servants for recreating and easing their labours with a lesse prudent and an unsevere refreshment; but the Patron of their sect shall oppresse a wicked man and an unbelieving person; they shall chastise a drunkard and entertain murmurers; they shall not abide an oath, and yet shall force men to break three or four. This sect is to be avoided, because although it is good to be severe against carnal or bodily sins, yet it is not good to mingle with them who chastise a bodily sin to make way for a spiritual, or reprove a servant, that his Lord may sin alone, or punish a stranger and a begger that will not approve their sinnes, but will have sins of his own. Concerning such persons Saint Paul hath told us, that they shall not proceed far, but their folly shall be manifest, *ἐν τῷ χρόνῳ δουλοὶ αὐτῶν ὡς καὶ οὐδὲν ἔχοντες αὐτοῖς*, said Lysias. *Cito ad naturam sua reciderunt sua.* They that dissemble their sin and their manners, or make severity to serve loosenesse, and an imaginary vertue to minister to a real vice; they that abhorre Idols, and would commit sacriledge: chastise a drunkard, and promote sedition, declaim against the vanity of great persons, and then spoil them of their goods, reform manners and engrosse estates, talk godly and do impiously, these are teachers, which the Holy Spirit of God hath by three Apostles bid us to beware of, and decline as wee would run from the hollownesse of a grave, or the despairs and sorrows of the damned.

11. The

A 11. The substance of all is this, that we must not choose our doctrine by our guide; but our guide by the doctrine; and if we doubt concerning the doctrine, we may judge of that by the lives and designs of the Teachers: *By their fruits you shall know them*; and by the plain words of the scripture, by the Apostles Creed, and by the commandments, and by the certain known and established forms of government; These are the great *indices*, and so plain, apt and easy; that he that is deceived is so because he will be so; he is betrayed into it by his own lust and a voluntary chosen folly.

B 12. Besides these premises there are other little candles, that can help to make the judgement clearer, but they are such as do not signify alone, but in conjunction with some of the precedent characters which are drawn by the great lines of Scripture. Such as are 1. When the teachers of sects stir up unprofitable and uselesse Questions, 2. When they causelessly retire from the universal customs of Christendom, 3. And cancel all the memorials of the greatest mysteries of our redemption, 4. When their confessions and Catechismes and their whole religion consist *in vaines* in speculations and ineffective notions, in discourses of Angels and spirits, in abstractions and raptures, in things they understand not, and of which they have no revelation. 5. Or else if their religion spends it self in ceremonies, outward guises, and material solemnities, and imperfect formes drawing the heart of the vine forth into leaves and irregular fruitles suckers, turning the substance into circumstances, and the love of God into gestures, and the effect of the spirit into the impertinent offices of a burdensom ceremonial: For by these two particulars the Apostles reprov'd the Jews and the Gnosticks, or those that from the School of Pythagoras pretended conversation with Angels and great knowledge of the secrets of the spirits; choosing tutelar Angels, and assigning them offices and charges, as in the Church of Rome to this day they do to Saints: to these adde, 6. That we observe whether the guides of souls avoid to suffer for their religion, for then the matter is foul, or the man not fit to lead, that dares not die in cold blood for his religion: will the man lay his life and his soul upon the proposition? if so, then you may consider him upon his proper grounds, but if he refuses that, refuse his conduct sure enough, 7. You may also watch whether they do not choose their proselyts among the rich and vitious; that they may serve themselves upon his wealth, and their disciple upon his vice, 8. If their doctrines evidently and greatly serve the interest of wealth or honour, and are ineffective to piety, 9. If they strive to gain any one to their confession, and are negligent to gain them to good life. 10. If by pretences they lessen the severity of Christs precepts, and are easy in dispensations and licencious glosses: 11. If they invent suppletories to excuse an evil man, and yet to reconcile his bad life with the hopes of heaven, you have reason to suspect the whole

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whole, and to reject these parts of error and design which in themselves are so unhandſome alwayes, and ſometimes criminal. He that ſhall obſerve the Church of Rome ſo implacably fierce for purgatory and the Popes ſupremacy, for clericaliſh immunities, and the Superiority of the Eccleſiaſtical perſons to ſecular, for indulgencies and precious and coſtly pardons, and then ſo full of devices to reconcile an evil life with heaven, requiring only contrition, even at the laſt for the abolition of eternal guilt; and having a thouſand wayes to commute and take off the temporal; will ſee he hath reaſon to be jealous that intereſt is in theſe bigger then the religion, and yet that the danger of the ſoul is greater then that intereſt; and therefore the man is to do accordingly.

Here indeed is the great neceſſity that we ſhould have the prudence and diſcretion, the *εὐδαιμονία* of ſerpents,

*ut cernamus acutum  
Quam aut aquila aut ſerpens Epidaurius.*

For ſo ſerpents, as they are curious to preſerve their heads from contrition or a bruise, ſo alſo to ſafeguard themſelves that they be not charmed with ſweet and enticing words of falſe prophets; who charm not *wiſely* but *cunningly*, leading aſide *unſtable ſouls*; againſt theſe we muſt ſtop our ears, or lend our attention, according to the foregoing meaſures and ſignifications; but here alſo I am to infer two or three cautions.

1. We cannot expect that by theſe or any other ſignes we ſhall be enabled to diſcover concerning *all men* whether they teach an error or no. Neither can a man by theſe reprove a Lutheran, or a Zuinglian, a Dominican or a Franciſcan, a Ruſſian or a Greek, a Muſcovite or a Georgian, becauſe thoſe that are certain ſignes of falſe teachers, do ſignifie ſuch men who deſtroy an article of faith or a commandement; God was careful to ſecure us from death by removing the Lepers from the camp, and giving certain notices of diſtinction, and putting a term between the living and the dead: but he was not pleaſed to ſecure every man from innocent and harmleſs errors, from the miſtakes of men, and the failings of mortality. The ſignes which can diſtinguiſh a living man from a dead, will not alſo diſtinguiſh a black man from a brown, or a pale from a white: It is enough that we decline thoſe guides that lead us to hell, but not to think that we are inticed to death by the weakneſſes of every diſagreeing brother.

2. In all diſcerning of ſects, we muſt be careful to diſtinguiſh the faults of men from the evils of their doctrine; for ſome there are that ſay very well, and do very ill, *οἱ καὶ ἰδοὺ ῥητόρες πολλοὶ καὶ καλοὶ ὅτι πολλοί.*

*Multos Thyrsiferos, paucos eſt cernere Bacchos: Many men of holy calling and holy religion that are of unholy lives; homines ignava opera Philoſophā*

A *Philosophâ sententiâ*: But these must be separated from the institution: and the evil of the men is onely to be noted, as that such persons be not taken to our single conduct, and personal ministry; I will be of the mans religion if it be good, though he be not; but I will not make him my confessor *ἡμεῖς οὐδέποτε ἐκείνῳ ἢ αὐτῷ σέβει*. If he be not wise for himself, I will not sit down at his feet lest we mingle filthinesse instead of being cleansed and instructed.

3 Let us make one separation more, and then we may consider and act according to the premises: If we espie a deligne or an evil mark upon one doctrine, let us divide it from the other that are not so spotted. for indeed the publick communions of men are at this day so ordered that they are as fond of their errors as of their truths, and sometimes most zealous for what they have least reason to be so: and if we can by any arts of prudence separate from an evil proposition, and communicate in all the good, then we may love colleges of religious persons though we do not worship images, and we may obey our Prelates, though we do no injury to Princes, and we may be zealous against a crime, though we be not imperious over mens persons, and we may be diligent in the conduct of souls, though we be not rapacious of estates, and we may be moderate exactors of Obedience to humane laws, though we do not dispense with the breach of the divine; and the Clergy may represent their calling necessary, though their persons be full of modesty and humility, and we may preserve our lights and not lose our charity. For this is the meaning of the Apostle, *Try all things, and retain that which is good*: from every fact and community of Christians take any thing that is good, that advances holy religion, and the Divine honour; For one hath a better government, a second a better confession, a third hath excellent spiritual arts for the conduct of souls, a fourth hath fewer errors, and by what instrument soever a holy life is advantaged, use that though thou grindest thy spears and arrows at the forges of the Philistines; knowing thou hast no Master but Christ, no religion but the Christian, no rule but the Scriptures, and the laws and right reason, other things that are helps, are to be used accordingly.

E These are the general rules of Christian prudence which I have chosen to insist upon; there are many others more particular indeed, but yet worth not onely the enumerating, but observing also, and that they be reduced to practise. For the prudence of a Christian does oblige and direct respectively all the children of the institution; \* that we be careful to decline a danger, \* watchful against a temptation, \* alwayes choosing that that is safe, and fitted to all circumstances, \* that we be wise in choosing our company, \* reserved and wary in our friendships, \* and communicative in our charity, \* that we be silent and retentive of what we hear, and what we think, \* not credulous, \* not unconstant, \* that we be deliberate in our election \* and

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\* and vigorous in our persecutions, \* that we suffer not good nature to discompose our duty, but that we separate images from substances, and the pleasing of a present company from our religion to God, and our eternal interest: for sometimes that which is counselled to us by *Christian prudence* is accounted folly by *humane prudence*, and so it is ever accounted when our duty leads us into a persecution. \* Hither also appertain; that we never do a thing that we know we must repent of, \* that we do not admire too many things, nor any thing too much, \* that we be even in prosperity \* and patient in adversity; but transported with neither into the regions of despair or levity, pusillanimity or Tyranny, dejection or Garishness, \* alwayes to look upon the scar we have impressed upon our flesh, and no more to handle dangers and knives, \* to abstain from ambitious and vexatious suits, \* not to contend with a mighty man, \* ever to listen to him (who according to the proverb) *both four ears*, *Reason Religion, wisdom and experience*, \* rather to lose a benefit then to suffer a detriment and an evil, \* to stop the beginnings of evil, \* to pardon and not to observe all the faults of friends or enemies; \* of evils to choose the least, \* and of goods to choose the greatest, if it be also safest; \* not to be insolent in successe, but to proceed according to the probability of humane causes and contingencies, \* ever to be thankful for benefits, \* and profitable to others, and useful in all that we can, \* to watch the seasons and circumstances of actions, \* to do that willingly which cannot be avoided, lest the necessity serve anothers appetite, and it be lost to all our purposes, *Insignis enim est prudentia, ut quod non facere non possis, id facere ut libenter fecisse videaris*, \* not to pursue difficult uncertain and obscure things with violence and passion. These if we observe we shall do advantage to our selves and to the religion, and avoid those evils which fools and unwary people suffer for nothing, dying or bleeding without cause and without pity. I end this with the saying of *Socrates* *ἡ ἀρετή ὡς σκιά ἐστι καὶ ὡς σκιά ἐστὶν ἀνθρώπων, καὶ ὡς σκιά ἐστὶν ἀνθρώπων, καὶ ὡς σκιά ἐστὶν ἀνθρώπων, καὶ ὡς σκιά ἐστὶν ἀνθρώπων*. *Vertue is but a shadow and a servile employment unless it be adorned and instructed with prudence which gives motion and conduct, spirits and vigorousnesse to religion, making it not only humane and reasonable, but Divine and celestial.*

Plat. Phædon

Ser-





Sermon. XXIII.  
OF  
CHRISTIAN  
SIMPLICITY.

Matthew 10. latter part of Ver. 16.

*And harmlesse as doves. ]*



OUR Blessed Saviour having prefaced concerning Prudence, addes to the integrity of the precept, and for the conduct of our religion, that we be simple as well as prudent, innocent as well as wary: harmlesse and safe together do well; for without this blessed union, prudence turns into craft, and simplicity degenerates into folly. *Prudenti simplicitas, is Martial's character of a good man: a wary and cautious innocence, a harmlesse providence, and provision: Vera simplicitate bonus*, a true simplicity, is that which leaves to a man arms defensive; his castles and strong forts, but takes away his swords, and spears, or else his anger and his malice, his peevishness and spite. But such is the misery, and such is the iniquity of mankind, that craft hath invaded all the contracts and entercourses of men, and made simplicity so weak a thing, that it is grown into contempt, sometimes with, and sometimes without reason; *Es homi-*

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Orat. 21.

nes simplices, minime malos, the Romans called *parum cantos*, *ἀπὲρ* *stolidos*, unwary fools, and defenselesse people were called *simple*: and when the innocency of the old simple Romans in Junius Brutus time, in Fabritius, and Camillus began to degenerate, and to need the Aquilian law to force men to deal honestly, quickly the mischief increased, till the Aquilian law grew as much out of power, as honesty was out of countenance. And there, and every where else men thought they got a purchase, when they met with an honest man, and *ἡλίθιον* Aristotle calls *χρηστὸν*, and *ἡ γρηγορίαν καὶ ἡ μακροχρόνιον, ἀπλὸν*. A fool is a profitable person, and he that is simple is little better then mad: And so it is, when simplicity wants prudence. He that because he means honestly himself, thinks every man else does so, and therefore is unwary in all, or any of his entercourses, is a simple man in an evil sense, and therefore Saint Gregory Nazianzen remarks Constantius with a note of folly, for suffering his easie nature to be abused by Georgius, *οἰκιστὴν καὶ βασιλεὺς ἀπλότην, ὅπως ῥῆγαι χαλαρὰ καὶ κερδομήν, αἰδέμεν καὶ ἐυλαβεῖαν*. The Princes simplicity, so he calls it for reverence, but indeed it was folly, for it was zeal without knowledge: But it was a better temper, which he observed in his own father, *ἡ ἀπλότης καὶ τὸ τῷ ἡθὺς ἀδελφόν*, such a simplicity which onely wanted craft, or deceit, but wanted no prudence or caution, and that is truly *Christian simplicity*, or the sincerity of an honest, and ingenious, and a fearlesse person; and it is a rare band, not onely of societies, and contracts, but also of friendships, and advantages of mankind.

We do not live in an age in which there is so much need to bid men be wary, as to take care that they be innocent: Indeed in religion we are usually too loose, and ungirt, exposing our selves to temptation, and others to offence, and our name to dishonour, and the cause it self to reproach, and we are open and ready to every evil but persecution: from that we are close enough, and that alone we call prudence; but in the matter of interest we are wary as serpents, subtil as foxes, vigilant as the birds of the night, rapacious as Kites, tenacious as grappling hooks and the weightiest anchors, and above all, false and hypocritical as a thin crust of ice, spread upon the face of a deep, smooth, and dissembling pit; if you set your foot, your foot slips, or the ice breaks, and you sink into death, and are wound in a sheet of water, descending into mischief or your grave; suffering a great fall, or a sudden death by our confidence and unsuspecting foot. There is an universal crust of hypocrisie, that covers the face of the greatest part of mankind. Their religion consists in forms and outsidings, and serves reputation or a designe, but does not serve God: Their promises are but fair language, and the civilities of the Piazzas or Exchanges, and disband and unty like the air that beat upon their teeth, when they speak the delicious and hopefull words. Their oaths

- A oaths are snares to catch men, and make them confident: Their contracts are arts and stratagems to deceive, measured by profit and possibility; and every thing is lawfull that is gainfull; and their friendships are trades of getting; and their kindnesse of watching a dying friend, is but the office of a vulture, the gaping for a legacy, the spoil of the carcasle; and their sicknesses are many times policies of state, sometimes a designe to shew the riches of our bed-chamber; and their funerall tears are but the paranymps and pious sollicitors of a second Bride; and every thing that is ugly must be hid, and every thing that is handsome must be seen, and that will make
- B a fair cover for a huge deformity; and therefore it is (as they think) necessary that men should alwayes have some pretences and forms, some faces of religion, or sweetnesse of language, confident affirmatives, or bold oaths, protracted treaties, or multitude of words, affected silence, or grave deportment, a good name, or a good cause, a fair relation, or a worthy calling, great power, or a pleasant wit; any thing that can be fair, or that can be usefull, any thing that can do good, or be thought good, we use it to abuse our brother, or promote our interests. *Leparius* resolved to die, being troubled for her husbands danger, and he resolved to die with her
- C that had so great a kindnesse for him, as not to out-live the best of her husbands fortune. It was agreed, and she tempered the poyson, and drank the face of the unwholsome goblet, but the weighty poyson sunk to the bottome, and the easie man drank it all off, and died, and the woman carried him forth to funerall, and after a little illness which she soon recovered, she enter'd upon the inheritance and a second marriage.

*Tuta frequensque via est* —

- D This is an usial and a safe way to cozen, upon colour of friendship or religion, but that is hugely criminal; to tell a lie to abuse a mans belief, and by it to enter upon any thing of his possession, or his injury, is a perfect destruction of all humane society, the most ignoble of all humane follies, perfectly contrary to God, who is Truth it self, the greatest argument of a timorous and a base, a cowardly and a private minde, not at all honest, or confident to see the Sun, a vice fit for slaves; ἀνάνη καὶ δολοφρονία, as *Dio Crisostomus* calls it; ἀνάνη καὶ ἐπὶ θνητῶν τὰ δειλότατα καὶ ἀγενέστερα, τὰ ἐν ἡμῶν καὶ ἀνθρώπων, μαλιστα καὶ ἑξαπατᾷ; for the most timorous and the basest of beasts use craft, and lie in wait, and take their prey, and save their lives by deceit, and it is the greatest injury to the abused person in the world; for besides that it abuses his interest, it also makes him for ever insecure, and uneasie in his confidence, which is the period of cares, the rest of a mans spirit; it makes it necessary for a man to be jealous and suspicious, that is, to be troublesome to himself
- E and



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and every man else; and above all, lying, or craftinesse, and unfaithful usages, robs a man of the honour of his soul, making his understanding uselesse and in the condition of a fool; spoiled, and dishonoured, and despised: *non vixit auctor sapientiae & dandus*: Said Plato, *Every soul loses truth very unwillingly*: Every man is so great a lover of truth, that if he hath it not, he loves to beleieve he hath, and would faine have all the world to beleieve as he does; either presuming that he hath truth, or else hating to be deceived, or to be esteemed a cheated and an abused person. *Non licet suffragari mentem hominis etiam Samaritani*, said R. Moses, *sed veritatem loquere aique age ingenuum*, if a man be a Samaritan, that is, a hated person, a person from whom you differ in matter of religion, yet steal not his minde away, but speak truth to him honestly and ingenuously. A mans soul loves to dwell in truth, it is his resting place; and if you take him from thence, you take him into strange regions, a place of banishment and dishonour. *Qui ignotum ledit, latro appellatur, qui amicos, paulo minus quam parricida*. He that hurts strangers is a thief, but he that hurts his friends is little better then a parricide: That's the brand and stigma of hypocrisie and lying: it hurts our friends, *mendacium in damnum potens*, and makes the man that owns it guilty of a crime, that is, to be punished by the sorrows usually suffered in the most execrable places of the cities; But I must reduce the duty to particulars, and discover the contrary vice, by the several parts of its proportion,

1. The first office of a Christian simplicity consists in our religion and manners: that they be open and honest, publike and justifiable, the same at home and abroad; for besides the ingenuity and honesty of this, there is an indispensable, and infinite necessity it should be so, because whoever is a hypocrite in his religion, mocks God, presenting to him the outside, and reserving the inward for his enemy: which is either a denying God to be the searcher of our hearts, or else an open defiance of his omniscience, and of his justice: To provoke God that we may deceive men, to defie his Almightinesse, that we may abuse our brother, is to destroy all that is Sacred, all that is prudent, it is an open hostility to all things humane and divine, a breaking from all the bands of all relations, and uses God so cheaply, as if he were to be treated, or could be cozened like a weak man, and an undiscerning and easie merchant: But so is the life of many men:

*Vita fallax, abditos sensus gerens,*  
*Quamisque pulchram turpidus faciem induens.*  
It is a crafty life that men live, carrying designs, and living upon secret purposes; *Pudor impudentem celat, audacem quies, pietas nefandum,*

A *nefandum, vera fallaces probant; simulantque melle dura.* Men pretend modesty, and under that red vail are bold against Superiours, saucy to their betters upon pretences of religion, invaders of others rights by false propositions in Theologie, pretending humility they challenge superiority above all orders of men, and for being thought more holy, think that they have title to governe the world; they bear upon their face great religion, and are impious in their relations, false to their trust, unfaithfull to their friend, unkind to their dependants; *ὁππότες ἀμενέβρις ὡς τὸ σφόνδιον ἐν τῷ στόματι, ἀντιπάλους ἐν τοῖς ἀδελφοῖς,* turning up the white of their eye, and seeking for reputation in the streets; so did some of the old hypocrites. the Gentile Pharisees, *Asperum cultum, & intonsum caput & negligentiore barbam & nitidam argento odium, & cubile humi positum, & quicquid aliud ambitionem vitā perversā sequitur:* being the softest persons under an austere habit, the loosest livers under a contracted brow; under a pale face, having the reddest and most spritely livers; these kinde of men have abused all ages of the world, and all religions, it being so easie in nature, so prepared and ready for mischiefs, that men should creep into opportunities of devouring the flock upon pretence of defending them, and to raise their estates upon colour of saving their souls.

C *Introrsum turpes speciosi pelle decorā.*  
Men that are like painted sepulchres, entertainment for the eye, but images of death, chambers of rottenesse, and repositories of dead mens bones. It may sometimes concern a man to seem religious; Gods glory may be shewed by fair appearances, or the edification of our brother, or the reputation of a cause; but this is but sometimes; but it alwayes concerns us that we be religious, and we may reasonably think, that if the colours of religion so well do advantage to us, the substance and reality would do it much more. For no man can have a good by seeming religious, and another by not being so; the power of godlinesse never destroyes any well-built fabrick that was raised upon the reputation of religion, and its pretences: *Nunquam est peccare utile, quia semper est turpe,* said Cicero. It is never profitable to sin, because it is always base and dishonest: and if the face of religion could do a good turn, which the heart and substance does destroy, then religion it self were the greatest hypocrite in the world, and promises a blessing which it never can perform, but must be beholding to its enemy to verifie its promises. No. We shall be sure to feel the blessings of both the worlds, if we serve in the offices of religion devoutly and charitably, before men and before God: if we ask of GOD things honest in the sight of men, *καὶ ἅγιος ἐὼν ἑαυτοῖς.* (as Pythagoras gave in precept) praying to God with a free heart and a publike prayer, and doing before men things that are truly pleasing to GOD, turning our heart outward, and our face inwards, that

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is, converſing with men as in the preſence of GOD, and in our private towards God, being as holy and devout, as if we prayed in publicke, and in the corners of the ſtreets. Pliny praiſing of Ariſton, gave him the title of an honeſt and hearty religion. *Ornat hunc magnitudo animi que nihil ad oſtentationem, omnia ad conſcientiam reſert; relięque facti, non ex populi ſermone mercedem, ſed ex facto petit.* And this does well ſtate the queſtion of a ſincere religion, and an ingenuous goodneſſe; It requires that we do nothing for oſtentation, but every thing for conſcience; and wee may be obliged in conſcience to publiſh our manner of lives, but then it muſt be, not that we may have a popular noiſe for a reward, but that God may be glorified by our publicke worſhippings, and others edified by our good examples.

Neither doth the ſincerity of our religion require that we ſhould not conceal our ſins, for he, that ſins and dares to own them publickely, may become impudent: and ſo long as in modeſty we deſire our ſhame ſhould be hid, and men to think better of us then we deſerve, I ſay for no other reaſon, but either becauſe wee would not derive the ill examples to others, or the ſhame to our ſelves, we are within the protection of one of virtues ſiſters, and we are not far from the gates of the kingdom of heaven; eaſie and apt to be invited in, and not very unworthy to enter.

But if any other principle drawes the vail, if we conceal our vices becauſe we would be honoured for ſanctity, or becauſe wee would not be hindered in our deſignes, we ſerve the intereſt of pride, and ambition, covetouſneſſe, or vanity; if an innocent purpoſe hides the ulcer, it does half heal it; but if it retires into the ſecrecy of ſin and darkneſſe, it turns into a plague, and infects the heart, and it dies infallibly of a double exulceration. The Macedonian boy that kept the coal in his fleſh, and would not ſhake his arm, leſt hee ſhould diſturbe the ſacrifice, or diſcompoſe the miniſtery before Alexander the Great, concealed his pain to the honour of patience and religion. But the Spartan boy who ſuffered the little fox to eat his bowels rather then confeſſe his theft when he was in danger of diſcovery, payed the price of a bold hypocrifiſe; that is, the diſſimulation reprobable in matter of manners, which conceals one ſin to make way for another; *οι καὶ μάλ' αἰμνοὶ καὶ στυγεράτοι πρὸ ἕξω, καὶ πρὸ δημοσίου φανόμενοι, οἰκταί. Οὐδὲν αὖ ἡ γυναικὶς λάθοντα ἴδον ποιεῖν;* Lucian notes it of his Philoſophical hypocrites, diſſemblers in matter of deportment and religion, they ſeem ſevere abroad, but they enter into the vaults of harlotry, and are not aſhamed to ſee a naked ſin in the miſt of its uglinneſſe, and undreſſed circumſtances. A mighty wraſtler, that had won a crown at Olympus, for contending proſperouſly, was obſerved to turn his head and go forward, with his face upon his ſhoulder, to behold a faire woman that was preſent; and he loſt the glory of his ſtrength, when he became ſo weak, that a woman could turn his



A his head about, which his adversary could not. These are the follies and weaknesses of man, and dishonours to religion, when a man shall contend nobly, and do handsomly, and then be taken in a base or a dishonourable action; and mingle venome with his delicious ointment.

*Quid quod olet gravius mistum dia pismate virtus,  
Atq; duplex anime longius exit odor.*

When Fescenia perfumed her breath that she might not smell of wine, she condemned the crime of drunkenness: but grew ridiculous when the wine broke thorow the cloud of a tender perfume, and the breath of a Lozenge; and that indeed is the reward of an hypocrite; his laborious arts of concealment furnish all the world with declamation and severity against the crime which himself condemns with his caution: But when his own sentence too is prepared against the day of his discovery,

*Notas ergo nimis frandes, deprensasq; furta  
Jam tollas, & sis ebria simpliciter.*

A simple drunkard hath but one fault; But they that avoid discovery, that they may drink on without shame or restraint, adde hypocrisie to their vicious fulness: and for all the amazements of their consequent discovery, have no other recompence, but that they pleased themselves in the security of their crime, and their undeserved reputation: *Sic quæ nigrior est cadente moro; Cernissata sibi placet Lycoris*: for so the most easie and deformed woman, whose girdle no foolish young man will unloose, because she is blacker then the falling mulberry; may please her self under a skin of Cerusse, and call her self fairer then Pharaohs daughter, or the hindes living upon the snowy mountains.

One thing more there is to be added as an instance to the simplicity of religion, and that is; that we never deny our religion, or lie concerning our faith, nor tell our propositions, and articles deceitfully, nor instruct Novices or catechumens with fraud, but that when we teach them, we do it honestly, justly, and severly, not alwayes to speak all, but never to speak otherwise then it is, nor to hide a truth from them, whose souls are concerned in it, that it be known, *nequæ enim id est celare cum quid reticeam; sed cum quod sciam, id ignorare amolumenti tui causa velis eorum; quorum interest id scire*: So Cicero determines the case of prudence and simplicity. The discovery of pious frauds, and the disclaiming of false but profitable and rich propositions; the quitting honours fraudulently gotten, and unjustly detained; the reducing every man to the perfect understanding of his own religion so far as can concern his duty, the disallowing false miracles, legends and fabulous stories, of cosening the people into awfulness, fear and superstition, these are parts of Christian simplicity which do integrate this duty: for religion hath strength enough of its own to support it self; it needs not a Devil for its advocate;

So Cicero lib.  
3 offic.

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it is the breath of God, and as it is purer then the beams of the morning, so it is stronger then a tempest, or the combination of all the windes, though united by the prince that ruleth in the air: And we finde that the Nicene faith prevailed upon all the world, though some Arian Bishops went from Ariminum to Nice, and there decreed their own Articles, and called it, *the faith read at Nice*, and used all arts and all violence, and all lying, and all diligence to discountenance it, yet it could not be, it was the truth of God, and therefore it was stronger then all the gates of hell, then all the powers of darkness: and he that tells a lie for his religion, or goes about by fraud and imposture to gain proselytes, either dares not trust his cause, or dares not trust God. True religion is open in its articles, honest in its prosecutions, just in its conduct, innocent when it is accused, ignorant of falsehood, sure in its truth. simple in its sayings: and (as Julius Capitolinus said of the Emperour Verus) it is *morum simplicium & quæ adumbrare nihil possit*: it covers indeed a multitude of sinnes by curing them, and obtaining pardon for them, but it can dissemble nothing of it self, it cannot tell or do a lie: but it can become a sacrifice; a good man can quit his life, but never his integrity. That's the first duty; the sum of which is that which *Aquilinus* said concerning fraud and craft, *bona fides* the honesty of a mans faith and religion is destroyed *cum aliud simulatum aliud actum sit*, when either we conceal what we ought to publish, or do not act what we pretend.

2. Christian simplicity, or the innocence of prudence relates to laws both in their sanction and execution; that they be decreed with equity, and proportioned to the capacity and profit of the subjects, and that they be applied to practise with remissions, and reasonable interpretations agreeable to the sence of the words and the minde of the law-giver; but laws are not to be cosened and abused by contradictory glosses, and phantastick elusions, as knowing that if the majesty and sacrednesse of them be once abused, and subjected to contempt and unreasonable and easie resolutions, their girdle is unloosed, and they suffer the shame of prostitution and contempt. When Saul made a law, that he that eat before night should die, the people perswaded him directly to rescind it, in the case of Jonathan, because it was unequal and unjust; that he who had wrought their deliverance, and in that working it, was absent from the promulgation of the law, should suffer for breaking it, in a case of violent necessity, and of which hee heard nothing upon so fair and probable a cause: and it had been well that the Persian had been so rescued, who against the laws of his countrey killed a Lion to save the life of his Prince; in such cases it is fit the law be rescinded and dispensed with all, as to certain particulars, so it be done ingenuously with competent authority, in great necessity, and without partiality: But that which I intend here is, that in the rescission, or dispensation

- A dispensation of the law the procelle be open and free, and such as shall preserve the law and its sacrednesse as well as the person and his interest. The laws of Sparta forbad any man to be twice Admiral, but when their affairs required it, they made Arzus titular and Lyfander supravisor of him, and Admiral to all real and effective purposes; this wanted ingenuity and laid a way open for them to despise the law which was made patient of such a weak evasion; The Lacedemonian Embassador perswaded Pericles to turn the tables of the law, which were forbidden to be removed, and another ordained in a certain case that the laws should sleep 24.
- B hours; A third decreed that June should be called May, because the time of an election appointed by the law was elapsed; these arts are against the ingenuity and simplicity of laws, and lawgivers; and teach the people to cheat in their obedience, when their Judges are so fraudulent in the administration of their laws. Every law should be made plain, open, honest, and significant, and he that makes a decree and intricates it on purpose, or by inconsideration, layes a snare or leaves one there, and is either an imprudent person, and therefore unfit to govern, or else he is a Tyrant and a vultur. It is too much that a man can make a law by an arbitrary power; But
- C when he shall also leave the law so that every of the ministers of Justice and the Judges shall have power to rule by a loofe, by an arbitrary, by a contradictory interpretation, it is intolerable. They that rule by prudence, should above all things see that the patrons and Advocates of innocence should be harmlesse and without an evil sting.
3. Christian simplicity relates to promises and acts of grace and favour; and its caution is, that all promises be simple, ingenuous, agreeable to the intention of the promiser, truly and effectually expressed, and never going lesse in the performance, then in the promise, and words of the expression: concerning which the cases are several. 1. First all promises in which a third or a second person hath no interest, that is the promises of kindnesse and civilities, are tied to passe into performance, *secundum equum & bonum*: and though they may oblige to some small inconvenience, yet never to a great one: and I will visit you to morrow morning, because I promised you, and therefore, I will come *etiamsi non concaxero*, although I have not slept my full sleep, but *Si febricitavero*, if I be in a fever or have reason to fear one, I am disobliged. For the nature of such
- E promises bears upon them no bigger burthen, then can be expounded by reasonable civilities and the common expectation of kinde, and the ordinary performances of just men, who do excuse and are excused respectively, by all rules of reason proportionably to such small entereourses: and therefore although such conditions be not expressed in making promises, yet to perform or rescind them by such laws is not against Christian simplicity. 2. Promises



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in matters of justice, or in matters of grace as from a superiour to an inferiour must be so singly and ingenuously expressed, intended and performed accordingly, that no condition is to be reserved or supposed in them to warrant their non-performance, but impossibility; or that which is next to it, an intolerable inconvenience; in which cases we have a natural liberty to commute our promises, but so that we pay to the interested person a good, at least equal to that which we first promised. And to this purpose it may be added, that it is not against Christian simplicity to expresse our promises in such words which we know the interested man will understand to other purposes then I intend, so it be not lesse that I mean, then that he hopes for. When our Blessed Saviour told his disciples, that *they should sit upon twelve thrones*, they presently thought they had his bond for a kingdom, and dreamt of wealth, and honour, power and a splendid court; and Christ knew they did, but did not disintangle his promise from the enfolded and intricate sence of which his words were naturally capable; but he performed his promise, to better purposes, then they hoped for; they were presidents in the conduct of souls, Princes of Gods people; the chief in sufferings stood neere to the crosse, had an elder brothers portion in the Kingdom of grace, were the founders of Churches, and dispensers of the mysteries of the kingdom, and ministers of the spirit of God, and channels of mighty blessings, under-mediators in the Priesthood of their Lord, and *their names were written in heaven*; and this was infinitely better, then to groan and wake under a head pressed with a golden crown and pungent cares; and to eat alone, and to walk in a croud, and to be vexed with all the publike and many of the private evils of the people, which is the sum total of an earthly Kingdom.

When God promised to the obedient that they should live long in the land, which he would give them, he meant it of the land of Canaan but yet reserved to himself the liberty of taking them quickly from that land and carrying them to a better. He that promises to lend me a staffe to walk withal, and instead of that gives me a horse to carry me, hath not broken his promise, nor dealt deceitfully. And this is Gods dealing with mankind; he promises more then we could hope for; and when he hath done that, he gives us more then he hath promised. God hath promised to give to them that fear him all that they need, food and raiment; but he addes out of the treasures of his mercy; variety of food and changes of raiment; some to get strength, and some to refresh, something for them that are in health, and some for the sick. And though that skins of buls and staggas and foxes and bears could have drawn a vail thick enough to hide the apertures of sin and natural shame, and to defend us from heat and cold, yet when he addeth the fleeces of sheep and bevers, and the spoiles of silk worms, he hath proclaimed

A med that although his promises are the bounds of our certain expectation, yet they are not the limits of his loving kindnesse: and if he does more then he hath promised, no man can complain that he did otherwise, and did greater things then he said: thus God does, but therefore so also must we; imitating that example, and transcribing that copy of divine truth, alwayes remembring that his promises are yea and Amen. And although God often goes more, yet he never goes lesse; and therefore we must never go from our promises, unlesse we be thrust from thence by disability, or let go by leave, or called up higher by a greater intendment and increase of kindnesse: And therefore when Solomon

B had sworn to Ibrahim-Bassa that he would never kill him so long as he were alive, he quitted himself but ill, when he sent an Eunuch to cut his throat when he slept, because the Priest told him that sleep was death. His act was false and deceitful as his great prophet.

But in this part of simplicity *we Christians* have a most especial obligation, for our religion being ennobled by the most and the greatest promises, and our faith made confident by the veracity of our Lord, and his word made certain by miracles and prophecies, and voices from heaven, and all the testimony of God himself, and that truth it self is bound upon us by the efficacy of great endearments and so many precepts; if we shall suffer the faith of a Christian to be an instrument to deceive our brother, and that he must either be incredulous or deceived, uncharitable or deluded like a fool, we dishonour the sacrednesse of the institution and become strangers to the spirit of truth, and to the eternall word of God. Our blessed Lord would not have his disciples to swear at all (no not in publike Judicature) if the necessities of the world would permit him to be obeyed: If Christians will live according to the religion,

C the word of a Christian were sufficient instrument to give testimony and to make promises, to secure a faith, and upon that supposition oaths were uselesse, and therefore forbidden, because there could be no necessity to invoke Gods name in promises or affirmations if men were indeed Christians: and therefore in that case would be a taking it in vain; but because many are not, and they that are in name oftentimes are in nothing else, it became necessary that man should swear in judgement and in publike courts; but consider who it was

D that invented and made the necessity of oaths, of bonds, of securities, of statutes, extents, judgements and all the artifices of humane diffidence and dishonesty: These things were indeed found out by men; but the necessity of these was from him that is the father of lies, from him that hath made many faire promises, but never kept any, or if he did, it was to do a

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bigger mischief, to cozen the more: for so does the Devil: He Promises rich harvests, and blasts the corn in the spring, he tells his servants they shall be rich, and fills them with beggerly qualities, makes them base and indigent, greedy and penurious, and they that serve him intirely, as witches and such miserable persons never can be rich: if he promises health, then men grow confident and intemperate and do such things whereby they shall die the sooner, and die longer, they shall die eternally. He deceives men in their trust, and frustrates their hopes, and eludes their expectations; and his promises have a period set, beyond which they cannot be true; For wicked men shall enjoy a faire fortune but till their appointed time, and then it ends imperfect and most accomplished misery; and therefore even in this performance he deceives them most of all, promising and performing coloured stones, and glasse-gems, that he may cozen them of their glorious inheritance. All fraudulent breakers of promises dresse themselves by his glasse, whose best imagery is deformity and lies.



Scr-





# Sermon XXIV. Of Christian Simplicity.

## Part II.

4. **C**hristian simplicity teaches openneſſe, and ingenuity in Contracts, and matters of buying and ſelling, covenants, affociations; and all ſuch entercourſes, which ſuppoſe an equality of perſons as to the matter of right and juſtice in the ſtipulation, *μὴ τὸ ἀποδοῦν ἂν ἴσῃ δέδωκεν* was the old Attick law: and nothing is more contrary to Chriſtian religion, then that the entercourſes of juſtice be direct ſnares, and that we ſhould deal with men, as men deal with foxes, and wolves, and vermin; do all violence, and when that cannot be, uſe all craft and every thing whereby they can be made miſerable.

*ἡ δόξα ἢ ἡ βίη ἢ ἀμεταβολὴ κερδομένη.*

There are men in the world who love to ſmile, but that ſmile is more dangerous then the furrows of a contracted brow, or a ſtorm in Adria; for their purpoſe is onely to deceive; they eaſily ſpeak what they never mean, they heap up many arguments to perſwade that to others, which themſelves beleeve not; they praiſe that vehemently which they deride in their hearts, they declaim againſt a thing which themſelves cover, they beg paſſionately for that which they value not, and run from an object which they would fain have to follow and overtake them, they excuſe a perſon dexterouſly, where the man is beloved, and watch to ſurprize him where he is unguarded; they praiſe that they may ſell, and diſgrace that they may keep. And theſe hypocriſies are ſo interwoven and imbroidered with their whole deſigne; that ſome nations reſuſe to contract till their arts are taken off by the ſociety of

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banquets, and the good natured kindneses of festival chalices, for  
so Tacitus observes concerning the old Germans, [*De asciscendis*  
*principibus de pace & bello in convivio consultant, tanquam nullo*  
*magis tempore ad simplices cogitationes patet animus, aut ad ma-*  
*gnas incalescat*: as if then they were more simple when they were  
most valiant, and were least decentfull; when they were least them-  
selves.

But it is an evil condition that a mans honesty shall be owing to his  
wine, and vertue must live at the charge and will of a vice. The  
proper band of societies and contracts is, *justice and necessities, religion*  
*and the laws*; the measures of it are *equity*, and *our selves*, and *our own*  
*desires* in the dayes of our need, natural or forced; But the *instru-*  
*ments* of the exchange and *conveyance* of the whole entercourse is,  
*words and actions*, as they are expounded by custom, consent, or  
the understanding of the interested person; in which if simplicity  
be not severely preserved, it is impossible that humane society can  
subsist, but men shall be forced to snatch at what they have bought,  
and take securities that men swear truly, and exact an oath, that such  
is the meaning of the word, and no man shall think himself secure,  
but shall fear he is robbed if he has not possession first; and it shall  
bee disputed who shall trust the other, and neither of them shall  
have cause to bee confident upon bands, or oaths, or witnesses, or  
promises, or all the honour of men, or all the engagements of  
religion, *ἐδὲ οὐδ' ἂν ἐν παντί οὐκ ἔμελλεν εἶναι, ἐὰν ἂν πρὸς τοῦτο, ἰδὼν ἀδικήσαντα*  
*ἢ μάλιστα φίλῃ προσήκορτα*, said Cyrus in Xenophon. A man though he  
desires it, cannot be confident of, the man that pretends truth,  
yet tells a lie, and is deprehended to have made use of the sacred  
name of friendship, or religion, honesty, or reputation, to deceive  
his brother.

But because a man may be deceived by deeds and open actions as  
well as words; therefore it concerns their duty, that no man by an  
action on purpose done to make his brother believe a lie, abuse his  
perswasion and his interest. When *Pythius* the *Sicilian* had a minde  
to sell his garden to *Cannius*, hee invited him thither, and caused  
fishermen (as if by custome) to fish in the channell, by which the  
gardens stood, and they threw a great store of fish into their ar-  
bours, and made *Cannius* believe it was so every day, and the man  
grew greedy of that place of pleasure, and gave *Pythius* a double  
price, and the next day perceived himself abused. Actions of pre-  
tence and simulation are like snares laid, into which the beasts fall  
though you pursue them not, but walk in the inquiry for their ne-  
cessary provisions; and if a man fall into a snare that you have laid,  
it is no excuse to say, you did not tempt him thither: to lay a snare  
is against the ingenuity of a good man and a Christian, and from  
thence he ought to be drawn, and therefore it is not fit wee should  
place a danger which our selves are therefore bound to hinder, be-  
cause

- A cause from thence we are obliged to rescue him. *Vir bonus est, qui prodest quibus potest, nocet nemini*, when we do all the good we can, and do an evil to no man, then onely we are accounted good men. But this pretence of an action signifying otherwise then it looks for, is onely forbidden in matter of contract, and the material interest of a second person. But when actions are of a double signification, or when a man is not abused or defeated of his right by an uncertain signe, it is lawfull to do a thing to other purposes then is commonly understood. Flight is a signe of fear; but it is lawfull to fly when a man fears not. Circumcision was the seal of the Jewish religion, and yet Saint Paul circumcised Timothy though he intended he should live like the Gentile Christians, and not as do the Jews. But because that rite did signifie more things besides that one; he onely did it to represent that he was no enemy of Moses law, but would use it when there was just reason, which was one part of the things which the using of circumcision could signifie: So our blessed Saviour pretended that he would passe forth beyond Emaus, but if he intended not to do it, yet he did no injury to the two disciples, for whose good it was that he intended to make this offer: and neither did he prevaricate the strictnesse of simplicity and sincerity, because they were persons with whom he had made no contracts, to whom he had passed no obligation, and in the nature of the thing it is *proper and naturall*, by an offer to give an occasion to another to do a good action: and in case it succeeds not, then to do what we intended not, and so the offer was conditional. But in all cases of bargaining, although the actions of themselves may receive naturally another sense, yet I am bound to follow that signification which may not abuse my brother, or pollute my own honesty, or snatch, or rille his interest: Because it can be no ingredient into the commutation, if I exchange a thing which he understands not, and is by error lead into this mistake, and I hold forth the fire, and delude him, and amuse his eye: for by me he is made worse.
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- But secondly, as our actions must be of a sincere and determinate signification in contracts, so must our words: in which the rule of the old Roman honesty was this: *Uterque si ad eloquendum venerit non plus quam semel eloquatur*: Every one that speaks is to speak but *once*: that is, *but one thing*: because commonly that is truth: truth being but one: but error and falsehood infinitely various and changeable: and we shall seldom see a man so stiffened with impiety, as to speak little and seldome, and pertinaciously adhere to a single sense, and yet that at first, and all the way after shall be a lie. Men use to go about, when they tell a lie, and devise circumstances, and stand off at distance, and cast a cloud of words, and intricate the whole affair, and cozen themselves first, and then cozen their brother, while they have minced the case of conscience
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into little particles, and swallowed the lie by crumbs, so that no one passage of it should rush against the conscience, nor do hurt, untill it is all got into the belly, and unites in the effect; for by that time, two men are abused, the Merchant in his soul, and the Contractor in his interest; and this is the certain effect of much talking and little honesty: but he that means honestly, must speak but once, that is, one truth, and hath leave to vary within the degrees of just prices, and fair conditions, which because they have a latitude may be enlarged, or restrained according as the Merchant please, save onely he must never prevaricate the measures of equity, and the proportions of reputation, and the publike. But in all the parts of this traffick let our words be the significations of our thoughts, and our thoughts designe nothing, but the advantages of a permitted exchange. In this case, the severity is so great, so exact, and so without variety of case, that it is not lawful for a man to tell a *truth*, with a collateral designe to cozen and abuse; and therefore at no hand can it be permitted to lie or equivocate, to speak craftily, or to deceive by smoothnesse, or intricacy, or long discourses.

But this precept of simplicity in matter of contract hath one step of severity beyond this: In matter of contract it is not lawfull so much as to conceal the secret and undiscernable faults of the merchandize; but we must acknowledge them, or else affix prices made diminute and lessened to such proportions and abatements as that fault should make. *Caveat emptor* is a good caution for him that buyes, and it secures the seller in publike Judicature, but not in court of conscience: and the old lawes of the Romans were as nice in this affair, as the conscience of a Christian. *Titus Claudius Centimalus* was commanded by the *Augures* to pull down his house in the *Celian mountain*, because it hindred their observation of the flight of birds: he exposes his house to sale, *Publius Calpurnius* buyes it, and is forced to pluck it down: But complaining to the Judges he had remedy, because *Claudius* did not tell him the true state of the inconvenience. He that sells a house infected with the plague, or haunted with evil spirits, sells that which is not worth such a price which it might be put to if it were in health and peace: and therefore cannot demand it but openly and upon publication of the evil. To which also this is to be added, that in some great faults and such as have danger, (as in the cases now specified) no diminution of the price is sufficient to make the Merchant just and sincere, unlesse he tels the appendant mischief: because to some persons in many cases, and to all persons in some cases, it is not at all valuable, and they would not possesse it if they might for nothing. *Marcus Gratidianus* bought a house of *Sergius Orata*, which himself had sold before; But because *Sergius* did not declare the appendant vassalage and service, he was recompensed by

A by the Judges; for although it was certain that *Gratianus* knew it, because it had been his own, yet *Oportuit ex bonâ fide denunciari* said the law; it concerned the ingenuity of a good man to have spoken it openly. In all cases it must be confessed in the price, or in the words: But when the evil may be personal, and more then matter of interest and money, it ought to be confessed, and then the goods prescribed, lest by my act I do my neighbour injury, and I receive profit by his damage. Certain it is, that ingenuity is the sweetest and easiest way, there is no difficulty or cases of conscience in that, and it can have no objection in it but that

B possibly sometimes we lose a little advantage, which it may be we may lawfully acquire, but still we secure a quiet conscience: and if the merchandise be not worth so much to me, then neither is it to him; if it be to him, it is also to me; and therefore I have no losse, no hurt to keep it if it be refused: but he that secures his own profit, and regards not the interest of another, is more greedy of a full purse then of a holy conscience, and prefers gain before justice, and the wealth of his private, before the necessity of publike society and commerce, being a son of earth, whose centre is it self, without relation to heaven that moves upon anothers point, and produces

C flowers for others, and sends influence upon all the world, and receives nothing in return but a cloud of perfume, or the smell of a fat sacrifice.

God sent justice into the world, that all conditions in their several proportions should be equall; and he that receives a good, should pay one, and he whom I serve is obliged to feed and to defend mee in the same proportions as I serve; and justice is a relative terme, and supposes two persons obliged, and though fortunes are unequal, and estates are in majority and subordination, and men are wise or foolish, honoured or despised; yet in the enter-  
D courses of justice GOD hath made that there is no difference, and therefore it was esteemed ignoble to dismiss a servant when corn was dear, in dangers of shipwrack to throw out an unprofitable boy and keep a fair horse; or for a wise man to snatch a plank from a drowning fool, or if the Master of the ship should challenge the board upon which his passenger swims for his life, or to obtrude false moneys upon others, which we first took for true, but at last discovered to be false; or not to discover the gold which the merchant sold for alchimy: The reason of all these is, because the collateral advantages are not at all to be considered in matter of rights; and though I am dearest to my self, as my neighbour is to himself, yet it is necessary that I permit him to his own advantages,  
E as I desire to be permitted to mine. Now therefore simplicity and ingenuity in all contracts is perfectly and exactly necessary, because its contrary destroys that equality which justice hath placed in the affairs of men, and makes all things private, and makes a man

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Quæ. 10. super  
Joshuam lib. 1.  
de sacerdotio.

dearer to himself, and to be preferred before Kings and Republics, and Churches; it destroys society, and it makes multitudes of men to be but like herds of beasts, without proper instruments of exchange, and securities of possession, without faith, and without propriety, concerning all which there is no other account to be given, but that the rewards of craft are but a little money, and a great deal of dishonour, and much suspicion, and proportionable scorn; watches and guards, spies and jealousies are his portion; But the crown of justice is a fair life, and a clear reputation, and an inheritance there where justice dwells since she left the earth, even in the kingdom of the just, who shall call us to judgement for every word, and render to every man according to his works: and what is the hope of the hypocrite though he hath gained, when the Lord taketh away his soul, *Tollendum esse ex rebus contabundis omne mendacium.* That's the sum of this rule: no falsehood or deceit is to be endured in any contract.

5. Christian simplicity hath also its necessity, and passes obligation upon us towards enemies in questions of law or war. Plutarch commends Lyfander and Philopæmen for their craft and subtilty in war, but commends it not as an ornament to their manners, but that which had influence into prosperous events; just as Ammianus affirms, *nullo discrimine virtutis ac doli. prosperos omnes laudari debere bellorum eventus*: whatsoever in war is prosperous, men use to commend: But hee that is a good souldier is not alwayes a good man. Callicratidas was a good man and followed the old way of downright hostility, ἀπλὴν καὶ γενναῖαν τὴν ἀρετὴν τρέπον: But Lyfander was πανουργός, σοφίστης ἀπάταις διαποικίλων τὰ τῶν πολέμων, a crafty man, full of plots, but not noble in the conduct of his Arms. I remember Euripides brings in Achilles commending the ingenuity of his breeding and the simplicity and nobleness of his own heart, ἔγω δ' εἰ ἀνδρὸς εὐσεβέσσι τε πατρὶς χεῖρων ἔμαθον τὸν πρότερος ἀπλὸς εἶχεν. The good old man Chiron was my Tutor, and he taught me to use simplicity and honesty in all my manners. It was well and noble; But yet some wise men do not condemn all souldiers that use to get victories by deceit: Saint Austin allows it to be lawful; and Saint Chrysostome commends it. These good men supposed that a crafty victory was better then a bloody war; and certainly so it is, if the power gotten by craft be not exercised in blood: But this businesse (as to the case of conscience) will quickly be determined. Enemies are no persons bound by contract and society, and therefore are not obliged to open hostilities, and ingenuous prosecutions of the warre; and if it be lawfull to take by violence, it is not unjust to take the same thing by craft. But this is so to be understood, that where there is an obligation, either by the law of Nations, or by special contracts, No man dare to violate his faith or honour, but in these things deal with an ingenuity equal to the truth of peace-  
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- A full promises, and acts of favour, and endearment to our relatives. Josephus tells of the sons of Herod, that in their enmities with their Uncle Pherora and Salome, they had disagreeing manners of prosecution, as they had disagreeing hearts; some railed openly, and thought their enmity the more honest, because it was not concealed, but by their ignorance, and rude untutor'd malice lay open to the close designs of the elder brood of foxes. In this, because it was a particular and private quarrel, there is no rule of conscience but that it be wholly laid aside, and appeased with charity; for the openness of the quarrel was but the rage and indiscretion of the malice: and the close design was but the craft and advantage of the malice: But in just wars on that side where a competent authority and a just cause warrants the arms, and turns the active opposition into the excuse and licence of defence, there is no restraint upon the actions & words of men in the matter of sincerity, but that the laws of nations be strictly pursued and all parties; promises, and contracts observed religiously and by the proportion of a private and Christian ingenuity. Wee finde it by wise and good men mentioned with honour, that the Romans threw bread from the besieged Capitol into the stations of the Gauls, that they might think them full of corn: and that Agefilaus discouraged the enemies, by causing his own men to wear crowns in token of a Navall victory gotten by Pisander, who yet was at that time destroyed by Conon, and that Flaccus said the city was taken by Emilius, or that Joshua dissimbled a flight at Ai, and the Consul Quinctius told aloud that the left wing of the enemies was fled, and that made the right wing fly; or that Valerius Levinus bragged prudently that he had killed Pyrrus, and that others use the Ensignes of enemies colours and garments, concerning which sort of actions and words, Agefilaus in Plutarch said, *ἡ μοι ὄν το δίκαιον, ἀλλὰ καὶ δεῖν πολλὰ καὶ τοῦ μὲν ἡδονῆς καὶ δαίμων ἐνέσθι* *It is just and pleasant, profitable and glorious*, but to call a parley and fall in upon the men that treat; to swear a peace and watch advantage; to entertain Heralds and then to torment them, to get from them notices of their party; these are such which are dishonourable and unjust, condemned by the laws of nations and essential justice, and by all the world; and the Hungarian Army was destroyed by a divine judgement, at the prayer & appeal of the Mahometan enemy, for their violating their faith and honour, and prophaning the name of Christ, by using it in a solemn oath to deceive their enemies, *τὸ μὲν προσάμενον ἀδικεῖν, καὶ θεῶν ὄν κατὰσχευεῖν*: that is to despise God when men first swear by him, and then violate their oaths or leagues, their treaties or promises. In other cases liberty hath been taken by all men, and it is reprov'd by no man, since the first simplicity of fighting and down right blows did cease by the better instructed people of the world: which was, as is usually computed, about the end of the second Carthaginian war; since that time, some
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some few persons have been found so noble as to scorn to steal a victory, but had rather have the glory of a sharp sword, then of a sharp wit. But their fighting gallantry is extrinsecal to the Question of lawful or unlawful.

6. Thus wee see how farre the laws of ingenuity and Christian simplicity have put fetters upon our words and actions, and directed them in the paths of truth and noblenesse, and the first degrees of permission of *simulation* is in the arts of War, and the cases of just hostility. But here it is usually inquired whether it be lawfull to tell a lie, or dissemble, to save a good-mans life, or to do him a great benefit? A Question which Saint Austin was much troubled withall, affirming it to be of the greatest difficulty: for he saw generally all the Doctors before his time allowed it; and of all the Fathers no man is noted to have reprov'd it but Saint Austin alone, and he also (as his manner is) with some variety: those which followed him are to be accounted upon his score: and it relies upon such precedents which are not lightly to be disallowed: for so Abraham and Isaac told a lie in the case of their own danger to Abimelech; so did the Israelitish midwives to Pharaoh, and Rachab concerning the spies, and David to the King of Gath, and the Prophet that anointed Saul, and Elisha to Hazael, and Solomon in the sentence of the stolen childe; concerning which Irenæus hath given us a rule, that those whose actions the Scripture hath remarked, and yet not chastised or censured, we are not without great reason and certain rule to condemn: but whether his rule can extend to this case is now to be enquired.

1. It is certain that children may be cozened into goodnesse, and sick men to health, and passengers in a storm into safety; and the reason of these is, because not onely the end is fair, and charitable, and just, but the means are such which do no injury to the persons which are to receive benefit: Because these are persons who are either naturally or accidentally ignorant and incompetent judges of affairs: and if they be also wilfull, as such persons most commonly are, there is in art and nature left no wayes to deal with them but with innocent, charitable, and artificial deceptions; they are not capable of reason, and solid discourses, and therefore either must be exposed to all harms, like Lions-whelps when their nurse and fire are taken in a toil, or else be provided for in wayes proportionable to their capacity.

2. Sinners may not be treated with the liberty we take to children and sick persons, because they must serve GOD with choice and election; and therefore although a sick man may bee cozened into his health, yet a man must not be cozened into his duty, which is no duty at all, or pleasing to God, unlesse it be voluntary and chosen: and therefore they are to be treated with arguments proper to move their wills, by the instrument of understanding specially, being

A being persons of perfect faculties, and apt to be moved by the wayes of health and of a man. It is an argument of infirmity, that in some cases it is necessary to make pretences; but those pretences are not made legitimate, unlesse it be the infirmity of the interested man with whom we do comply. My infirmity cannot make it lawfull to make colours and images of things: But the infirmity of him with whom I deal, may be such, that he can be defended or instructed no other way: But sinners that offend God by choice must have their choice corrected, and their understandings instructed, or else their evil is not cured nor their state amended.

B 2. For it is here very observable, that in entercourses of this nature we are to regard a double duty; the matter of justice, and the rights of charity: that is, that good be done by lawful instruments; for it is certain it is not lawful to abuse a mans understanding, with a purpose to gain him 6. d. it is not fit to do evil for a good end, or to abuse one man to preserve or do advantage to another: and therefore it is not sufficient that I intend to do good to my neighbour; for I may not therefore tell a lie and abuse his credulity; because his understanding hath a right as certain as his will hath, or as his money; and his right to truth is no more to be cozened and defrauded, then his right unto his money; and therefore such artificial entercourses are no wayes to be permitted, but to such persons over whose understandings we have power and authority. Plato said it was lawful for Kings and Governours to dissemble, because there is great necessity for them so to do: but it was but crudely said, so nakedly to deliver the doctrine; for in such things which the people cannot understand and yet ought to obey, there is a liberty to use them as we use children, who are of no other condition or capacities then children; but in all things where they can and ought to choose, because their understanding is onely a servant to God, no man hath power to abuse their credulity and reason, to preserve their estates, and peace. But because Children and mad people and diseased, are such whose understandings are in minority and under Tuition, they are to be governed by their proper instruments and proportions; τὸ δὲ ἀγαθὸν κρείττον ἐστὶ τὸ ἀληθές said Proclus, a good turn is to be preferred before a true saying, it is onely true to such persons who cannot value truth, and prefer an intellectual before a material interest. It is better for children to have warm clothes then a true proposition, and therefore in all senses they and their like may be so treated: But other persons who have distinct capacities have an injury done them by being abused into advantages; and although those advantages make them recompence, yet he that is tied to make a man recompence, hath done him injury and committed a sin, by which he was obliged to restitution; and therefore the man ought not to be cozened for his own good.

4. And



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4. And now upon the grounds of this discourse, we may more easily determine concerning saving the life of a man by telling a lie in judgement Δὲ μὲ συμφορὰ πρὸς τοῖς φιλοῖς ἀλλὰ μέχρι θεῶν said Pericles of Athens, when his friend desired him to swear on his side; I will assist my friend so far as I may not dishonour God, and to lie in judgement is directly against the being of government, the honour of Tribunals, and the commandment of God, and therefore by no accident can be hallowed; it is κατ' αὐτὸ φανερὸν ὡς φησὶν as Aristotle said of a lie, it is a thing evil in it self, that is, it is evil in the whole kinde, ever since it came to be forbidden by God: and therefore all those instances of crafty and delusive answers which are recorded in scripture were extrajudiciall, and had not this load upon them to be a deceiving of authority in those things where they had right to command or inquire, & either were *before* or *besides* the commandment, *not at all against* it: and since the law of Moses forbade lying in judgement onely, by that law we are to judge of those actions in the old testament which were committed after its publication: and because in the sermons of the prophets and especially in the new testament, Christ hath superadded or enlarged the law of *ingenuity* & hearty *simplicity*, we are to leave the old scripture precedents upon the ground of their own permissions, and finish our duty by the rules of our religion: which hath so restrained our words, that they must alwayes be just and alwayes charitable, and there is no leave given to prevaricate, but to such persons where there can be no obligation, persons that have no right, such with whom no contract can be made; such as children and fools and infirm persons, whose faculties are hindred or depraved. I remember that Secundus extremely commends Arria for deluding her husbands fears concerning the death of his beloved boy, and wiped her eyes and came in confidently and sate by her husbands bed-side, and when she could no longer forbear to weep, her husbands sicknesse was excuse enough to legitimate that sorrow, or else she could retire; but so long she forbore to confess the boyes death till Cæcinna Pætus had so far recovered that he could go forth to see the boy, and need not fear with sorrow to return to his disease. It was indeed a great kindenesse and a rare prudence as their affaires and laws were ordered; but we have better means to cure our sick; our religion can charme the passion and enable the spirit to entertain and master a sorrow; and when we have such rare supplies out of the store-houses of reason and religion, we have lesse reason to use these arts and little devices. which are arguments of an infirmity as great as is the charity: and therefore we are to keep our selves strictly to the foregoing measures; *Let every man speak the truth to his neighbour, putting away lying, for we are members one of another: and be as harmlesse as doves* saith our Blessed Saviour in my text: which contain the whole duty concerning the matter of truth and sincerity; in both which places truth and simplicity are

Ephes. 4. 25.

A are founded upon justice and charity : and therefore where ever a lie is in any sence against justice, and wrongs any thing of a man, his judgement and his reason, his right or his liberty, it is expressly forbidden in the Christian Religion: what cases wee can truly suppose to be besides these, the law forbids not, and therefore it is lawfull to say that to my self which I believe not, for what innocent purpose I please, and to all those over whose understanding I have or ought to have right.

B These cases are intricate enough, and therefore I shall return plainly to presse the doctrine of simplicity which ought to be so sacred, that a man ought to do nothing indirectly which it is not lawfull to own; to receive no advantage by the sin of another, which I should account dishonest if the action were my own; for whatsoever disputes may be concerning the lawfulness of pretending craftily in some rare and contingent cases, yet it is on all hands condemned, that my craft should do injury to my brother. I remember that when some greedy and indigent people forged a Will of Lucius Minutius Bassilius, and joyned M. Crassus, and Q. Hortensius in the inheritance, that their power for their own interest might secure the others share, they suspecting the thing to be a forgery, yet being not principles and actors in the contrivance *alieni facinoris munusculum non repudiaverunt*, refused not to receive a present made them by anothers crime; but so they entred upon a moiety of the estate, and the biggest share of the dishonour: we must not be crafty to anothers injury so much as by giving countenance to the wrong; for Tortoises and the Estrich hatch their egges with their looks onely; and some have designs which a dissembling face, or an acted gesture can produce; but as a man may commit adultery with his eye, so with his eye also he may tell a lie, and steal with one finger, and do injury collaterally, and yet designe it with a direct intuition upon which he looks with his face over his shoulder: and by whatsoever instrument my neighbour may be abused, by the same instrument.

D I sin if I do designe it antecedently, or fall upon it together with something else, or rejoyce in it when it is done.

7. One thing more I am to adde, that it is not lawfull to tell a lie in jest. It was a vertue noted in Aristides, and Epaminondas, that they would not lie, *ὅτι ἐν παιδείᾳ καὶ ἐν πόλει*, not in sport: and as Christian simplicity forbids all lying in matter of interest and serious rights: so there is an appendix to this precept forbidding to lie in mirth; for of every idle word a man shall speak hee shall give account in the day of judgement: and such are the jestings which S. Paul reckons amongst things uncomely; But amongst these; fables, apologues, parables, or figures of Rhetorick, and any artificial instrument of instruction, or innocent pleasure are not to be reckoned; But he that without any end of charity, or institution shall tell lies only to become ridiculous in himself, or mock another, hath set something upon his doomday

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book which must be taken off, by water or by fire, that is, by repentance, or a judgement.

Nothing is easier then simplicity and ingenuity, it is open and ready without trouble and artificial cares, fit for communities and the proper vertue of men, the necessary appendage of useful speech, without which language were given to men as nails and teeth to Lions, for nothing but to do mischief; it is a rare instrument of institution, and a certain token of courage, the companion of goodnesse and a noble minde, the preserver of friendship, the band of society, the security of merchants, and the blessing of trade; it prevents infinite of quarrels, and appeals to Judges, and suffers none of the evils of jealousy: men by simplicity converse as do the Angels, they do their own work, and secure their proper interest, and serve the Publike, and do glory to God: But hypocrites, and liars, and dissemblers, spread darknesse over the face of affairs, and make men like the blinde, to walk softly and timorously: and crafty men like the close air suck that which is open, and devour its portion, and destroy its liberty; and it is the guise of devils, and the dishonour of the soul, and the canker of society, and the enemy of justice and truth, and peace, of wealth and honour, of courage and merchandise. He is a good man with whom a blind man may safely converse, *digitus quicum in tenebris viues* to whom in respect of his fair treatings, the darknesse and light are both alike: But he that bears light upon the face, and a dark heart, is like him that transforms himself into an Angel of light, when he means to do most mischief. Remember this onely; that false colours laid upon the face besmear the skin and durry it, but they neither make a beauty nor mend it.

*Apocal. 22. 15.*

For without shall be dogs and forcerers, and whoremongers, and murderers, and idolaters, and *whosoever loveth and maketh a lie.*

Ser-





Sermon. XXV.

THE  
MIRACLES  
OF THE  
DIVINE MERCY.

Pfalm. 86.5.

*For thou Lord art good and ready to forgive, and plenteous in mercy to all them that call upon thee.*



A N having destroyed that which GOD delighted in, that is, the beauty of his soul, fell into an evil portion, and being seized upon by the Divine justice, grew miserable, and condemned to an incurable sorrow. Poor *Adam* being banished and undone, went and lived a sad life in the mountains of *India* and turned his face and his prayers towards Paradise; thither he sent his sighs, to that place he directed his devotions; there was his heart now, and his felicity sometimes had been; but he knew not how to return thither, for God was his enemy, and by many of his Attributes opposed himself against him. *Gods power* was armed against him; and *poor man*, whom a flie, or a fish could kill, was assaulted and

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beaten

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beaten with a sword of fire in the hand of a Cherubim. *Gods eye* watched him, *his omniscience* was mans accuser, *his severity* was the Judge, *his justice* the executioner. It was a mighty calamity that man was to undergo, when hee that made him, armed himself against his creature, which would have died or turned to nothing, if hee had but withdrawn the miracles and the Almightyness of his power. If God had taken his arm from under him, man had perished; but it was therefore a greater evil when God laid his arm upon him and against him, and seemed to support him that hee might be longer killing him. In the midst of these sadnesses God remembered his own creature, and pitied it, and by his *mercy* rescued him from *the band of his power*, and *the sword of his justice*, and *the guilt of his punishment*, and *the disorder of his sinne*, and placed him in that order of good things where hee ought to have stood. It was *mercy* that preserved the noblest of Gods creatures here below; he who stood condemned and undone under all the other Attributes of God, was onely saved and rescued by his *mercy*: that it may be evident that *Gods mercy is above all his works*, and above *all ours*, greater then the creation, and greater then our sinnes; *as is his Majesty, so is his mercy*, that is, without measures, and without rules, sitting in heaven and filling all the world, calling for a duty that he may give a blessing, making man that hee may save him, punishing him that he may preserve him: and Gods *justice* bowed down to his *mercy*; and all his *power* passed into *mercy*, and his *omniscience* converted into *care and watchfulness*, into *providence*, and *observation* for mans avail, and Heaven gave its influence for man, and rained showers for our food and drink, and the Attributes and Acts of God *sat at the foot of mercy*, and all that *mercy* descended upon the head of man: For so the light of the world in the morning of the Creation was spread abroad like a curtain, and dwelt no where, but filled the *expansum* with a dissemination great as the unfoldings of the airs looser garment, or the wilder fringes of the fire, without knots, or order, or combination; but God gathered the beams in his hand, and united them into a globe of fire, and all the light of the world became the body of the Sun, and he lent some to his weaker sister that walks in the night, and guides a traveller and teaches him to distinguish a house from a river, or a rock from a plain field; so is the mercy of God; a vast *expansum* and a huge Ocean, from eternall ages it dwelt round about the throne of God, and it filled all that infinite distance and space, that hath no measures but the will of God; untill God desiring to communicate that excellency and make it relative, *created Angels*, that he might have persons capable of huge gifts, and *man*, who he knew would need forgiveness; for so the Angels our elder Brothers dwelt for ever in the house of their Father, and never brake his commandements; but we the younger  
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A like prodigals, forsook our fathers house, and went into a strange country, and followed stranger courses, and spent the portion of our nature, and forfeited all our title to the family, and came to need another portion: for ever since the fall of Adam, who like an unfortunate man spent all that a wretched man could need, or a happy man could have, *our life is repentance, and forgiveness is all our portion*: and though Angels were objects of Gods bounty, yet man onely is (in proper speaking) the objects of his mercy. And the mercy which dwelt in an infinite circle, became confirm'd to a little ring, and dwelt here below, and here shall dwell below, till it hath carried all Gods portion up to heaven, where it shall reigne and glory upon our crowned heads for ever and ever.

B But for him that considers Gods mercies, and dwels a while in that depth, it is hard not to talk wildly and without art, and order of discourings: Saint Peter talked he knew not what, when he entred into a cloud with Jesus upon mount Tabor, though it passed over him like the little curtains that ride upon the Northwinde, and passe between the Sun and us: And when we converse with a light greater then the Sun, and taste a sweetness more delicious then the dew of heaven, and in our thoughts entertain the ravishments and harmony of that atonement which reconciles God to man, and man to felicity, it will be more easily pardoned, if we should be like persons that admire much, and say but little: and indeed we can best confesse the glories of the Lord by dazeled eyes and a stammering tongue, and a heart overcharged with the miracles of this infinity; For so those little drops that run over, though they be not much in themselves, yet they tell that the vessel was full, and could expresse the greatnesse of the shower no otherwise, but by spilling, and inartificiall expressions and runnings over. C But because I have undertaken to tell the drops of the Ocean, and to span the measures of eternity, I must do it by the great lines of revelation, and experience, and tell concerning Gods mercy as we do concerning God himself, that he is that great fountain of which we all drink, and the great rock of which we all eat, and on which we all dwell, and under whose shadow we all are refreshed. Gods mercy is all this, and we can onely draw great lines of it, and reckon the constellations of our hemisphere D instead of telling the number of the stars we onely can reckon what we feel, and what we live by; And though there be in every one of these lines of life enough to engage us for ever to do God service, and to give him praises, yet it is certain there are very many mercies of God upon us, and toward us, and concerning us, which we neither feel, nor see, nor understand as yet; but yet we are blessed by them, and are preserved and secured; and we shall then know them, when we come to give God thanks in the festivities.



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of an eternall sabbath. But that I may confine my discourse into order, since the subject of it cannot, I consider;

1. That mercy being an emanation of the Divine goodnesse upon us supposes us, and found us miserable; In this account concerning the mercies of God, I must not reckon the miracles and graces of the creation, or any thing of the nature of man; nor tell how great an endearment God passed upon us that he made us men, capable of felicity, apted with rare instruments of discourse, and reason, passions, and desires, notices of sense, and reflections upon that sense, that we have not the deformity of a Crocodile, nor the motion of a Worm, nor the hunger of a Wolf, nor the wildenesse of a Tigre, nor the birth of Vipers, nor the life of flies, nor the death of serpents.

Our excellent bodies, and usefull faculties, the upright motion, and the tenacious hand, the fair appetites, and proportioned satisfactions, our speech and our perceptions, our acts of life, the rare invention of letters, and the use of writing, and speaking at distance, the intervals of rest and labour, (either of which if they were perpetual would be intolerable) the needs of nature, and the provisions of providence, sleep, and businesse, refreshments of the body, and entertainment of the soul; these are to be reckoned as acts of bounty rather than mercy; God gave us these when he made us, and before we needed mercy; these were portions of our nature, or provided to supply our consequent necessities; but when we forfeited all Gods favour by our sins, then that they were continued, or restored to us, became a mercy; and therefore ought to be reckoned upon this new account; for it was a rare mercy that we were suffered to live at all, or that the Anger of God did permit to us one blessing; that he did punish us so gently: But when the *rack* is changed into an *ax*, and the *ax* into an *imprisonment*, and the *imprisonment* changed into an *enlargement*, and the *enlargement* into an *entertainment* in the family, and this *entertainment* passes on to an *adoption*, these are steps of a mighty favour, and perfect redemption from our sin: and the returning back our own goods is a *gift*, and a perfect donative, sweetned by the apprehensions of the calamity, from whence every lesser punishment began to free us; and thus it was, that God punished us and visited the sin of Adam upon his posterity. He threatned we should die, and so we did, but not so as we deserved; we waited for death and stood sentenced, and are daily summoned by sicknesses and uneasinesse; and every day is a new reprieve, and brings a new favour, certain as the revolution of the Sun upon that day, and at last when we must die by the irreverfible decree, *that death is changed into a sleep, and that sleep is in the bosom of Christ, and there dwells all peace and security, and it shall passe forth into glories and felicities.* We looked for a Judge, and behold a Saviour; we

feared

A feared an *acuser*, and behold an *Advocate*; we sate down in sorrow, and rise in joy; we leaned upon Rhubarb and Aloes, and our aprons were made of the sharp leaves of Indian fig-trees, and so we fed, and so were clothed: But the Rhubarb proved medicinal, and the rough leaf of the tree brought its fruit wrapped up in its foldings; and round about our dwellings was planted a hedge of thornes, and bundles of thistles, the *Aconite*, and the *Briary*, the *Night-shade*, and the *Poppy*, and at the root of these grew the healing *Plantain*, which rising up into a talnesse, by the friendly invitation of a heavenly influence, turn'd about the tree of the crosse, and cured the wounds of the thorns, and the curse of the thistles, and the malediction of man, and the wrath of God. *Si sic irascitur, quomodo convivatur?* If God be thus kinde when he is Angry, what is he when he feasts us with caresses of his more tender Kindenesse? All that God restored to us after the forfeiture of Adam grew to be a double Kindnesse; for it became the expression of a bounty which knew not how to repent, a graciousnesse that was not to be altered, though we were, and that was it which we needed. That's the first generall: all the *bounties* of the creation became *mercies* to us, when God continued them to us and restored them after they were forfeit.

C 2. But as a circle begins every where, and ends no where, so do the mercies of God: after all this huge progresse, now it began anew: God is good and gracious, and God is ready to forgive. Now that he had once more made us capable of mercies God had what he desired, and what he could rejoyce in, something upon which he might pour forth his mercies; and by the way, this I shall observe, (for I cannot but speak without art, when I speak of that which hath no measure) God made us capable of one sort of his mercies, and we made our selves capable of another: *God is good and gracious*, that is, desirous to give great gifts; and of this, God made us receptive, first by giving us naturall possibilities, that is; by giving those gifts he made us capable of more; and next, by restoring us to his favour, that he might not by our provocations be hindred from raining down his mercies. But *God is also ready to forgive*] and of this kinde of mercy we made our selves capable, even by not deserving it; Our sin made way for his grace, and our infirmities called upon his pity; and because we sinned, we became miserable, and because we were miserable, we became pitiable, and this opened the other treasure of his mercy; that because our sin abounds, his grace may superabound. In this method we must confine our thoughts;

- E 1. Giving, { Thou Lord art good } plenteous in mercy  
2. Forgiving, { and ready to forgive, } to all them that call  
3. Gods mercies, or the mercies of his giving, came first upon

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Vide Serm. II.

Judges 13.

us by mending of our nature: For the ignorance we fell into is instructed and better learned in spirituall notices then Adams morning knowledge in Paradise; our appetites are made subordinate to the spirit, and the liberty of our wills is improved, having *the liberty of the sons of God*, and Christ hath done us more grace and advantage then we lost in Adam; and as man lost *Paradise* and got *Heaven*, so he lost the *integrity* of the *first*, and got the *perfection* of the *second Adam*: his *living soul* is changed into a *quickning spirit*; our discerning faculties are filled with the spirit of faith, and our passions and desires are entertained with hope, and our election is sanctified with charity; and his first life of a temporall possession is passed into a better, a life of spirituall expectations; and though our first parent was forbidden it, yet we live of the fruits of *the tree of life*. But I instance in two great things in which humane nature is greatly advanced, and passed on to greater perfections; The first is, that besides body and soul, which was the summe totall of Adams constitution, God hath superadded to us a third principle, the beginner of a better life; I mean, *the Spirit*; so that now, man hath a spiritual and celestial nature breathed into him, and the old man, that is, the old constitution is the least part, and in its proper operations is dead, or dying, but the new man is that which gives denomination, life, motion, and proper actions to a Christian, and that is *renewed in us day by day*. But secondly, Humane nature is so highly exalted, and mended by that mercy which God sent immediately upon the fall of Adam, the promise of Christ, that when he did come, and actuate the purposes of this mission, and ascended up into heaven, he carried humane nature aboue the seats of Angels; to the place whither *Lucifer the son of the morning* aspired to ascend, but in his attempt fell into hell. For (so said the Prophet) *the son of the morning said, I will ascend into heaven, and sit in the sides of the North*, that is, the throne of Jesus seated in the East, called the sides, or obliquity of the North: and as the seating of his humane nature in that glorious seat brought to him all adoration, and the Majesty of God, and the greatest of his exaltation: So it was so great an advancement to us, that all the Angels of heaven take notice of it, and feel a change in the appendage of their condition: not that they are lessened, but that we, who in nature are lesse then Angels, have a *relative dignity greater*, and an *equall honour* of being fellow-servants. This mystery is plain in Scripture, and the reall effect of it we read in both the Testaments. When Manoah the father of Samson saw an Angel, he worshipped him; and in the old Testament it was esteemed lawfull; for they were the lieutenants of God, sent with the impresses of his Majesty, and took in his Name the homage from us, who then were so much their inferiours. But when the man Christ Jesus was exalted, and made the Lord

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A Lord of all the Angels, then they became our fellow servants, and might not receive worship from any of the servants of Jesus, especially from Prophets and Martyrs and those that are ministers of the testimony of Jesus. And therefore when an Angel appeared to Saint John, and he according to the Custom of the Jews fell down and worshipped him, as not yet knowing or not considering any thing to the contrary, the Angel reprov'd him, saying, *See thou do it not, I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God*; or, as Saint Cyprian reads it, *worship Jesus*. God and man are now onely capable of worship: but no Angel; God essentially; Man in the person of Christ, and in the exaltation of our great Redeemer; but Angels not so high, and therefore not capable of any religious worship: and this dignity of man Saint Gregory explicates fully. *Quid est quod ante Redemptoris adventum adorantur ab hominibus [Angeli] Et tacent, postmodum vero adorari recusant*: why did the Angels of old receive vvorshippings and vvere silent, but in the nev्व testament decline it and fear to accept it? *Nisi quod naturam nostram quam prius despexerant, postquam hanc super se assumptam assiciunt, prostratam sibi videri pertimescunt, nec jam sub se velut infirmam contemnere ausi sunt, quam super se, viz. in celi Rege venerantur*: the reason is, because they seeing our nature vvhich they did so lightly value raised up above them, they fear to see humbled under them, neither do they any more despise the vvweaknesse vvhich themselves vvorship in the King of heaven. The same also is the sense of the Gloss of Saint Ambrose, Ansbertus, Haymo, Rupertus, and others of old; and Ribera, Salmeron, and Lewis of Granada of late; which being so plainly consonant to the words of the Angel, and consigned by the testimony of such men, I the rather note, that those who worship Angels and make religious addresses to them, may see what priviledge themselves lose, and how they part with the honour of Christ, who in his nature relative to us, is exalted far above all thrones and principalities and dominions. I need not adde lustre to this; It is like the Sun the biggest body of light, and nothing can describe it so well as its own beams: and there is not in nature or the advantages of honour any thing greater then that we have the issues of that mercy which makes us fellow-servants with Angels, too much honoured to pay them a religious worship, whose Lord is a man, and he that is *their King is our Brother*.

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E 4. To this for the likenesse of the matter I adde, that the divine mercy hath so prosecuted us with the enlargement of his favours, that we are not onely fellow-ministers and servants with the Angels, and in our nature in the person of Christ exalted above them, but we also shall be their Judges; and if this be not an honour above that of Joseph or Mordecai, an honour beyond all the measures of a man, then there is in honour no degrees, no priority or distances,

John Revel.  
22. 9.  
de bona patientia.

Homil. 8 in E.  
vange.

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1 Cor. 63.

distances, or characters of fame and noblenesse. Christ is the great Judge of all the world, his humane nature shall then triumph over evill men and evil spirits, then shall the Devils, those Angels that fell from their first originals be brought in their chains from their dark prisons and once be allowed to see the light, that light that shall confound them; while all that follow the Lamb, and that are accounted worthy of that resurrection shall be assessors in the Judgement. Know ye not, (saith S. Paul) that ye shall judge Angels? And Tertullian speaking concerning Devils and accursed spirits [*de cultu peninarum*] saith, *Hi sunt Angeli quos judicaturi sumus, Hi sunt Angeli quibus in lavacro renunciavimus*. Those Angels which we renounced in baptism, those we shall judge in the day of the Lords Glory, in the great day of recompences: And that the honour may be yet greater, the same day of sentence that condemns the evil Angels shall also reward the good, and increase their glory: which because they derive from their Lord and ours, from their King and our elder Brother, the King of glories, whose glorious hands shall put the crown upon all our heads, we who shall be servants of that Judgement and some way or other assist in it, have a part of that honour, to be Judges of all Angels, and of all the world. The effect of these things ought to be this, that we do not by base actions dishonour that nature that sits upon the throne of God, that reigns over Angels, that shall sit in judgement upon all the world. It is a great undecency that the son of a King should bear water upon his head, and dresse vineyards among the slaves; or to see a wise man and the guide of his country drink-drunk among the meanest of his servants; but when members of Christ shall be made members of an harlot, and that which rides above a rain-bow stoops to an imperious whorish woman, when the soul that is sister to the Lord of Angels, shall degenerate into the foolishnesse or rage of a beast, being drowned with the blood of the grape, or made mad with passion, or ridiculous with weaker follies, we shall but strip our selves of that robe of honour with which Christ hath invested, and adorned our nature; and carry that portion of humanity which is our own, and which God hath honoured in some capacities above Angels, into a portion of an eternall shame, and become lesse in all senses, and equally disgraced with Devils. The shame and sting of this change shall be, that we turned the glories of the Divine mercy into the basenesse of ingratitude, and the amazement of suffering the Divine vengeance. But I passe on,

5. The next order of Divine mercies that I shall remark is also an improvement of our nature or an appendage to it: for whereas our constitution is weak, our souls apt to diminution and impaire faculties, our bodies to mutilation and imperfection, to blindness and crookednesse, to stammering and sorrows, to baldnesse and

A and deformity to evil conditions and accidents of body, and to passions and sadness of spirit, God hath in his infinite mercy provided for every condition rare suppletories of comfort and usefulness to make recompence, and sometimes with an overrunning proportion for those naturall defects which were apt to make our persons otherwise contemptible and our conditions intolerable; God gives to blinde men better memories. For upon this account it is, that Rufinus makes mention of Didymus of Alexandria, who being blinde, was blessed with a rare attention and singular memory, and by prayer, and hearing, and meditating, and discoursing, came to be one of the most excellent Divines of that whole age. And it was more remarkable in Nicasius Machliniensis, who being blockish at his book, in his first childhood fell into accidental blindness, and from thence continually grew to so quick an apprehension and so tenacious a memory, that he became the wonder of his contemporaries, and was chosen Rector of the College at Mechlin, and was made licentiate of Theology at Louvaine, and Doctor of both the laws, at Colein, living and dying in great reputation for his rare parts and excellent learning. At the same rate also God deals with men in other instances; want of children he recompences with freedom from care, and whatsoever evil happens to the body is therefore most commonly single and unaccompanied, because God accepts that evil as the punishment of the sin of the man, or the instrument of his virtue, or his security, and is reckoned as a sufficient cure, or a sufficient Antidote. God hath laid a severe law upon all women that *in sorrow they shall bring forth children*, yet God hath so tempered that sorrow, that they think themselves more accursed if they want that sorrow, and they have reason to rejoyce in that state, the trouble of which is alleviated by a promise, that *they shall be saved in bearing children*. He that wants one eye hath the force and vigorousnesse of both united in that which is left him; and when ever any man is afflicted with sorrow, his reason and his religion, himself and all his friends, persons that are civil, and persons that are obliged, run in to comfort him, and he may, if he will observe wisely, finde so many circumstances of ease and remission, so many designs of providence and studied favours, such contrivances of collateral advantage and certain reserves of substantial and proper comfort, that in the whole sum of affaires, it often happens that *a single crosse is a double blessing*, and that even in a temporal sense *it is better to go to the house of mourning, then of joyes* and festival egressions. Is not the affliction of poverty better then the prosperity of a great and tempting fortune? does not wisdom dwell in a mean estate and a low spirit; retired thoughts and under a sad roof? and is it not generally true, that sickness it self is appayed with religion and holy thoughts with pious resolutions and penitential prayers, with returns to God and



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to sober counsels? and if this be true, that God sends sorrow to cure sin, and affliction be the hand-maid to grace, it is also certain that every sad contingency in nature is doubly recompensed with the advantages of religion, besides those intervening refreshments which support the spirit, and refresh its instruments. I shall need to instance but once more in this particular.

God hath sent no greater evil into the world, then that *in the sweat of our brows we shall eat our bread*, and in the difficulty and agony, in the sorrows and contention of our soules we shall *work out our salvation*. But see how in the first of these God hath out-done his own anger and defeated the purposes of his *wrath* by the inundation of his *mercy*; for this labour and sweat of our brows is so farre from being a curse, that without it our very bread would not be so great a blessing. It is not labour that makes the Garlick and the pulse, the Sycamore and the Cressies, the cheese of the Goats and the butter of the sheep to be savoury and pleasant, as the flesh of the Roe-buck or the milk of the Kine, the marrow of Oxen or the thighs of birds? If it were not for labour, men neither could eat so much, nor relish so pleasantly, nor sleep, so soundly nor be so healthful, nor so useful, so strong nor so patient, so noble, or so untempted, and as God hath made us beholding to labour for the purchase of many good things, so the thing it self owes to labour, many degrees of its worth and value: and therefore I need not reckon that besides these advantages, the mercies of God have found out proper and natural remedies for labour; Nights to cure the sweat of the day, sleep to ease our watchfulness, rest to alleviate our burdens, and dayes of religion to procure our rest: and things are so ordered, that labour is become a duty, and an act of many vertues, and is not so apt to turn into a sin as is its contrary, and is therefore necessary, not onely because we need it, for making provisions of our life, but even to ease the labour of our rest; there being no greater tediousness of spirit in the world then want of imployment, and an unactive life: and the lasie man is not onely unprofitable, but also accursed, and he groans under the load of his time, which yet passes over the active man light, as a dreame or the feathers of a bird, while the disimployed, is a disease, and like a long sleeplese night to himself, and a load unto his country: And therefore although in this particular God hath been so mercifull in this infliction, that from the sharpness of the curse a very great part of mankind are freed, and there are myriads of people, good and bad, who do not *eat their bread in the sweat of their brows*, yet this is but an overrunning and an excessse of the divine mercy; God did more for us then we did absolutely need; for he hath disposed of the circumstances of this curse, that mans affections are so reconciled to it, that *they desire it, and are delighted in it*; and so the Anger of God is ended in loving Kindness, and the

A the drop of water is lost in the full chalice of the wine, and the curse is gone out into a multiplied blessing.

But then for the other part of the severe law and laborious imposition, that we must work out our spirituall interest with the labours of our spirit, seems to most men to be so intolerable, that rather then passe under it they quit their hopes of heaven, and passe into the portion of Devils, and what can there be to alleviate this sorrow, that a man shall be perpetually sollicitated with an impure tempter, and shall carry a flame within him, and all the world is on fire, round about him, and every thing brings fuel to the flame, and full tables  
B are a snare, and empty tables are collaterall servants to a lust, and help to blow the fire and kindle the heap of prepared temptations, and yet a man must not at all taste of the forbidden fruit, and hee must not desire what he cannot chuse but desire, and he must not enjoy whatsoever he does violently covet, and must never satisfie his appetite in the most violent importunities, but must therefore deny himself, because to do so is extremely troublesome; this seems to be an art of torture, and a devise to punish man with the spirit of agony, and a restless vexation. But this also hath in it a great ingredient of mercy, or rather is nothing else but a heap of mercy in  
C its intire constitution: For if it were not for this we had nothing of our own to present to God, nothing proportionable to the great rewards of heaven, but either all men or no man must go thither; for nothing can distinguish man from man in order to beatitude but *choice and election*, and nothing can enoble the *choice* but *love*, and nothing can exercise *love* but *difficulty*, and nothing can make that *difficulty* but the *contradiction of our appetite*. and the crossing of our naturall affections; and therefore when ever any of you is tempted violently, or grow weary in your spirits with resisting the petulancy of temptation; you may be cured if you will please but to remember and rejoyce, that now you have something of your own to give  
D to God; something that he will be pleased to accept, something that he hath given thee that thou mayest give it him: for our money and our time, our dayes of feasting, and our dayes of sorrow, our discourse and our acts of praise, our prayers and our songs, our vows and our offerings, our worshippings and prostrations, and whatsoever else can be accounted in the summe of our religion, are onely accepted according as they bear along with them portions of our wil, and choice of love, and appendant difficulty.

E *Latius est quoties magno tibi constat honestum.*

So that whocver can complain that he serves God with pains and mortifications, he is troubled because there is a distinction of things such as we call vertue and vice, reward and punishment, and

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and if he will not suffer God to distinguish the first, he will certainly confound the latter; and his portion shall be blacknesse without varietie, and punishment shall be his reward.

6. As an appendage to this instance of *divine mercy*, we are to account that not onely in nature; but in contingency and emergent events of providence, God makes compensation to us, for all the evils of chance, and hostilities of accident, and *brings good out of evil*, which is that solemn triumph which mercy makes over justice, when it rides upon a cloud and crowns its darknesse with a robe of glorious light. God indeed suffered Joseph to be sold a bond-slave into Egypt, but then it was that GOD intended to crown and reward his chastity; for by that means he brought him to a fair condition of dwelling, and there gave him a noble trial; he had a brave contention and he was a conquerour: Then God sent him to prison, but still that was *mercy*, it was to make way to bring him to Pharaohs court; and God brought famine upon Canaan, and troubled all the souls of Jacobs family, and there was a plot laid for another mercy; this was to bring them to see and partake of Josephs glory: and then GOD brought a great evil upon their posterity and they groaned under task-masters, but this God changed into *the miracles of his mercy*, and suffered them to bee afflicted that he might do ten miracles for their sakes, and proclaim to all the world how dear they were to God. And was not the greatest good to mankinde brought forth from the greatest treason that ever was committed; the redemption of the world from the fact of Judas, God loving to defeat the malice of man, and the arts of the Devil, by rare emergencies and stratagems of mercy? It is a sad calamity to see a kingdom spoiled, and a Church afflicted, the Priests slain with the sword, and the blood of Nobles mingled with cheaper sand, religion made a cause of trouble, and the best men most cruelly persecuted, Government confounded, and Laws ashamed, Judges decreeing causes in fear and covetousnesse, and the ministers of holy things, setting themselves against all that is sacred, and setting fire upon the fields, and turning in little foxes on purpose to destroy the vineyards; and what shall make recompence for this heap of sorrows, when ever God shall send such swords of fire? even *the mercies of God*, which then will be made publike, when we shall hear such afflicted people sing *In convertendo captivitatem Sion* with the voyce of joy and festival Eucharist, *among such as keep holy day*; and when peace shall become sweeter and dwell the longer; and in the mean time it serves religion, and the affliction shall try the children of God, and GOD shall crown them, and men shall grow wiser, and more holy, and leave their petty interests, and take sanctuary in holy living, and be taught temperance by their want, and patience by their suffering, and charity by their persecution, and shall better understand the duty of their relations, and at last the




A the secret worm that lay at the root of the plant, shall be drawn forth and quite extinguished. For so have I known a luxuriant Vine swell into irregular twigs, and bold excrescencies, and spend it self in leaves and little rings, and afford but trifling clusters to the wine-presse, and a faint return to his heart which longed to be refreshed with a full vintage: But when the Lord of the vine had caused the dressers to cut the wilder plant and made it bleed, it grew intemperate in its vain expense of uselesse leaves, and knotted into fair and juicy bunches and made accounts of that losse of blood by the return of fruit: So is an afflicted Province, cured of its sur-  
B fets, and punished for its sins, and bleeds for its long riot, and is left ungoverned for its disobedience, and chastised for its wantonnesse, and when the sword hath let forth the corrupted blood, and the fire hath purged the rest, then it enters into the double joyes of restitution, and gives God thanks for his rod, and confesses the mercies of the Lord in making the smoke to be changed into fire, and the cloud into a perfume, the sword into a staffe, and his anger into mercy.

Had not David suffered more if he had suffered lesse, and had he not been miserable unlesse he had been afflicted? he understood it well when he said. *It is good for me that I have been afflicted.* He that was rivall to *Cassius*, when he stood candidate to command the Legions in the *Parthians* warre was much troubled that he missed the dignity, but he saw himself blessed that he scaped the death, and the dishonour of the overthrow, by that time the sad news arrived at Rome. The Gentleman at *Marseilles* cursed his starres that he was absent when the ship set sail to sea, having long waited for a winde, and missed it; but he gave thanks to the providence that blest him with the crosse, when he knew that the ship perished in the voyage, and all the men were drowned: And  
D even those virgins and barren women in Jerusalem, that longed to become glad mothers, and for want of children would not be comforted, yet when Titus sacked the City, found the words of Jesus true, *Blessed is the womb that never bare, and the paps that never gave suck.* And the world being governed with a rare variety, and changes of accidents, and providence; that which is a misfortune in the particular, in the whole order of things becomes a blessing bigger then we hoped for, then when we were angry with God for hindring us, to perish in pleasant wayes, or when  
E he was contriving to pour upon thy head a mighty blessing. Do not think the Judge condemns you when he chides you, nor think to read thy own finall sentence by the first half of his words; *Stand still* and see how it will be in the whole event of things; let God speak his minde out; for it may be, this sad beginning is but an art to bring in, or to make thee to esteem, and entertain, and understand the blessing.

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They that love to talk of the mercies of the Lord, and to recount his good things, cannot but have observed that God delights to be called by such Appellatives which relate to miserable and afflicted persons: *He is the Father of the fatherlesse, and an avenger of the widows cause, he standeth at the right hand of the poor to save his soul from unrighteous Judges, and he is with us in tribulation:* And upon this ground, let us account whether mercy be not the greater ingredient in that death and deprivation, when I lose a man and get God to be my Father; and when my weak arm of flesh is cut from my shoulder, and God makes me to lean upon him, and becomes my Patron and my Guide, my Advocate and Defender: and if in our greatest misery Gods mercy is so conspicuous, what can we suppose him to be in the endearment of his loving Kindnesse? If his vail be so transparent, well may we know that upon his face dwells glory, and from his eyes light, and perpetual comforts run in channels, larger then the returns of the Sea, when it is driven and forced faster into its natural course, by the violence of a tempest from the North. The summe is this, God intends every accident should minister to vertue, and every vertue is the mother and the nurse of joy, and both of them daughters of the Divine goodnesse, and therefore, if our sorrows do not passe into comforts, it is besides Gods intention; it is because we will not comply with the act of that mercy which would save us by all means, and all varieties, by health and by sickness, by the life and by the death of our dearest friends, by what we choose, and by what we fear; that as Gods providence rules over all chances of things, and all designs of men, so his mercy may rule over all his providence.

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## Sermon XXVI.

### The Miracles of the Divine Mercy.

#### Part II.

7. **G**OD having by these means secured us from the evils of nature and contingencies, he represents himself to be our Father, which is the great *endearment*, and *tye*, and *expression*, of a *naturall*, *unalterable*, and *essentiall kindnesse*, he next makes provisions for us to supply all those necessities which himself hath made. For even to *make necessities*, was a great circumstance of the mercy, and all the relishes of wine, and the savourinelle of meat, the sweet and the fat, the pleasure and the satisfaction, the restitution of spirits, and the strengthening of the heart, are not owing to the liver of the vine, or the *kidneys of wheat*, to the blood of the grape, or the strength of the corne, but to the appetite, or the necessity; and therefore it is, that he that sits at a full table, and does not recreate his stomach with fasting, and let his digestion rest, and place himself in the advantages of natures intervals, he loses the blessing of his daily bread, and leans upon his table as a sick man upon his bed, or the lion in the grasse, which he cannot feed on; but he that wants it, and sits down when nature gives the signe, rejoyces in the health of his hunger, and the taste of his meat, and the strengthening of his spirit, and gives God thanks while his bones and his flesh rejoyce in the provisions of nature, and the blessing of God. Are not the imperfections of infancy, and the decays of old age, the evils of our nature, because respectively they want desire, and they want gust and relish, and reflections upon their acts of sense? and *when desire failes*, presently the mourners go about the streets. But then, that those desires are so provided for by nature and art, by ordinary

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nary and extraordinary, by foresight and contingency, according to necessity, and up unto conveniency, untill we arrive at abundance, is a chain of mercies larger then the Bow in the clouds, and richer then the trees of *Eden*, which were permitted to feed our miserable father: Is not all the earth our orchard, and our granary, our vineyard, and our garden of pleasure? and the face of the Sea is our traffique, and the bowels of the Sea is our *vivarium*, a place for fish to feed us, and to serve some other collateral appendant needs; and all the face of heaven is a repository for influences and breath, fruitfull showers and fair refreshments; and when God made provisions for his other creatures, he gave it of one kinde, and with variety no greater, then the changes of day and night, one devouring the other, or sitting down with his draught of blood, or walking upon his portion of grasse: But man hath all the food of beasts, and all the beasts themselves that are fit for food; and the food of *Angels*, and the dew of heaven, and the fattenesse of the earth; and every part of his body hath a provision made for it, and the smoothnesse of the olive, and the juice of the vine refresh the heart and make the face cheerfull, and serve the ends of joy, and the festivity of man, and are not onely to cure hunger or to allay thirst, but to appease a passion, and allay a sorrow. It is an infinite variety of meat with which God furnishes out the table of mankind; and in the covering our sin, and cloathing our nakednesse, God passed from fig-leaves to the skins of beasts, from aprons to long-ropes, from leather to wooll, and from thence to the warmth of fures, and the coolnesse of silks, he hath dressed not onely our needs, but hath fitted the severall portions of the yeer, and made us to go dressed like our mother; leaving off the winter fables, when the florid spring appears, and as soon as the Tulip fades we put on the robe of Summer, and then shear our sheep for Winter; and God uses us as Joseph did his brother *Benjamin*, we have many changes of raiment, and our messe is five times bigger then the provision made for our brothers of the Creation. But the providence and mercies of God are to be estimated also according as these provisions are dispensed to every single person. For that I may not remark the bounties of God, running over the tables of the rich, God hath also made provisions for the poorest person: so that if they can but rule their desires, they shall have their tables furnished; and this is secured and provided for by one promise and two duties, by our *Own labour*, and our *Brothers charity*: and our faith in this affair is confirmed by all our own, and by all the experience of other men. Are not all the men and the women of the world provided for, and fed and clothed till they die? and was it not alwayes so from the first morning of the creatures? and that a man is starved to death, is a violence and a rare contingency, happening almost as seldom as for a man to have but one eye: and

A and if our being provided for be as certain as for a man to have two eyes, we have reason to adore the wisdom, and admire the mercies of our Almighty Father. But these things are evident. Is it not a great thing that GOD hath made such strange provisions for our health? such infinite differences of Plants, and hath discovered the secrets of their nature by meer chance, or by inspiration? either of which is the miracle of providence, secret to us, but ordered by certain and regular decrees of heaven. It was a huge diligence and care of the Divine Mercy, that discovered to man the secrets of Spagyrick medicines, of stones, of spirits, and the results of 7. or 8. decoctions, and the strange effects of accidentall mixtures, which the art of man could not suspect, being bound up in the secret sanctuary of hidden causes, and secret natures, and being laid open by the concurrence of 20 or 30 little accidents, all which were ordered by God, as certainly as are the first principles of nature, or the descent of sons from fathers in the most noble families.

B But that which I shall observe in this whole affair is, that there are both for the provision of our tables, and the relief of our sicknesses, so many miracles of providence, that they give plain demonstration what relation wee bear to heaven: and the poor man need not be troubled that he is to expect his daily portion after the Sunne is up: for he hath found to this day he was not deceived, & then he may rejoice, because he sees by an effective probation, that in heaven a decree was made, every day to send him provisions of meat and drink; and that is a mighty mercy, when the circles of heaven are bowed down to wrap us in a bosome of care, and nourishment, and the wisdom of God is daily busied to serve his mercy, as his mercy serves our necessities. Does not God plant remedies there where the diseases are most popular, and every Countrey is best provided against its own evils? Is not the Rhubarb found where the Sunne most corrupts the liver, and the Scabious by the shore of the Sea, that God might cure as soon as he wounds, and the inhabitants may see their remedy against the leprosie, and the scurvie, before they feel their sickness? And then to this we may adde, Natures commons and open fields, the shores of rivers, and the strand of the Sea, the unconfin'd air, the wilderness that hath no hedge, and that in these every man may hunt, and fowl, and fish respectively; and that God sends some miracles and extraordinary blessings so for the publike good, that he will not endure they should be inclosed and made severall: Thus he is pleased to dispense the *Manna of Calabria*, the Medicinall waters of *Germany*, the *Musles at Sluke* at this day, and the Egyptian Beans in the Marishes of *Albania*, and the salt at *Troas* of old; which God to defeat the covetousnesse of man, and to spread his mercy over the face of the indigent, as the Sun scatters his beams over the bosome of the whole earth, did so order that as long as every man was permitted to partake, the bosome of heaven was open;

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but when man gathered them into single handfulls and made them improprie, God gathered his hand into his bosome, and bound the heavens with ribs of brasle, and the earth with decrees of iron, and the blessing reverted to him that gave it, since they might not receive it, to whom it was sent. And in generall, this is the excellency of this mercy, that all our needs are certainly supplied, and secured by a promise which God cannot break, but he that cannot break the laws of his own promises, can break the laws of nature, that he may performe his promise, and he will do a miracle rather then forsake thee in thy needs: So that our security and the relative mercy, is bound upon us by all the power and the truth of God.

8. But because such is the bounty of God, that he hath provided a better life for the inheritance of man, if GOD is so mercifull in making fair provisions for our lesse noble part, in order to the transitiō toward our Countrey, we may expect that the mercies of God hath rare arts to secure to us his designed bounty, in order to our inheritance, to that which ought to be our portion for ever. And here I consider, that it is an infinite mercy of the Almighty Father of mercies that he hath appointed to us such a religion that leads us to a huge felicity, through pleasant wayes. For the felicity that is designed to us is so above our present capacities and conceptions, that while wee are so ignorant as not to understand it, we are also so foolish as not to desire it with passions great enough to performe the little conditions of its purchase; GOD therefore knowing how great an interest it is, and how apt we would be to neglect it, hath found out such conditions of acquiring it, which are eases and satisfaction to our present appetites. God hath bound our salvation upon us by the endearment of temporall prosperities; and because we love this world so well, GOD hath so ordered it, that even this world may secure the other. And of this, GOD in old time made open profession, for when he had secretly designed to bring his people to a glorious immortality in another world, hee told them nothing of that, it being a thing bigger then the capacity of their thoughts, or of their Theology, but told them that which would tempt them most, and endear obedience: *If you will obey, yee shall eat the good things of the land:* Yee shall possesse a rich countrey, yee shall triumph over your enemies, ye shall have numerous families, blessed children, rich granaries, over-running wine-presses; for God knew the cognation of most of them was so dear, between their affections and the good things of this world, that if they did not obey in hope of that they did need, and fancy, and love, and see, and feel, it was not to be expected they should quit their affections for a secret in another world, whither before they come they must die, and lose all desire and all capacities of enjoyment. But this designe of GOD which was bare-faced in the dayes of the Law, is now



A now in the Gospel inter-woven secretly (but yet plain enough to be discovered by an eye of faith and reason) into every vertue, and temporall advantage is a great ingredient in the constitution of every Christian grace, for so the richest tissue dazles the beholders eye when the Sun reflects upon the mettall, the silver and the gold weaved into phantastick imagery, or a wealthy plainnesse, but the rich wire and shining filaments are wrought upon cheaper silk, the spoil of worms and flies: so is the imbroidery of our vertue; the glories of the spirit dwell upon the face and vestment, upon the fringes and the borders; and there we see the Beril and the Onyx, the Jasper and the Sardyx, order and perfection, love, and peace, and joy, mortification of the passions, and ravishment of the will, adherencies to God, and imitation of Christ, reception and entertainment of the Holy Ghost, and longings after heaven, humility, and chastity, temperance, and sobriety; these make the frame of the garment, the cloaths of the soul that it may not bee found naked in the day of the Lords visitation; but thorow these rich materials a thrird of silk is drawn, some compliance with worms and weaker creatures, something that shall please our bowels, and make the lower man to rejoyce: they are wrought upon secular content, and materiall satisfactions, and now we cannot be happy unlesse we be pious, and the religion of a Christian is the greatest security, and the most certain instrument of making a man *rich*, and *pleased*, and *healthfull*, and *wise*, and *beloved* in the whole world. I shall now remark onely two or three instances; for the main body of this truth I have other-where represented.

Life of H. Jesus part 3.  
Disc. 14.

1. The whole religion of a Christian as it relates to others is nothing but justice and mercy, certain parents of peace and benefit: and upon this supposition what evil can come to a just and a mercifull, to a necessary and usefull person? For the first permission of evil was upon the stock of injustice: Hee that kills may be killed, and he that does injury may be mischieved; he that invades another mans right, must venture the losse of his own; and when I put my Brother to his defence, he may chance drive the evil so farre from himself, that it may reach me; Laws and Judges, private and public Judicatures, wars and tribunalls, axes and wheels were made, not for the righteous, but for the unjust; and all that whole order of things and persons would be useles, if men did do as they would willingly suffer.

2. And because there is no evil that can befall a just man unlesse it comes by *injury* and *violence*, our Religion hath also made as good provisions against that too, as the nature of the thing will suffer; for by patience we are reconciled to the sufferance, and by hope and faith we see a certain consequent reward; and by praying for the persecuting man we are cured of all the evil of the minde, the envy and

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and the fiercenesse that uses to gall the troubled and resisting man; and when we turn all the passion into charity, and God turns all the suffering into reward, there remains nothing that is very formidable. So that our religion obliges us to such duties which prevent all evils that happen justly to men, (and in our religion no man can suffer as a malefactor, if he follows the religion truly) and for the evils that are unavoidable and come by violence, the graces of this discipline turn them into virtues and rewards, and make them that in their event they are desirable, and in the suffering they are very tolerable.

3. But then when we consider that the religion of a Christian consists in doing good to all men, that it is made up of mercies and friendships, of friendly conventions and assemblies of Saints, that all are to *do good works for necessary uses*, that is, to be able to be beneficial to the publike, and not to be burthenfome to any, where it can be avoided, what can be wished to man in relation to others, and what can be more beneficial to themselves, then that they be such whom other men will value for their interest, such whom the publike does need, such whom Princes and Nobles ought to esteem, and all men can make use of according to their severall conditions; that they are so well provided for, that unlesse a persecution disables them, they cannot onely maintain themselves, but oblige others to their charity.

This is a temporall good which all wise men reckon as part of that felicity which recompences all the labours of their day, and sweetens the sleep of their night, and places them in that circle of neighbour-hood and amity where men are most valued and most secure. 4. To this we may adde this materiall consideration. That all those graces which oblige us to do good to others are nothing else but certain instruments of doing advantage to our selves. It is a huge noblenesse of charity to give alms, not onely to our Brother, but for him. It is the Christian sacrifice, like that of Job, who made oblations for his sonnes when they feasted each other, fearing lest they had sinned against GOD; and if I give almes, and fast and pray in behalf of my Prince, or my Patron, my friend, or my children, I do a combination of holy actions, which are of all things that I can do, the most effectuall intercession for him, whom I so recommend; but then observe the art of this, and what a plot is laid by the Divine Mercy to secure blessing to our selves. That I am a person fit to intercede and pray for him must suppose me a gracious person, one whom God rather will accept; so that before I be fit to pray and interpose for him; I must first become dear to God, and my charity can do him no good, for whose interest I gave it, but by making me first acceptable to GOD, that so he may the rather hear me; and when I fast, it is first an act of repentance for my self before it can be an instrument of impetration for him. And thus I do my Brother a single benefit, by doing my self

A self a double one, and it is also so ordered, that when I pray for a person for whom God will not hear me, yet then he will hear me for my self though I say nothing in my own behalf, and our prayers are like Jonathans arrows, if they fall short, yet they return my friend or my friendship to me; or if they go home, they secure him whom they pray for, and I have not onely the comfort of rejoycing with him, but the honour and the reward of procuring him a joy; and certain it is that the charitable prayer for another, can never want what it asks, or instead of it, a greater blessing. The good man that saw his poor brother troubled because he had nothing to present for an offering at the Holy communion ( when all knew themselves obliged to do kindnesse for Christs poor members with which themselves were incorporated with so mysterious union ) and gave him money that he might present for the good of his soul as other Christians did, had not onely the reward of almes but of religion too; and that offering was well husbanded, for it did benefit to two souls; for as I sin when I make another sin: so if I help him to do a good, I am sharer in the gains of that talent, and he shall not have the lesse, but I shall be rewarded upon his stock. And this was it which David rejoyced in, *Particeps sum omnium timentium te; I am a partner, a companion of all them that fear thee,*

B I share in their profits. If I do but rejoyce at every grace of God which I see in my Brother, I shall be rewarded for that grace; and we need not envy the excellency of another; It becomes mine as well as his: and if I do rejoyce, I shall have cause to rejoyce; so excellent, so full, so artificiall is the mercy of God in making and seeking and finding all occasions to do us good. 5. The very charity and love and mercy that is commanded in our religion is in it self a great excellency, not onely in order to heaven, but to the comforts of the earth too, and such without which a man is not capable of a blessing or a comfort; and he that sent charity and friendships into the world, intended charity to be as relative as justice, and to do its effect both upon the loving and the beloved person. It is a reward and a blessing to a kinde Father, when his children do well, and every degree of prudent love which he bears to them is an endearment of his joy; and he that loves them not, but looks upon them as burdens of necessity, and loads to his fortune, loses those many rejoycings, and the pleasures of kindnesse, which they feast withall who love to divide their fortunes amongst them, because they have already divided our large and equal portions of their heart. I have instanced in this relation; but it is true in all the excellency of friendship; and every man rejoyces twice when he hath a partner of his joy; A friend shares my sorrow and makes it but a moiety; but he swells my joy and makes it double. For so two chanel divide the river and lessen it into rivulets, and make it foordable and apt to be drunk up at the first

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revels of the Sirian star; but two torches doe not divide but increase the flame; and though my tears are the sooner dryed up, when they run upon my friends cheeks in the furrows of compassion, yet when my flame hath kindled his lamp, we unite the glories and make them radiant like the golden Candle-sticks that burn before the throne of God, because they shine by numbers, by unions, and confederations of light and joy.

And now upon this account which is already so great, I need not reckon concerning the collateral issues, and little streams of comfort which God hath made to issue from that religion to which God hath obliged us; such as are *mutual comforts*, *visiting sick people*, *instructing the ignorant*, and so becoming better *instructed* and *fortified* and *comforted* our selves by the instruments of our brothers ease and advantages; *the glories of converting souls*, of *rescuing a sinner from hell*, of a miserable man from the grave, *the honour and noblenesse of being a good man*, the noble confidence, and the bravery of innocence, the ease of patience, the quiet of contentednesse, the rest of peacefulnesse, the worthinesse of forgiving others, the greatnesse of spirit that is in despising riches, and the sweetnesse of spirit that is in meeknesse and humility; these are Christian *graces* in every sense; favours of God and issues of his bounty and his mercy; but all that I shall now observe further concerning them, is this, that God hath made these necessary; he hath obliged us to have them under pain of damnation, he hath made it so sure to us to become happy even in this world, that if we will not, he hath threatened to destroy us, which is, not a desire or aptnesse to do us an evil, but an art to make it impossible that we should. For God hath so ordered it that we cannot perish, unlesse we desire it our selves, and unlesse we will do our selves a mischief on purpose to get hell, we are secured of heaven, and there is not in the nature of things, any way that can more infallibly do the work of felicity upon creatures that can choose, then to make that which they should naturally choose, be spiritually their duty, and that he will make them happy hereafter, if they will suffer him to make them happy here; But hard by stand another throng of mercies that must be considered by us, and God must be glorified in them, for they are such as are intended to preserve to us all this felicity.

9. God, that he might secure our duty and our present and consequent felicity, hath tied us with golden chaines, and bound us not onely with the bracelets of love, and the deliciousnesse of hope, but with the ruder cords of fear and reverence, even with all the innumerable parts of a *restraining grace*. For it is a huge aggravation of humane calamity to consider, that after a man hath been instructed in the love and advantages of his Religion, and knows it to be the way of honour and felicity, and that to prevaricate his holy sanctions is certain death and disgrace to eternall ages, yet

A yet that some men shall despise their religion, others shall be very wary of its laws, and call the commandments a burden, and too many, with a perfect choice shall delight in death, and the wayes that lead thither, and they choose mony infinitely, and to rule over their Brother by all means, and to be revenged extremely, and to prevail by wrong and to do all that they can, and please themselves in all that they desire, and love it fondly, and be restless in all things but where they perish; if God should not interpose by the arts of a miraculous and mercifull grace, and put a bridle in the mouth of our lusts, and chastise the sea of our follies by some heaps of sand or the walls of a rock, we should perish in the deluge of sin universally as the old world did in that storm of the divine anger, *the flood of waters*.  
 B But thus God suffers but few adulteries in the world in respect of what would be if all men that desire to be adulterers had power and opportunity; and yet some men and very many women are by modesty and natural shamefacednesse chastised in their too forward appetites: or the laws of man, or publick reputation, or the undecency, and unhandsome circumstances of sin check the desire and make it that it cannot arrive at act: for so have I seen a busie flame sitting upon a sullen cole turn its point to all the angles and portions of its neighbour-hood and reach at a heap of prepared  
 C straw, which like a bold temptation called it to a restless motion and activity, but either it was at too big a distance or a gentle breath from heaven diverted the spheare and the ray of the fire to the other side, and so prevented the violence of the burning, till the flame expired in a weak consumption, and dyed turning into smoak and the coolnesse of death and the harmlesnesse of a Cinder: and when a mans desires are winged with sails and a lusty wind of passion, and passe on in a smooth chanel of opportunity, God often times hinders the lust and the impatient desire from passing on to its port, and entring into action, by a sudden thought, by a little remembrance  
 D of a word, by a fancy, by a sudden disability, by unreasonable and unlikely fears, by the sudden intervening of company, by the very wearinesse of the passion, by curiosity, by want of health, by the too great violence of the desire, bursting it self with its fulnesse into dissolution and a remisse easinesse, by a sentence of scripture, by the reverence of a good man, or else by the proper interventions of the spirit of grace chastising the crime and reprelenting its appendant mischiefs and its *constituent* disorder and irregularity; and after all this, the very anguish and trouble of being defeated in the purpose  
 E hath rolled it self into so much uneasinesse and unquiet reflections, that the man is grown ashamed and vexed into more sober counsels.

And the mercy of God is not lesse then infinite in separating men from the occasions of their sin, from the neighbour-hood and temptation; for if the *Hyena* and a dog should bathrust into the same

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same Kennel, one of them would soon finde a grave, and it may be both of them their death; so infallible is the ruine of most men, if they be shewed a temptation: Nitre and resin, Naphtha and Bitumen, sulphur and pitch are their constitution, and the fire passes upon them infinitely, and there is none to secure them. But God by removing our sins far from us, *as far as the East is from the West*, not onely putting away the guilt, but setting the occasion far from us, extremely far; so far that sometimes we *cannot sin*, and many times, *not easily*, hath magnified his mercy, by giving us safety in all those measures in which we are untempted. It would be the matter of new discourses, if I should consider concerning the variety of Gods grace, his preventing and accompanying, his inviting and corroborating grace; his assisting us to will, his enabling us to do, his sending Angels to watch us, to remove us from evil company, to drive us with swords of fire from forbidden instances, to carry us by unobserved opportunities into holy company, to minister occasions of holy discourses, to make it by some means or other necessary to do a holy action, to make us in love with virtue, because they have mingled that virtue with a just and a fair interest, to some men by making religion that thing they live upon, to others, the means of their reputation, and the securities of their honour, and thousands of wayes more, which every prudent man that watches the wayes of God cannot but have observed. But I must also observe other great conjugations of mercy, for he that is to passe through an infinite must not dwell upon every little line of life.

10. The next order of mercies is such, which is of so pure, and unmingled constitution, that it hath at first no regard to the capacities and disposition of the receivers, and afterwards when it hath, it relates onely to such conditions, which it self creates and produces in the suscipient, I mean the mercies of the *divine predestination*. For was it not an infinite mercy that God should predestinate all mankind to salvation by Jesus Christ, even when he had no other reason to move him to do it but because man was miserable and needed his pity? But I shall instance onely in the intermediall part of this mysterious mercy. Why should God cause us to be born of Christian parents, and not to be circumcised by the impure hands of a Turkish Priest? What distinguished me from another, that my Father was severe in his discipline, and carefull to *bring me up in the nurture and admonition of the Lord*, and I was not exposed to the carelesse of an irreligious guardian, and taught to steal, and lie, and to make sport with my infant vices, and beginnings of iniquity? Who was it that discerned our persons from the lot of dying Chrysofomes, whose portion must be among those who never glorified God with a free obedience? What had you done of good, or towards it, that you were not condemned to the stupid ignorance which



A which makes the souls of most men to be little higher then beasts, and who understand nothing of religion and noble principles, of parables and wise sayings of old men. And not onely in our cradles, but in our schools, and our colledges, in our friendships, and in our marriages, in our entities, and in all our conversation, in our virtues and in our vices, where all things in us were equal, or else we were the inferiour, there is none of us but have felt the mercies of many differencies. Or it may be my brother and I were intemperate, and drunk, and quarrelsome, and he kil'd a man, but God did not suffer me to do so: He fell down and died with a little disorder,

B I was a beast, and yet was permitted to live, and not yet to die in my sins: He did amisse once and was surprized in that disadvantage: I sin daily and am still invited to repentance; he would fain have lived and amended; I neglect the grace, but am allowed the time. And when God sends the Angel of his wrath to execute his anger upon a sinful people we are encompassed with funerals, and yet the Angel hath not smitten us: what or who makes the difference? We shall then see, when in the separations of eternity, *we sitting in glory*, shall see some of the partners of our sins carried into despair and the portions of the left hand; and roaring in the seats of the reprobate; we shall then perceive that it is even that mercy which hath

C no cause but it self, no measure of its emanation but our misery, no natural limit but eternity, no beginning but God, no object but man; no reason but an essential and an unalterable goodnesse, no variety but our necessity and capacity, no change, but new instances of its own nature, no ending or repentance, but our absolute and obstinate refusal to entertain it.

11. Lastly, All the mercies of God are concentred in that which is all the felicity of man: and God is so great a lover of souls, that he provides securities and fair conditions for them, even against all our reason and hopes, our expectations, and weak discouragements. The particulars I shall remark are these. 1. Gods mercy prevails over the malice and ignorances, the weaknesse and follies of men, so that in the convention and assemblies of hereticks (as the word is usually understood for erring and mistaken people) although their doctrines are such, that if men should live according to their proper and naturall consequences, they would live impiouly, yet in every one of these there are persons so innocently and invincibly mistaken, and who mean nothing but truth, while in the simplicity of their heart they talk nothing but error, that in

D the defiance and contradiction of their own doctrines, they live according to its contradictory. He that beleevs contrition alone with confession to a Priest, is enough to expiate ten thousand sins, is furnished with an excuse easie enough to quit himself from the troubles of a holy life; and he that hath a great many cheap wayes of buying off his penances for a little money, even for the greatest

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sins, is taught a way not to fear the doing of an act, for which he  
 must repent; since repentance is a duty so *soon*, so *certainly*, and  
 so *easily* performed: But these are notorious doctrines of the Ro-  
 man Church, and yet God so loves the souls of his creatures, that  
 many men who trust to these doctrines in their discourses, dare not  
 rely upon them in their lives. But while they talk as if they did  
 not need to live strictly, many of them live so strictly, as if they  
 did not believe so foolishly. He that tells, that antecedently God  
 hath to all humane choice decreed man to heaven or to hell, takes  
 away from man all care of the way, because they believe that he  
 that infallibly decreed that end, hath unalterably appointed the  
 means, and some men that talk thus wildly live soberly, and are  
 over-wrought in their understanding by some secret art of God,  
 that man may not perish in his ignorance, but be assisted in his  
 choice, and saved by the Divine mercies. And there is no sect of  
 men but are furnished with antidotes and little excuses to cure the  
 venom of their doctrine; and therefore although the adherent and  
 constituent poison is notorious and therefore to be declined, yet be-  
 cause it is collaterally cured and over-poured by the torrent and  
 wisdom of Gods mercies, the men are to be taken into the Quire,  
 that we may all joyn in giving God praise for the operation of  
 his hands. 2. I said formerly that there are many secret and un-  
 discerned mercies by which men live, and of which men can give  
 no account till they come to give God thanks at their publication;  
 and of this sort, is that mercy which God reserves for the souls of  
 many millions of men and women concerning whom we have no  
 hopes, if we account concerning them by the usuall proportions  
 of revelation and Christian commandments, and yet we are taught  
 to hope some strange good things concerning them by the analo-  
 gy and generall rules of the Divine mercy. For what shall be-  
 come of ignorant Christians, people that live in wildernesses and  
 places more desert then a primitive hermitage, people that are  
 baptized, and taught to go to Church, it may be once a yeer, peo-  
 ple that can get no more knowledge, they know not where to have  
 it, nor how to desire it; and yet that an eternity of pains shall be  
 consequent to such an ignorance is unlike the mercy of God,  
 and yet that they should be in any disposition towards an eternity  
 of intellectuall joyes is no where set down in the leaves of reve-  
 lation; and when the Jews grew rebellious, or a silly woman of  
 the daughters of Abraham was tempted, and sinned, and punished  
 with death, we usuallly talk as if that death passed on to a worse;  
 but yet we may arrest our thoughts upon the Divine mercies, and  
 consider that it is reasonable to expect from the Divine goodnesse,  
 that no greater forfeiture be taken upon a law, then was expres-  
 sed in its sanction and publication. He that makes a law and bindes  
 it with the penalty of stripes, we say he intends not to afflict the dis-  
 obedient

A obedient with scorpions and axes; and it had been hugely necessary that God had scar'd the Jews from their sins by threatning the pains of hell to them that disobeyed, if he intended to inflict it; for although many men would have ventured the future, since they are not affrighted with the present and visible evil, yet some persons would have had more Philosophical and spiritual apprehensions than others, and have been infallibly cured in all their temptations with the fear of an eternal pain; and however, whether they had or no, yet since it cannot be understood how it consists with the Divine justice to exact a pain bigger then he threatned, greater then he gave warning of; so we are sure it is a great way off from Gods mercy to do so. He that usually imposes lesse, and is loth to inflict any, and very often forgives it all, is hugely distant from exacting an eternal punishment, when the most that he threatned and gave notice of was but a temporall. The effect of this consideration I would have to be this, that we may publicly worship this mercy of GOD which is kept in secret, and that we be not too forward in sentencing all Heathens, and prevaricating Jews to the eternall pains of hell, but hope that they have a portion in the secrets of the Divine mercy, where also unlesse many of us have some little portions deposited, our condition will bee very uncertain, and sometimes most miserable. God knows best how intolerably accursed a thing it is to perish in the eternall flames of hell, and therefore he is not easie to inflict it: and if the joyes of heaven be too great to be expected upon too easie termes, certainly the pains of the damned are infinitely too big to passe lightly upon persons who cannot help themselves, and who if they were helped with clearer revelations would have avoided it: But as in these things we must not pry into the secrets of the Divine Oeconomy, being sure whether it be so or no, it is most just, even as it is; so we may expect to see the glories of the Divine mercy made publike in unexpected instances at the great day of manifestation: And indeed our dead many times go forth from our hands very strangely and carelessly, without prayers, without Sacraments, without consideration, without counsell, and without comfort; and to dresse the souls of our dear people to so sad a parting, is an employment, wee therefore omit, not always because wee are negligent, but because the work is sad, and allay the affections of the world, with those melancholy circumstances; but if God did not in his mercies make secret and equivalent provisions for them, and take care of his redeemed ones, we might unhappily meet them in a sad eternity, and without remedy weep together and groan for ever. But God hath provided better things for them, that they without us, that is, without our assistances, shall be made perfect.





## Sermon XXVII.

### The Miracles of the Divine Mercy.

#### Part III.

**T**Here are *very many more* orders and conjugations of mercies, but because the numbers of them naturally tend to their own greatnesse, that is, to have no measure, I must reckon but *a few more*, and them also without order; for that they do descend upon us, we see and feel, but by what order of things, or causes, is as undiscerned as the head of *Nilus*, or a sudden remembrance of a long neglected and forgotten Proposition. 1. But upon this account it is, that good men have observed, that the providence of God is so great a provider for holy living, and does so certainly minister to religion, that nature and chance, the order of the world, and the influences of heaven are taught to serve the ends of *the Spirit of God*, and *the spirit of a man*. I do not speak of the miracles that God hath in the severall periods of the world wrought for the establishing his laws, and confirming his promises, and securing our obedience; though that was all the way the over-flowings and miracles of *mercy* as well as *power*: but that which I consider is, that besides the extraordinary emanations of the Divine power upon the first and most solemn occasions of an institution and the first beginnings of a religion, such as were, the wonders God did in *Egypt*, and in the wilderness, preparatory to the sanction of that law, and *the first covenant*; and the miracles wrought by *Christ* and his *Apostles*, for the founding and the building up the religion of the Gospel, and *the new covenant*: God does also do things wonderfull and miraculous, for the promoting the ordinary and lesse solemn actions of our piety, and to assist and accompany them in a constant and regular succession. It was a strange variety

A variety of naturall efficacies, that Manna should stink in 24. hours if gathered upon Wednesday and Thursday, and that it should last till 48. hours if gathered upon the Even of the Sabbath; and that it should last many hundreds of yeers when placed in the Sanctuary by the ministry of the high Priest; but so it was in the Jews religion; and Manna pleased every palate, and it filled all appetites, and the same measure was a different proportion; it was much and it was little; as if nature, that it might serve religion, had been taught some measures of infinity, which is every where and no where, filling all things, and circumscribed with nothing, measured by one Omer, and doing the work of two; like the crowns of Kings, fitting the browes of Nimrod and the most mighty Warriour, and yet not too large for the temples of an infant Prince. And not onely is it thus in nature, but in contingencies and acts depending upon the choice of men; for God having commanded the sons of Israel to go up to Jerusalem to worship thrice every year, and to leave their borders to be guarded by women, and children, and sick persons, in the neighbourhood of diligent and spitefull enemies, yet God so disposed of their hearts and opportunities, that they never entred the land when the people were at their solemnity; untill they desecrated their rites, by doing at their Passeeover the greatest sin and treason in the world; till at Easter they crucified the Lord of life and glory, they were secure in Jerusalem and in their borders; but when they had destroyed religion by this act, God took away their security, and Titus besieged the City at the feast of Easter, that the more might perish in the deluge of the Divine indignation.

To this observation the Jews adde, that in Jerusalem no man ever had a fall that came thither to worship; that at their solemn festivals there was reception in the Town for all the inhabitants of the land; concerning which although I cannot affirm any thing, yet this is certain, that no godly person among all the tribes of Israel was ever a begger, but all the variety of humane chances, were over-ruled to the purposes of providence, and providence was measured by the ends of the religion, and the religion which promised them plenty, performed the promise till the Nation and the religion too began to decline, that it might give place to a better ministry, and a more excellent dispensation of the things of the world.

But when Christian religion was planted and had taken root, and had filled all lands, then all the nature of things, the whole creation became servant to the kingdom of grace, and the Head of the religion is also the head of the creatures, and ministers all the things of the world in order to the Spirit of grace: and now angels are ministering spirits, sent forth to minister for the good of them that fear the Lord, and all the violences of men, and things of nature,

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and choice, are forced into subjection and lowest ministeries, and to cooperate as with an united designe to verifie all the promises of the Gospel, and to secure and advantage all the children of the kingdom, and how he that is made poor by chance, or persecution, is made rich by religion, and he that hath nothing, yet possesses all things, and sorrow it self is the greatest comfort, not onely because it ministers to vertue, but because *it self is one*, as in the case of repentance; and *death* ministers to *life*, and *bondage* is *freedom*, and *losse* is *gain*, and *our enemies* are our *friends*, and every thing turns into religion, and religion turns into felicity, and all manner of advantages. But that I may not need to enumerate any more particulars in this observation: certain it is that Angels of light and darknesse, all the influences of heaven, and the fruits and productions of the earth, the stars, and the elements, the secret things that lie in the bowels of the Sea, and the entrails of the earth, the single effects of all efficient, and the conjunction of all causes, all events foreseen, and all rare contingencies, every thing of chance, and every thing of choice, is so much a servant to him whose greatest desire, and great interest, is by all means to save our souls, that we are thereby made sure, that all the whole creation shall be made to bend in all the flexures of its nature and accidents, that it may minister to religion, to the good of the Catholike Church, and every person within its bosom, who are the body of him that rules over all the world, and commands them as he chooses.

2. But that which is next to this, and not much unlike the designe of this wonderfull mercy, is, that all the actions of religion, though mingled with circumstances of differing and sometimes of contradictory relations are so concentred in God their proper centre, and conducted in such certain and pure channels of *reason* and *rule*, that no one duty does contradict another; and it can never be necessary for any man in any case to sin. They that bound themselves by an oath to kill Paul were not environed with the sad necessities of murder on one side, and vow-breach on the other, so that if they did murder him they were man-slayers, if they did not they were perjured; for God had made provision for this case, that no unlawfull oath should passe an obligation. He that hath given his faith in unlawfull confederation against his Prince, is not girded with a fatall necessity of breach of trust on one side, or breach of allegiance on the other; for in this also God hath secured the case of conscience, by forbidding any man to make an unlawfull promise, and upon a stronger degree of the same reason, by forbidding him to keep it in case he hath made it. He that doubts whether it be lawfull to keep the Sunday holy, must not do it during that doubt, because *whatsoever is not of faith is sin*; But yet Gods mercy hath taken care to break this snare in sunder, so that he may neither sin against the commandement, nor against



- A against his conscience; for he is bound to lay aside his error and be better instructed; till when, the scene of his sin lies in something that hath influence upon his understanding, not in the omission of the fact; *No man can serve two Masters*, but therefore *he must hate the one and cleave to the other*. But then if we consider what infinite contradiction there is in sin, and that the great long suffering of God is expressed in this, that God *suffered the contradiction of sinners*, we shall feel the mercy of God in the peace of our consciences and the unity of religion, so long as we do the work of God. It is a huge affront to a covetous man that he is the further off from fulness by having great heaps and vast revenues; and that his thirst increases by having that which should quench it; and that the more he shall need to be satisfied, the less he shall dare to do it; and that he shall refuse to drink because he is dry; that he dyes if he tastes, and languishes if he does not; and at the same time he is full and empty, bursting with a plethora, and consumed with hunger, drowned with rivers of oyle and wine, and yet dry as the Arabian sands; but then the contradiction is multiplied and the labyrinths more amazed, when prodigality waits upon another curse, and covetousness heaps up, that prodigality may scatter abroad: then distractions are infinite, and a man hath two Devils to serve of contradictory designs, and both of them exacting obedience more unreasonably then the Egyptian task-masters; then there is no rest, no end of labours, no satisfaction of purposes, no method of things, but they begin where they should end, and begin again, and never passe forth to content or reason, or quiet nelse, or possession. But the duty of a Christian is easie in a persecution, it is clear under a Tyranny, it is evident in despite of heresie, it is one in the midst of schisme, it is determined amongst infinite disputes, being like a rock in the sea which is beaten with the tide and washed with retiring waters, and encompassed with mists, and appears in several figures, but it alwayes dips its foot in the same bottom, and remains the same in calms and storms, and survives the revolution of ten thousand tides, and there shall dwell till time and tides shall be no more: so is our duty, uniform, and constant, open and notorious, variously represented, but in the same manner exacted: and in the interest of our souls God hath not exposed us to uncertainty or the variety of any thing that can change, and it is by the grace and mercy of God put into the power of every Christian to do that which God through Jesus Christ will accept to salvation: and neither men nor Devils shall hinder it unless we list our selves.
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3. After all this we may sit down and reckon by great sums and conjugations of his gracious gifts, and tell the minutes of eternity by the number of the Divine mercies: God hath given *his laws* to rule us, *his word* to instruct us, *his spirit* to guide us, *his Angels*

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*Angels* to protect us, *his ministers* to exhort us; he *revealed* all our duty and he hath *concealed* whatsoeuer can hinder us, he hath *affrighted* our follies with fear of death, and engaged our watchfulness by its secret coming; he hath exercised our faith by keeping private the state of souls departed, and yet hath confirmed our faith by a promise of a resurrection and entertained our hope by some general significations of the state of interval: His mercies make contemptible means instrumentall to great purposes, and a small herb the remedy of the greatest diseases; he impedes the Devils rage and infatuates his counsels, he diuerts his malice, and defeats his purposes, he bindes him in the chain of darknesse, and gives him no power over the children of light; he suffers him to walk in solitary places, and yet fetters him that he cannot disturb the sleep of a childe; he hath given him mighty power, & yet a young maiden that resists him shall make him flee away; he hath given him a vast knowledge, and yet an ignorant man can confute him with the twelve articles of his creed, he gave him power over the winds, and made him Prince of the air, and yet the breath of a holy prayer can drive him as far as the utmost sea; and he hath so restrained him, that (except it be by faith) we know not whether there be any Devils, yea, or no: for we never heard his noises, nor have seen his affrighting shapes. ] This is that great Principle of all the felicity we hope for, and of all the means thither, and of all the skill and all the strengths we have to use those means he hath made great variety of conditions, and yet hath made all necessary, and all mutual helpers, and by some instruments and in some respects they are all equal in order to felicity, to content and final and intermedial satisfactions: He gave us part of our reward in hand, that he might inable us to work for more; he taught the world arts for use, arts for entertainment of all our faculties, and all our dispositions: he gives eternal gifts for temporal services, and gives us whatsoeuer we want, *for asking*, and commands us to ask, and threatens us if we will not ask, and punishes us for refusing to be happy. This is that glorious attribute that hath made *order*, and *health*, and *harmony* and *hope*, *restitutions* and *variety*, the joyes of direct possession, and the joyes, the artificial joyes of contrariety and comparison; he comforts the poor, and he brings down the rich, that they may be safe in their humility and sorrow, from the transportations of an unhappy and uninstructed prosperity; he gives necessities to all, and scatters the extraordinary provisions so, that every nation may traffick in charity, and commute for pleasures; He was the *Lord of hosts*, and he is still what he was, but he loves to be called *the God of peace*, because he was terrible in that, but he is delighted in this. His mercy is his glory, and his glory is the light of heaven; his mercy is the life of the creation, and it fills all the earth, and his mercy is a sea too; and it fills all the abysses of the deep: it hath given us promises

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A promises for supply of whatsoever we need, and relieves us in all our fears, and in all the evils that we suffer; his mercies are more then wee can tell, and they are more then we can feel; for all the world in the abyffe of the Divine Mercies is like a man diving into the bottom of the Sea, over whose head the waters run insensibly, and unperceived, and yet the weight is vast, and the summe of them is unmeasurable, and the man is not pressed with the burden, nor confounded with numbers; and no observation is able to recount, no sense sufficient to perceive, no memory large enough to retain, no understanding great enough to apprehend this infinity, but we must *admire*, and *love*, and *worship*, and *magnifie* this mercy for ever and ever; that wee may dwell in what wee feel, and be comprehended by that which is equall to God, and the parent of all felicity.

And yet this is but the one half. The mercies of *giving* I have now told of, but those of *forgiving* are greater, though not more. [*He is ready to forgive*] and upon this stock thrives the interest of our great hope, the hopes of a blessed immortality; for if the mercies of giving have not made our expectations big enough to entertain the confidences of heaven: yet when we think of the graciousnesse and readinesse of *forgiving*, wee may with more readinesse hope to escape hell, and then wee cannot but bee blessed by an eternall consequence: we have but small opinion of the Divine mercy, if we dare not beleeve concerning it, that it is *desirous*, and *able*, and *watchfull*, and *passionate* to keep us, or rescue us respectively from such a condemnation *the pain* of which is insupportable, and *the duration* is eternall, and *the extension* is misery upon all our faculties, and the intension is great beyond patience or naturall or supernaturall abilities, and *the state* is a state of darknesse, and despair, of confusion and amazement, of cursing and roaring, anguish of spirit, and gnawing of teeth, misery universall, perfect and irremediable. From this it is which Gods mercies would so fain preserve us: This is a state that God provides for his enemies, not for them that love him, that endeavour to obey, though they do it but in weaknesse, that weep truly for their sinnes, though but with a shower no bigger then the drops of pity, that wait for his coming with a holy and pure flame, though their lamps are no brighter then a poor mans candle, though their strengths are no greater then a contrite reed, or a strained arm, and their fires have no more warmth then the smoke of kindling flax; if our *faith* bee pure, and our *love* unfained, if the degrees of it bee great, God will accept it into glory: if it bee little, hee will accept it into grace, and make it bigger. For that is the first instance of Gods readinesse to forgive: he will upon any termes, that are not unreasonable, and that do not suppose a remanent affection to sin, keep us from the intolerable pains of hell. And indeed if we consider the constitution



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constitution of the conditions which God requires, wee shall soon perceive God intends heaven to us as a meer gift, and that the duties on our part are but little entertainments and exercises of our affections, and our love; that the Devil might not seize upon that portion which to eternal ages shall be the instrument of our happiness. For in all the parts of our duty, it may be there is but one instance in which wee are to do violence to our naturall and first desires. For those men have very ill natures, to whom vertue is so contrary that they are inclined naturallly to *lust*, to *drunkenness* and *anger*, and *pride* and *covetousness*, and *unthankfulness* and *disobedience*: Most men that are tempted with lust, could easily enough entertain the sobrieties of other counsels, as of temperance, and justice, or religion, if it would indulge to them but that one passion of lust, and persons that are greedy of money, are not fond of amorous vanities, nor care they to sit long at the wine, and one vice destroys another, and when one vice is consequent to another, it is by way of punishment and dereliction of the man, unlesse where vices have cognation, and seem but like severall degrees of one another; and it is evil custome and superinduced habits that make artificiall appetites in most men to most sinnes; But many times their naturall temper vexes them into uneasy dispositions and aptnesses onely to some one unhandsome sort of action; that one thing therefore is it in which God demands of thee *mortification* and *self-deniall*.

Certain it is; There are very many men in the world that would faine commute their severity in all other instances for a licence in their one appetite; they would not refuse long prayers after a drunken meeting, or *great aims* together with one *great lust*; but then consider how easie it is for them to go to heaven; God demands of them for his sake and their own, to crucifie but one natural lust, or one evil habit (for all the rest they are easie enough to do themselves) and God will give them heaven, where the joy is more then one, and I said it is but one mortification God requires of most men; for if those persons would extirp but that one thing in which they are principally tempted, it is not easily imaginable that any lesse evil to which the temptation is trifling should interpose between them and their great interest. If Saul had not spared Agag, the people could not have expected mercy: and our little and inferiour appetites that rather come to us by intimation and consequent adherences, then by direct violence, must not dwell with him who hath crossed the violence of his distempered nature in a beloved instance; since therefore this is the state of most men, and God in effect demands of them but one thing, and in exchange for that will give them all good things, it gives demonstration of his huge easinesse to redeem us from that intolerable evil that is equally consequent to the indulging to one or to twenty sinfull habits.

A 2. Gods readinesse to pardon appears in this, that he pardons before we ask, for he that bids us ask for pardon hath in designe and purpose done the thing already: for what is wanting on his part *in whose onely power* it is to give pardon, and *in whose desire* it is that we should be pardoned, and *who commands* us to lay hold upon the offer; he hath done all that belongs to God; that is, all that concerns the pardon: there it lies ready, it is recorded in the book of life, it wants nothing, but being exemplified and taken forth, and the Holy spirit stands ready to consign and passe the privy signet, that we may exhibit it to devils and evil men when they tempt us to despair or sin.

B 3. Nay God is so ready in his mercy, that he did pardon us even before he redeemed us: for what is the secret of the mystrie, that the eternal Son of God should take upon him our nature, and die our death, and suffer for our sins and do our work, and enable us to do our own? he that did this is God: he who *thought it no robbery to be equall with God*: he came to satisfie himself, to pay to himself the price for his own creature: and when he did this for us that he might pardon us, was he at that instant angry with us? was this an effect of his anger or of his love, that God sent his Son to work our pardon and salvation? Indeed we were angry with God, at enmity with the Prince of life: but he was reconciled to us so far, as that he then did the greatest thing in the world for us: for nothing could be greater then that *God, the Son of God*, should die for us: here was reconciliation before pardon: and God that came to die for us did love us first before he came: this was hasty love. But it went further yet.

C 4. God pardoned us before we sinned; and when he fore saw our sin, even mine and yours, he sent his son to die for us; our pardon was wrought and effected by Christs death above 1600. years agoe; and for the sins of to morrow, and the infirmities of the next day Christ is already dead, already risen from the dead, and does now make intercession and atonement. And this is not onely a favour to us who were born in the due time of the Gospel, but to all mankinde since Adam; For God, who is infinitely patient in his justice, was not at all patient in his mercy; he forbears to strike and punish us, but he would not forbear to provide cure for us, and remedy; for as if God could not stay from redeeming us, he promised the Redeemer to Adam, in the beginning of the worlds sin; and Christ was *the lamb slain from the beginning of the world*; and the covenant of the Gospel, though it was not made with man, yet it was from the beginning performed by God as to his part, as to the ministration of pardon; The seed of the woman was set up against the dragon as soon as ever the Tempter had won his first battle; and though God laid his hand, and drew a vail of types and secreffy before the manifestation of his mercies, yet he did the work of redemption

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demption, and saved us by the covenant of faith, and the righteousness of believing, and the mercies of repentance, the graces of pardon, and the blood of the slain lamb, even from the fall of Adam to this very day, and will do, till Christs second coming.

Adam fell by his folly and did not perform *the covenant of one little work*, a work of a single abstinence; but he was restored by faith in the seed of the woman; and of this righteousness Noah was a preacher; and *by faith* Enoch was translated, and *by faith* a remnant was saved at the flood: and to Abraham *this was imputed for righteousness* and to all the Patriarchs, and to all the righteous judges, and holy Prophets, and Saints of the old Testament, even while they were obliged (so far as the words of their covenant were expressed) to the law of works, their pardon was sealed and kept within the veil, within the curtains of the sanctuary, and they saw it not then, but they feel it ever since, and this was a great excellency of the Divine mercy unto them: God had mercy on all mankind before Christs manifestation, even beyond the mercies of their covenant: and they were saved as we are, *by the seed of the woman*, by God incarnate *by the lamb slain from the beginning of the world*; not by works, for we all failed of them; that is, not by an exact obedience, but *by faith working by love*, by sincere, hearty endeavours and believing God and relying upon his infinite mercy, revealed in part, and now fully manifest by the great instrument and means of that mercy *Jesus Christ*. So that here is pardon before we asked it; pardon before Christs coming, pardon before redemption, and pardon before we sinned: what greater readiness to forgive us can be imagined? yes: there is one degree more yet; and that will prevent a mistake in this.

5. For God so pardoned us once, that we should need no more pardon; he pardons us *by turning every one of us away from our iniquities*; that is the purpose of Christ, that he might safely pardon us before we sinned; and we might not sin upon the confidence of pardon, he pardoned us not onely upon condition we would sin no more, but he took away our sin, cured our cursed inclinations, instructed our understanding, rectified our will, fortified us against temptations, and now every man whom he pardons he also sanctifies, and *he is born of God*, and he *must not, will not, cannot sin*, so long as *the seed of God remains within him*, so long as his pardon continues. This is the consummation of pardon. For if God had so pardoned us, as onely to take away our evils which are past, we should have needed a second Saviour, and a redeemer for every moneth, and new pardons perpetually. But our blessed Redeemer hath taken away our sin, not onely the gift of our old, but our inclinations to new sins: he makes us like himself, and commands us to live so, that we shall not need a second pardon, that is, a second



A a second state of pardon: for we are but once baptized into Christs death, and that death was one, and our redemption but one, and our covenant the same, and as long as we continue within the covenant, we are still within the power and comprehensions of the first pardon.

B 6. And yet there is a necessity of having one degree of pardon more beyond all this. For although we do not abjure our covenant, and renounce Christ, and extinguish the spirit, yet we resist him, and we grieve him: and we go off from the holiness of the covenant, and return again, and very often step aside, and need this great pardon to be perpetually applied and renewed: and to this purpose, that we may not have a possible need without a certain remedy, the Holy Jesus, *the Author and finisher of our faith* and pardon, sits in heaven in a perpetuall advocacy for us, that this pardon once wrought may be for ever applied to every emergent need, and every tumor of pride, and every broken heart, and every disturbed conscience, and upon every true and sincere return of a hearty repentance: And now *upon this title* no more degrees can be added: it is already greater, and was before all our needs, and was greater than the old covenant, and beyond the revelations, and did in Adams youth antedate the Gospel, turning the *publike miseries* by *secret grace*, into *eternall glories*. But now upon other circumstances it is remarkable and excellent, and swells like an hydropick cloud when it is fed with the breath of the morning tide, till it fills the bosome of heaven, and descends in dews and gentle showers, to water and refresh the earth.

D 7. God is so ready to forgive that himself works our dispositions towards it, and either must in some degree pardon us before we are capable of pardon, by his grace making way for his mercy, or else we can never hope for pardon. For unlesse GOD by his preventing grace should first work the first part of our pardon, even without any dispositions of our own to receive it, we could not desire a pardon, nor hope for it, nor work towards it, nor ask it, nor receive it: This giving of *preventing grace*, is a mercy of forgiveness contrary to that severity by which some desperate persons are given over to a reprobate sense; that is, a leaving of men to themselves, so that they cannot pray effectually, nor desire holily, nor repent truly, nor receive any of those mercies which God designed so plentifully, and the Son of God purchased so dearly for us. When GOD sends a plague of warre upon a land, in all the accounts of religion, and expectations of reason, the way to obtain our peace is to leave our sinnes, for which the war was sent upon us, as the messenger of wrath: and without this, we are like to perish in the judgement. But then consider what a sad condition we are in, warre mends but few, but spoils multitudes; it legitimates rapine, and authorizes murder,

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and these crimes must be ministred to by their lesser relatives, by covetousnesse, and anger, and pride, and revenge, and heats of blood, and wilder liberty, and all the evil that can be supposed to come from, or run to, such cursed causes of mischief. But then if the punishment increases the sin, by what instrument can the punishment be removed? How shall we be pardoned and eased, when our remedies are converted into causes of the sicknesse, and our Antidotes are poison? Here there is a plain necessity of Gods *preventing* grace; and if there be but a necessity of it, that is enough to ascertain us we shall have it: But unlesse God should begin to pardon us first, for nothing, and against our own dispositions, wee see there is no help in us, nor for us. If we be not smitten we are undone, if wee are smitten we perish: and as young Damarchus said of his Love, when he was made master of his wish; *Salvus sum quia pereo, si non peream, plane inteream*, wee may say of some of Gods judgements: We perish when we are safe, because our sins are not smitten, and if they be, then we are worse undone; because we grow worse for being miserable; but we can be relieved onely by a free mercy; for *pardon is the way to pardon*: and when God gives us our peny, then we can work for another, and a gift is the way to a grace, and all that wee can do towards it, is but to take it in Gods method; and this must needs be a great forwardnesse of forgivenesse, when Gods mercy gives *the pardon*, and *the way* to finde it, and *the hand* to receive it, and *the eye* to search it, and *the heart* to desire it; being busie and effective as Elijah's fire, which intending to convert the sacrifice into its own more spiritual nature of flames and purified substances; stood in the neighbourhood of the fuell, and called forth all its enemies, and licked up the hindering moisture, and the water of the trenches, and made the Altar send forth a phantastick smoke before the sacrifice was enkindled: So is the preventing grace of God, it does all the work of our souls, and makes its own way, and invites it self, and prepare its own lodging, and makes its own entertainment, it gives us precepts, and makes us able to keep them; it enables our faculties, and excites our desires, it provokes us to pray, and sanctifies our heart in prayer, and makes our prayer go forth to act, and the act does make the desire valid, and the desire does make the act certain, and persevering; and both of them are the works of God: for more is received into the soul from without the soul, then does proceed from within the soul: It is more for the soul to bee moved and disposed, then to work when that is done: as the passage from death to life is greater then from life to action, especially since the action is owing to that cause that put in the first principle of life.

These are the great degrees of Gods forwardnesse and readinesse to forgive, for the expression of which no language is sufficient

A sufficient, but Gods own words describing mercy in all these dimensions which can signifie to us its greatnesse and infinity. His mercy is great, his mercies are many, his mercy reacheth unto the heavens, it fills heaven and earth, it is above all his works, it endureth for ever, God pitieeth us as a Father doth his children; nay he is our Father, and the same also is the Father of mercy, and the God of all comfort: So that mercy and we have the same relation; and well it may be so, for we live and die together; for as to man onely, God shews the mercy of forgiveness, so if God takes away his mercy, man shall be no more, no more capable of felicity, or of any thing that is perfective of his condition, or his person. But as God preserves man by his mercy, so his mercy hath all its operations upon man, and returns to its own centre and incircumscription, and infinity, unlesse it issues forth upon us. And therefore besides the former great lines of the mercy of forgiveness, there is another chain, which but to produce and tell its links, is to open a cabinet of Jewels, where every stone is as bright as a star, and every star is great as the Sun, and shines for ever, unlesse we shut our eyes, or draw the vail of obstinate and finall sins.

C 1. God is long-suffering, that is, long before he be angry, and yet God is provoked every day, by the obstinacy of the Jews, and the folly of the Heathens, and the rudenesse and infidelity of the Mahumetans, and the negligence and vices of Christians; and he that can behold no impurity is received in all places with perfumes of musk-romes, and garments spotted with the flesh, and stained souls, and the actions and issues of misbelief, and an evil conscience, and with accursed sins that he hates, upon pretence of religion which he loves; and he is made a party against himself by our voluntary mistakes, and men continue ten yeers, and 20. and 30. and 50. in a course of sinning, and they grow old with the vices of their youth; and yet God forbears to kill them, and to consigne them over to an eternity of horrid pains, still expecting that they should repent and be saved.

D 2. Besides this long-sufferance and for-bearing with an unwearyed patience, God also excuses a sinner oftentimes and takes a little thing for an excuse, so far as to move him to intermediall favours first; and from thence to a finall pardon. He passes by the sins of our youth with an huge easinesse to pardon, if he be intreated and reconciled by the effective repentance of a vigorous manhood; he takes ignorance for an excuse, and in every degree of its being inevitable, or innocent in its proper cause, it is also inculpable and innocent in its proper effects, though in their own natures criminal. But I found mercy of the Lord because I did it in ignorance, saith S. Paul; he pities our infirmities and strikes off much of the account upon that stock; the violence of a temptation and restlessness of its motion, the perpetuity of its solicitation, the weariness



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rineſſe of a mans ſpirit, the ſtate of ſickneſſe, the neceſſity of ſecular affairs, the publike cuſtoms of a people have all of them a power of pleading and prevailing towards ſome degrees of pardon and diminution before the throne of God.

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3. When God perceives himſelf forced to ſtrike, yet then he takes off his hand and repents him of the evil: It is as if it were againſt him, that any of his creatures ſhould fall under the ſtrokes of an exterminating fury.

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4. When he is forced to proceed, he yet makes an end before he hath half done: and is as glad of a pretence to pardon us, or to ſtrike leſſe, as if he himſelf had the deliverance and not we: When Ahab had but humbled himſelf at the word of the Lord, God was glad of it, and went with the meſſage to the prophet *himſelf*, ſaying, *Seeſt thou not how Ahab humbles himſelf?* What was the event of it? *I will not bring the evil in his dayes*, but in his ſons dayes the evil ſhall come upon his houſe.

5

5. God forgets our ſin and puts it out of his remembrance, that is, he makes it as though it had never been: he makes penitence to be as pure as innocence to all the effects of pardon and glory: the memory of the ſins ſhall not be upon record, to be uſed to any after act of diſadvantage, and never ſhall return unleſſe we force them out of their ſecret places by ingratitude and a new ſtate of ſinning.

6

6. God ſometimes gives pardon beyond all his revelations and declared will, and provides ſuppletories of repentance, even then when he cuts a man off from the time of repentance, accepting a temporal death inſtead of an eternal: that although the Divine anger might interrupt the growing of the fruits, yet in ſome caſes, & to ſome perſons, the death and the very cutting off ſhall go no further, but be inſtead of explicate and long repentances. Thus it happened to *Uzzah*, who was ſmitten for his zeal, and died in ſeverity for prevaricating the letter, by earneſtneſſe of ſpirit to ſerve the whole religion. Thus it was alſo in the caſe of the Corinthians that died a temporal death for their undecent circumſtances in receiving the holy Sacrament. Saint Paul, who uſed it for an argument to threaten them into reverence, went no further, nor preſſed the argument to a ſadder iſſue then to die temporally.

But theſe ſuppletories are but ſeldom, and they are alſo great troubles, and ever without comfort, and diſpenſed irregularly, and that not in the caſe of habitually ſins that we know of, or very great ſins, but in ſingle actions, or inſtances of a leſſe malignity; and they are not to be relied upon, becauſe there is no rule concerning them; but when they do happen, they magnifie the infiniteneſſe of Gods mercy which is commensurate to all our needs, and is not to be circumscribed by the limits of his own revelations.

7

7. God pardons the greateſt ſinners, and hath left them upon record:

**A** record: and there is no instance in the scripture of the divine forgiveness, but in such instances, the misery of which was a fit instrument to speak aloud the glories of Gods mercies, and gentleness, and readinesse to forgive: Such were S. Paul a persecutor, and S. Peter that forswore his Master, Mary Magdalene, with seven Devils, the thief upon the crosse, Manasses an Idolater, David a murderer and adulterer, the Corinthian for incest, the children of Israel for ten times rebelling against the Lord in the wilderness, with murmuring, and infidelity, and rebellion, and schisme, and a golden calf, and open disobedience; and above all, I shall instance in the

**B** Pharisees among the Jews, who had sinned against the Holy Ghost, as our Blessed Saviour intimates, and tells the particular, viz. in saying that the Spirit of God by which Christ did work was an evil spirit; and afterward they crucified Christ, so that two of the Persons of the most Holy Trinity were openly and solemnly defied, and God had sent out a decree that they should be cut off; yet 40. yeers time (after all this) was left for their repentance, and they were called upon by arguments more perswasive and more excellent in that 40. yeers, then all the Nation had heard from their Prophets, even from Samuel to Zecharias. And Jonas thought he had reason on his side, to refuse to go to threaten Nineveh; he knew Gods tenderness in destroying his creatures, and he should be thought to be but a false Prophet; and so it came to passe according to his belief.

**C** *Jonah prayed unto the Lord and said, I pray thee Lord, was not this my saying when I was yet in my country; therefore I fled, for I knew thou wert a gracious God and mercifull, slow to anger, and of great kindnesse, and repentest thee of the evil:* He told before hand what the event would be; and he had reason to know it; God proclaimed it in a cloud before the face of all Israel, and made it to be his Name, *Miserator & misericors Deus. The Lord, the Lord God, mercifull and gracious, &c.*

Jonah. 4. 2.

Exod. 34. 6.

**D** You see the largeness of this treasure; but we can see no end, for we have not yet looked upon the rare arts of conversion: nor that God leaves the naturall habit of vertues, even after the acceptation is interrupted: nor his working extraregular miracles, besides the sufficiency of Moses and the Prophets, and the New Testament, and thousands more which we cannot consider now.

But this we can, when God sent an Angel to pour plagues upon the earth, there were in their hands *Phiale aureae, golden Phials:* for the death of men is precious and costly, and it is an expence that God delights not in: but they were *Phials*, that is, such vessels as out of them no great evil could come at once: but it comes out with difficulty, sobbing and troubled as it passes forth: it comes thorow a narrow neck, and the parts of it croud at the port to get forth, and are stifled by each others neighbourhood: and all strive to get out, but few can passe, as if God did nothing but threaten

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ten, and draw his judgements to the mouth of the *Phial* with a full body, and there made it stop it self.

The result of this consideration is, that as we fear the Divine judgements, so that we adore and love his goodnesse, and let the golden chains of the Divine mercy tie us to a noble prosecution of our duty and the interests of religion; For he is the worst of men whom Kindenesse cannot soften, nor endearments oblige, whom gratitude cannot tie faster then the bands of life and death: He is an ill natur'd sinner if he will not comply with the sweetnesses of heaven, and be civil to his Angel guardian, or observant of his *Patron God*, who made him, and feeds him, and keeps all his faculties, and takes care of him, and endures his follies, and waits on him more tenderly then a Nurse, more diligently then a Client, who hath greater care of him then his father, and whose bowels yern over him with more compassion then a mother; who is bountifull beyond our needs, and mercifull beyond our hopes, and makes capacities in us to receive more. *Fear* is stronger then *death*, and *Love* is more prevalent then *Fear*, and *kindenesse* is the greatest endearment of *Love*; and yet to an ingenious person *gratitude* is greater then all these, and obliges to a solemn duty when *love* fails, and *fear* is dull and unactive, and *death* it self is despised: but the man who is hardened against kindnesse, and whose duty is not made alive with gratitude, must be used like a slave, and driven like an ox, and inticed with goads and whips: but must never enter into the inheritance of sons: *Let us take heed*: for Mercy is like a rainbowe, which God set in the clouds to remember mankinde; it shines here as long as it is not hindred; but we must never look for it after it is night, and it shines not in the other world: if we refuse mercy here, we shall have justice to eternity.

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A FVNERAL SERMON,

Preached at the Obsequies of the Right Honorable  
and most vertuous Lady,

The Lady FRANCES Countesse of CARBERY:

Who deceased October the 9<sup>th</sup>. 1650. at her House Golden-grove  
in CARMARTHEN-SHIRE.

To the Right Honorable, and truly Noble,

RICHARD Lord VAUGHAN, Earl of Carbery,

Baron of Emlin and Molinger, Knight of

the Honorable Order of the Bath.

My Lord,



Am not ashamed to professe that I pay this part of service  
to your Lordship most unwillingly: for it is a sad office  
to be the chief Minister in the house of mourning, and  
to present an interested person with a branch of Cypress  
and a bottle of tears. And indeed, my Lord, it  
were more proportionable to your needs to bring some-  
thing that might alleviate your sorrow, then to dresse  
the herse of yur Dear Lady, and to furnish it with such circumstances,  
that it may dwell with you, and lie in your closet, and make your pray-  
ers and your retirements more sad and full of weepings. But because  
the Divine providence hath taken from you a person so excellent, a  
woman fit to converse with Angels, and Apostles, with Saints and Mar-  
tyrs,

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tyrs. give me leave to present you with her picture; drawn in little and in water-colours, sallet indeed with tears and the abrupt accents of a real and constant sorrow; but drawn with a faithful hand, and taken from the life: and indeed it were too great a losse, to be deprived of her example and of her rule, of the original and the copy too. The age is very evil and deserves her not; but because it is so evil, it hath the more need to have such lives preserved in memory to instruct our piety, or upbraid our wickedness. For now that God hath cut this tree of Paradise down from its seat of earth, yet so the dead trunk may support a part of the declining Temple, or at least serve to kindle the fire on the altar. My Lord, I pray God this heap of sorrow may swell your piety till it breaks into the greatest joyes of God and of religion: and remember, when you pay a tear upon the grave, or to the memory of your Lady (that dear and most excellent soul) that you pay two more; one, of repentance for those things that may have caused this breach; and another of joy for the mercies of God to your Dear departed Saint, that he hath taken her into a place where she can weep no more. My Lord, I think I shall, so long as I live, that is so long as I am

Your Lordships

most humble Servant.

TAYLOR.

A

*Pietati & Memoriae Sacrum.*

**M**Onumentum doloris singularis, paris fati & conditionis posuit  
*Richardus* Comes *Carberiensis* sibi vivo, & mortem nec exoptanti  
nec metuenti: Et dilectissimæ suæ Conjugi *Franciscæ* Comitissæ in flore  
ætatis casibus puerperii raptæ ex amplexibus Sanctissimi amoris. Fuit  
illa (descendat lachrymula Amice lector) fuit inter castissimas prima,  
inter Conjuges amantissima, Mater optima: placidi oris, severæ virtutis,  
conversationis suavissimæ: vultum hilarem fecit bona  
conscientia, amabilem, forma plusquam Uxoriam. Claris

orta Natalibus, fortunam non medio-  
crem habuit; erat enim cum Unicâ Ger-  
manâ Hæres ex asse. Annos XIII, Menses  
IV, supra Biduum vixit in Sanctissimo  
Matrimonio cum SUIO quem effusissi-  
mè dilexit, & sanctè observavit; quem  
novit Prudentissimum, sensit Amantis-  
simum, virum Optimum vidit & lætata  
est. Enixa prolem Numerosam, pul-  
chram, ingenuam, formæ & Spei opti-  
mæ; quatuor Masculos, *Franciscum* Do-  
minum *Vanghan*, *Johannem*, *Althamum*,  
quartum immaturum; fœminas sex  
Dom: *Franciscam*, *Elizabethas* duas, *Mari-*  
*am*, *Margaretam*, & *Althamiam* [ post cujus  
partum paucis diebus obdormiit. ] To-

tam prolem Masculam ( si demas abortivum illum ) &  
fœminas omnes, præter *Elizabetham* alteram, & *Mariam*,  
superstites reliquit. Pietatis adeoque Spei plena obiit ix. Octobr. M.DC.L.  
Lachrymis suorum omnium tota irrigua conditur in hoc cœmeterio, ubi  
cùm Deo Opt. Max. visum fuerit, sperat se reponendum Conjux mœstis-  
simus: intereà temporis luctui, sed pietati magis vacat, ut in suo tempore  
simul lætentur Par tam Pium, tam Nobile, tam Christianum in gremio  
*Jesu*, usque dum Coronæ adornentur accipiendæ in Adventu Domini.

A M E N.

Cum ille vitâ defunctus fuerit, Marmor loquetur, quod adhuc  
tacere jubet virtus Modesta: interim vitam ejus observa, &  
leges quod postea hîc inscriptum amabunt & colent Posterî.

*Ora & abi.*

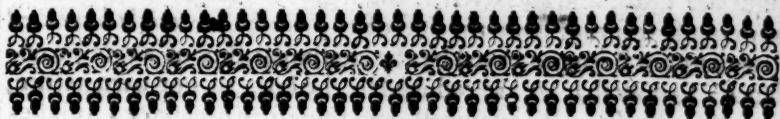


Philippus Bell  
Ejus Liber  
Si quis Me  
Queret Hic  
Nomen Præ  
Anno Domini  
1719

Deo

Hic

A



## 2 Samuel 14. 14.

B For we must needs die, and are as water spilt on the ground, which cannot be gathered up again: neither doth God respect any person: yet doth he devise means that his banished be not expelled from him.

C



D

When our Blessed Saviour and his Disciples viewed the Temple, some one amongst them cried out, *Magister aspice, quales lapides! Master behold what fair, what great stones are here!* Christ made no other reply, but foretold their dissolution and a world of sadness and sorrow which should bury that whole Nation, when the teeming cloud of Gods displeasure should produce a storm, which was the daughter of the biggest anger, and the mother of the greatest calamity which ever crushed any of the sons of Adam *[the time shall come, that there shall not be left one stone upon another.]* The whole Temple and the Religion, the Ceremonies ordained by God, and the Nation beloved by God, and the Fabrick erected for the service of God, shall run to their own period, and lie down in their severall graves. Whatsoever had a beginning can also have an ending, and it shall die, unlesse it be daily watered with the purls flowing from the fountain of life, and refreshed with the dew of Heaven and the wells of God. And therefore God had provided a tree in Paradise to have supported Adam in his *artificiall immortality*: Immortality was not in his nature, but in the hands, and arts, in the favour and superadditions of God. Man was alwayes the same mixture of heat and cold, of drynesse and moisture; ever the same weak thing, apt to feel rebellion in the humors and to suffer the evils of a civil war in his body naturall: and therefore health and life was to descend upon him from Heaven, and he was to suck life from a tree on earth; himself being but ingrafted into a tree of life, and adopted into the condition of an immortall nature: But hee that in the best of his dayes was but a Cien of this tree of life, by his sinne was cut off from thence quickly, and planed upon thorns, and his portion was for ever after among the flowers, which to day spring and  
look

E

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look like health and beauty, and in the evening they are sick, and at night are dead, and the oven is their grave. And as before, even from our first spring from the dust of the earth, *we might have died* if we had not been preserved by the continuall flux of a rare providence: so now that we are reduced to the laws of our own nature, *we must needs die.* It is naturall, and therefore necessary; It is become a punishment to us, and therefore it is unavoidable, and God hath bound the evil upon us by binds of naturall and inseparable propriety, and by a supervening unalterable decree of Heaven: and we are fallen from our privilege, and are returned to the condition, of beast, and buildings, and common things: And we see Temples defiled unto the ground, and they die by Sacrilege: and great Empires die by their own plenty and ease, full humors and factious Subjects: and huge buildings fall by their own weight, and the violence of many winters eating and consuming the cement, which is the marrow of their bones: and Princes die like the meanest of their servants: and every thing findes a grave and a tomb; and the very tomb it self dies by the bignesse of its pompousnesse and luxury.

Phario nutant'ia pondera saxo  
Quæ cineri vanus dat ruitur a labor,

and becomes as friable and uncombined dust as the ashes of the Sinner or the Saint that lay under it, and is now forgotten in his bed of darknesse: And to this Catalogue of mortality Man is inrolled with a [ *Statutum est* ] *It is appointed for all men once to die, and after death comes judgement;* and if a man can be stronger then nature, or can wrestle with a degree of Heaven, or can escape from a Divine punishment by his own arts, so that neither the power nor the providence of God, nor the laws of nature, nor the bands of eternall predestination can hold him, then he may live beyond the fate and period of flesh, and last longer then a flower: But if all these can hold us and tie us to conditions, then we must lay our heads down upon a turfe, and entertain creeping things in the cels and little chambers of our eyes, and dwell with worms till time and death shall be no more. *We must needs die* That's our sentence. But that's not all.

*Wee are as water spilt on the ground, which cannot be gathered up again* ] Stay. 1. We are as water, weak and of no consistence, alwayes descending, abiding in no certain place, unlesse where wee are detained with violence: and every little breath of winde makes us rough and tempestuous, and troubles our faces: every trifling accident discomposes us; and as the face of the waters wafting in a storm, so wrinkles it self, that it makes upon its fore-head furrows deep and hollow like a grave: so do our great and little cares and trifles, first make the wrinkles of old age, and then they dig a grave for us: And there is in nature nothing so contemptible, but



A but it may meet with us in such circumstances, that it may be too hard for us in our weaknesses: and the sting of a Bee is a weapon sharp enough to pierce the finger of a child, or the lip of a man: and those creatures which nature hath left without weapons, yet they are armed sufficiently to vex those parts of men which are left defenseless and obnoxious to a Sun-beam, to the roughness of a sower grape, to the unevenness of a gravel-stone, to the dust of a wheel, or the unwholesome breath of a star looking awry upon a sinner.

2. But besides the weaknesses and naturall decayings of our bodies, if chances and contingencies be innumerable, then no man can reckon our dangers, and the praternatural causes of our deaths. So that he is a vain person whose hopes of life are too confidently increased by reason of his health: and he is too unreasonably timorous, who thinks his hopes at an end when he dwells in sickness. For men die without rule; and with, and without occasions; and no man suspecting or foreseeing any of deaths addresses, and no man in his whole condition is weaker than another. A man in a long Consumption is fallen under one of the solemnities and preparations to death: but at the same instant the most healthfull person is as neer death, upon a more fatal, and a more sudden, but a less discerned cause. There are but few persons upon whose foreheads every man can read the sentence of death written in the lines of a lingering sickness, but they (sometimes) hear the passing-bell ring for stronger men, even long before their own knell calls at the house of their mother to open her womb and make a bed for them. No man is surer of to morrow than the weakest of his brethren: and when *Lepidus* and *Anfidius* stumbled at the threshold of the Senate and fell down and died, the blow came from heaven in a cloud, but it struck more suddenly than upon the poor slave that made sport upon the Theatre with a premeditated and foredescribed death: *Quod quisque vitet, nunquam homini satis cautum est in horas.* There are sicknesses that walk in darkness, and there are exterminating Angels that fly wrapt up in the curtains of immateriality and an uncommunicating nature; whom we cannot see, but we feel their force and sink under their sword, and from heaven the vail descends that wraps our heads in the fatal sentence. There is no age of man but it hath proper to it self some posterns and out-lets for death, besides those infinite and open ports out of which myriads of men and women every day passe into the dark and the land of forgetfulness. *Infancie* hath life but *in effigie*, or like a spark dwelling in a pile of wood: the candle is so newly lighted, that every little shaking of the taper, and every ruder breath of air, puts it out, and it dies. *Childhood* is so tender, and yet so unwary; so soft to all the impressions of chance, and yet so forward to run into them, that God knew there could be no security

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without the care and vigilance of an Angel keeper: and the eyes of Parents, and the arms of Nurfes, the provisions of art, and all the effects of Humane love and Providence are not fufficient to keep one childe from horrible mifchiefs, from ftrange and early calamities and deaths, unleffe a messenger be fent from heaven to ftand fentinel, and watch the very playings and the fleepings, the eatings and the drinkings of the children; and it is a long time before nature makes them capable of help: for there are many deaths, and very many difeafes to which poor babes are expofed; but they have but very few capacities of phyfick; to fhew, that infancy is as liable to death as old age, and equally expofed to danger, and equally uncapable of a remedy: with this onely difference, that old age hath difeafes incurable by nature, and the difeafes of child-hood are incurable by art; and both the ftates are the next heirs of death.

3.

3. But all the middle way *the cafe is altered*. Nature is ftrong, and artis apt to give eafe and remedy: But ftill, there is no fecurity; and there, the cafe is not altered. 1 For there are fo many difeafes in men that are not underftood. 2 So many new ones every year. 3 The old ones are fo changed in circumftance, and intermingled with fo many collateral complications. 4 The Symptoms are oftentimes fo alike. 5 Sometimes fo hidden and fallacious. 6 Sometimes none at all (as in the moft fudden and the moft dangerous impositions.) 7 And then the difeafes in the inward parts of the body, are oftentimes fuch, to which no application can be made. 8 They are fo far off, that the effects of all medicines can no otherwife come to them, then the effect and juices of all meats, that is, not till after two or three alterations, and decoctions, which change the very fpecies of the medicament. 9 And after all this, very many principles in the art of Phyfick, are fo uncertain, that after they have been believed feven or eight ages, and that upon them much of the praftife hath been eftablifhed; they come to be confidered by a witty man, and others eftablifhed in their ftad; by which men muft praftife, and by which three or four generations of men more (as happens) muft live or die. 10 And all this while the men are fick, and they take things that certainly make them ficker for the prefent, and very uncertainly reftore health for the future; that it may appear of what a large extent is humane calamity; when Gods providence hath not onely made it weak and miserable, upon the certain ftock of a various nature, and upon the accidents of an infinite contingency; but even from the remedies which are appointed, our dangers and our troubles are certainly increafed: fo that wee may well be likened to water; our nature is no ftronger, our aboad no more certain; If the fluces be opened, *it falls away and runneth apace*; if its current be ftopped, it fwells and grows troublefome, and fpils over with

A with a greater diffusion; If it be made to stand still it putrifies: and all this we do. For,

4. In all the procelle of our health we are running to our grave: we open our own sluices by viciousness, and unwholesome actions; we pour in drink, and let out life; we encrease diseases and know not how to bear them; we strangle our selves with our own intemperance; we suffer the feavers and the inflammations of lust, and we quench our souls with drunkenness; we bury our understandings in loads of meat and surfets: and then we lie down upon our beds, and roar with pain and disquietness of our souls: Nay, we kill one another's souls and bodies with violence and folly, with the effects of pride and uncharitableness; we live and die like fools, and bring a new mortality upon our selves; wars and vexatious cares, and private duels, and publique disorders, and every thing that is unreasonable, and every thing that is violent: so that now we may adde this fourth gate to the grave: Besides *Nature* and *Chance*, and *the mistakes of art*, men die with their *own sins*, and then enter into the grave in haste and passion, and pull the heavy stone of the monument upon their own heads. And thus we make our selves like water spilt on the ground; we throw away our lives as if they were unprofitable, (and indeed most men make them so) we let our years slip through our fingers like water; and nothing is to be seen, but like a shower of tears upon a spot of ground; there is a grave digged, and a solemn mourning, and a great talk in the neighbourhood, and when the dayes are finished, they shall be, and they shall be remembered no more: And that's like water too, when it is spilt, it cannot be gathered up again.

There is no redemption from the grave.

— *inter se mortales mutua vivunt*

*Et quasi cursores vitæ lampada tradunt.*

D Men live in their course and by turns: their light burns awhile, and then it burns blew and faint, and men go to converse with Spirits, and then they reach the taper to another; and as the hours of yesterday can never return again, so neither can the man whose hours they were, and who lived them over once, he shall never come to live them again, and live them better. When *Lazarus*, and the widows son of *Naim*, and *Tabitha*, and the Saints that appeared in Jerusalem at the resurrection of our blessed Lord, arose; they came into this world, some as strangers onely to make a visit, and all of them to manifest a glory: but none came upon the stock of a new life, or entred upon the stage as at first, or to perform the course of a new nature: and therefore it is observable, that we never read of any wicked person that was raised from the dead: *Dives* would fain have returned to his brothers house: but neither he, nor any from him could be sent: but all the rest in the New Testament (one onely excepted) were expressed to have been holy persons,



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sons, or else by their age were declared innocent. *Lazarus* was beloved of Christ: those souls that appeared at the resurrection were the souls of Saints: *Tobias* raised by Saint *Peter* was a charitable and a holy Christian: and the maiden of twelve yeers old, raised by our blessed Saviour, had not entred into the regions of choice and sinfulness: and the onely exception of the widdows son, is indeed none at all; for in it the Scripture is wholly silent; and therefore it is very probable that the same proesse was used, God in all other instances having chosen to exemplifie his miracles of nature to purposes of the Spirit, and in spiritual capacities. So that although the Lord of nature did break the bands of nature in some instances, to manifest his glory to succeeding, great and never failing purposes; yet (besides that this shall be no more) it was also instanced in such persons who were holy and innocent, and within the verge and comprehensions of eternall mercy. We never read that a wicked person felt such a miracle, or was raised from the grave to trie the second time for a Crown; but where he fell, there he fell down dead, and saw the light no more.

This consideration I intend to you as a severe Monitor, and an advice of carefulnesse, that you order your affairs so that you may be partakers of the first resurrection, that is, from sinne to grace, from the death of vicious habits, to the vigour, life and efficacy of an habitual righteousness: For (as it happened to those persons in the New Testament now mentioned, to them (I say) in the literall sence) *Blessed are they that have part in the first resurrection, upon them the second death shall have no power:* meaning that they who by the power of Christ and his holy Spirit were raised to life again, were holy and blessed souls, and such who were written in the book of God; and that this grace happened to no wicked and vicious person: so it is most true in the spirituall and intended sence: You onely that serve God in a holy life; you who are not dead in trespasses and sinns; you who serve God with an early diligence and an unwearied industry, and a holy religion, you, and you onely shall come to life eternal, you onely shall be called from death to life, the rest of mankind shall never live again, but passe from death to death; from one death to another, to a worse: from the death of the body, to the eternal death of body and soul: and therefore in the Apostles Creed there is no mention made of the resurrection of wicked persons: but of *the resurrection of the body to everlasting life.* The wicked indeed shall be haled forth from their graves, from their everlasting prisons, where in chains of darknesse they are kept unto the judgement of the great day: But this therefore cannot be called *in sensu favoris*, a resurrection, but the solemnities of the eternall death: It is nothing but a new capacity of dying again, such a dying as cannot signifie rest; but where death means nothing but an intolerable and never-ceasing calamity: and therefore these words of

A of my Text are otherwise to be understood of the wicked, otherwise of the godly : The wicked are spilt like water and shall never be gathered up again ; no not in the gatherings of eternity ; They shall be put into the vessels of wrath and set upon the flames of hell ; but that is not a *gathering*, but a scattering from the face and presence of God. But the Godly also come under the sense of these words. They descend into their graves, and shall no more be reckoned among the living ; they have no concernment in all that is done under the Sun. *Agamemnon* hath no more to do with the Turks armies invading and possessing that part of Greece where he reigned, then had the Hippocentaur, who never had a beeing : and *Cicero* hath no more interest in the present evils of Christendome, then we have to do with his boasted discovery of *Catlines* conspiracie. What is it to me that Rome was taken by the Gauls ? and what is it now to *Camillus* if different religions be tolerated amongst us ? These things that now happen concern the living, and they are made the scenes of our duty or danger respectively : and when our wives are dead and sleep in charnell houses, they are not troubled when we laugh loudly at the songs sung at the next marriage feast ; nor do they envy when another snatches away the gleanings of their husbands passion.

C It is true they envie not, and they lie in a bosome where there can be no murmure, and they that are consigned to Kingdoms, and to the feast of the marriage-supper of the Lamb, the glorious and eternall Bride-groom of holy souls, they cannot think our marriages here, our lighter laughings, and vain rejoycings considerable as to them. And yet *there is a relation continued still*. *Aristotle* said, that to affirm the dead take no thought for the good of the living is a disparagement to the laws of that friendship which in their state of separation they cannot be tempted to rescind. And the Church hath taught in generall that they pray for us, they recommend to God the state of all their Relatives, in the union of the intercession that our blessed Lord makes for them and us : and Saint *Ambrose* gave some things in charge to his dying brother *Satyrus*, that he should do for him in the other world : he gave it him ( I say ) when he was dying, not when he was dead. And certain it is that though our dead friends affection to us is not to be estimated according to our low conceptions, yet it is not lesse, but much more then ever it was ; it is greater in degree, and of another kind.

E But then we should do well also to remember, that in this world we are something besides flesh and blood ; that we may not without violent necessities run into new relations, but preserve the affections we bear to our dead when they were alive : We must not so live as if they were perished, but so as pressing forward to the most intimate participation of the communion of Saints. And we also have some wayes to expresse this relation, and to bear a part in this communion,

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2 Tim. i. 18.

communion, by actions of intercourse with them, and yet proper to our state: such as are strictly performing the will of the dead, providing for, and tenderly and wisely educating their children, paying their debts, imitating their good example, preserving their memories privately, and publicly keeping their memorials, and desiring of God with hearty and constant prayer, that God would give them a joyfull resurrection, and a mercifull judgement, (for so S. Paul prayed in behalf of Onesiphorus) that God would shew them a mercy in that day, that fearfull, and yet much to be desired day, in which the most righteous person hath need of much mercy and pity, and shall finde it. Now these instances of duty shew that the relation remains still; and though the Relict of a man or woman hath liberty to contract new relations; yet I do not finde they have liberty to cast off the old; as if there were no such thing as immortality of souls. Remember that we shall converse together again: let us therefore never do any thing of reference to them which we shall be ashamed of in the day when all secrets shall be discovered, and that we shall meet again in the presence of God: In the mean time, God watcheth concerning all their interest, and he will in his time both discover and recompense. For though, as to us, they are like water spilt, yet, to God, they are as water fallen into the sea, safe and united in his comprehension, and inclosures.

But we are not yet passed the consideration of the sentence: This descending to the grave is the lot of all men. [*neith r doth God respect the person of any man*] The rich is not protected for favour, nor the poor for pity, the old man is not revered for his age, nor the infant regarded for his tenderneffe; youth and beauty, learning and prudence, wit and strength lie down equally in the dishonours of the grave. All men, and all natures, and all persons resist the addresses and solemnities of death, and strive to preserve a miserable and an unpleasant life; and yet they all sink down and die. For so have I seen the pillars of a building assisted with artificiall props bending under the pressure of a roof, and pertinaciously resisting the infallible and prepared ruine,

*Donec certa dies omni compage soluta  
Ipsum cum rebus subruat auxilium,*

till the determined day comes, and then the burden sunk upon the pillars, and disordered the aids and auxiliary rafters into a common ruine and a ruder grave: so are the desires and weak arts of man, with little aids and assistances of care and physick we strive to support our decaying bodies, and to put off the evil day; but quickly that day will come, and then neither Angels nor men can rescue us from our grave; but the roof sinks down upon the walls, and the walls descend to the foundation; and the beauty of the face, and the dishonours of the belly, the discerning head and the servile feet,



A feet, the thinking heart, and the working hand, the eyes and the guts together shall be crush'd into the confusion of a heap, and dwell with creatures of an equivocall production, with worms and serpents, the sons and daughters of our own bones, in a house of dirt and darknesse.

Let not us think to be excepted or deferred. If beauty, or wit, or youth, or Noblenesse, or wealth, or vertue could have been a defence, and an excuse from the grave, we had not met here to day to mourn upon the herse of an excellent Lady; and God onely knows for which of us next the mourners shall go about the streets, or weep in houses.

B

Ζεύς μὲν περὶ τὸ γε οἶδε, καὶ ἀθάνατοι θεοὶ ἄλλοι  
Ὅπως ἴσῃσι θανάτοιο τελευτῶντων ὄντων.

II. γ.

C

We have lived so many yeers; and every day and every minuite we make an escape from those thousands of dangers and deaths that encompasse us round about: and such escapings we must reckon to be an extraordinary fortune, and therefore that it cannot last long. Vain are the thoughts of Man, who when he is young or healthfull, thinks he hath a long threed of life to run over, and that it is violent and strange for young persons to die; and naturall and proper onely for the aged. It is as naturall for a man to die by drowning as by a fever: And what greater violence or more unnaturall thing is it, that the horse threw his Rider into the river, then that a drunken meeting cast him into a fever; and the strengths of youth are as soon broken by the strong sicknesses of youth, and the stronger intemperance, as the weaknesse of old age by a cough, or an asthma, or a continuall rheume: Nay, it is *more naturall* for young Men and Women to die, then for old; because that is *more naturall* which hath more naturall causes; and that is more naturall which is most common: but to die with age is an extreme rare thing; and there are more persons carried forth to buriall before the five and thirtieth yeer of their age then after it. And therefore let no vain confidence make you hope for long life.

D

If you have lived but little, and are still in youth, remember that now you are in your biggest throng of dangers both of body and soul; and the proper sins of youth to which they rush infinitely and without consideration, are also the proper and immediate instruments of death. But if you be old you have escaped long and wonderfully, and the time of your escaping is out: you must not for ever think to live upon wonders, or that God will work miracles to satisfie your longing follies, and unreasonable desires of living longer to sin and to the world. Go home and think to die, and what you would choose to be doing when you die, that do daily; for you will all come to that passe, to rejoyce that you did so, or with that you had: that will be the condition of every one of us; for God

E

regardeth no mans person.

Well!

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Well ! but all this you will think is but a sad story. What ? we must die, and go to darknesse and dishonour ; and we must die quickly, and we must quit all our delights, and all our sins, or do worse, infinitely worse ; and this is the condition of us all from which none can be excepted ; every man shall be split and fall into the ground, and be gathered up no more. Is there no comfort after all this ? shall we go from hence and be no more seen, and have no recompense,

*Miser, ô miser, aiunt, omnia ademit  
Una dies infauſta mihi tot præmia vitæ.*

Shall we exchange our fair dwellings for a coffine, our softer beds for the moistned and weeping turf, and our pretty children for worms, and is there no allay to this huge calamity ? Yes, there is, There is a [ yet ] in the Text : [ For all this, yet doth God devise means that his banished be not expelled from him. ] All this sorrow and trouble is but a phantasmie, and receives its account and degrees from our present conceptions and the proportion to our reliſhes and gust.

When Pompey saw the Ghost of his first Lady Julia, who vexed his rest and his conscience for superinducing Cornelia upon her bed, within the ten moneths of mourning, he presently fancied it, either to be an illusion, or else that death could be no very great evil.

*Aut nihil eſt ſenſus animis in morte relictum,  
Aut mors ipſa nihil —*

Either my dead wife knowes not of my unhandſome marriage, and forgetfulneſſe of her ; or if ſhe does, then the dead live.

*—longæ, canitiſ ſi cognita, vitæ  
Mors mediæ eſt —*

Death is nothing but the middle point between two lives, between this and another : concerning which comfortable myſtery the holy Scripture inſtructs our faith, and entertains our hope in theſe words. God is ſtill the God of Abraham, Iſaak, and Jacob ; for all do live to him : and the ſouls of Saints are with Chriſt : I deſire to be diſſolved ( ſaith S. Paul ) and to be with Chriſt, for that is much better : and, Bleſſed are the dead that die in the Lord ; they reſt from their labours, and their works follow them : For we know, that if our earthly houſe of this tabernacle were diſſolved, we have a building of God, a houſe not made with hands, eternall in the heavens : and this ſtate of ſeparation S. Paul calls, a being abſent from the body, and being preſent with the Lord : This is one of Gods means, which he hath deviſed, that although our Dead are like perſons baniſhed from this world, yet they are not expelled from God : They are in the hands of Chriſt ; they are in his preſence ; they are, or ſhall be cloathed with a houſe of Gods making ; they reſt from all their labours ; all tears are wiped from their eyes, and all diſcontents from their ſpirits ; and

Vide 1 Cor.  
15. 18.  
1 Theſſ. 4. 16.  
Revel. 14. 13.  
John 5. 24.  
2 Cor. 5. 8.  
& 6.

A and in the state of separation before the soul be re-invested with her new house the spirits of all persons are with God, so secured and so blessed, and so sealed up for glory, that this state of interval and imperfection is in respect of its certain event and end, infinitely more desirable than all the riches, and all the pleasures, and all the vanities, and all the Kingdoms of this world.

I will not venture to determine what are the circumstances of the abode of Holy Souls in their separate dwellings; and yet possibly that might be easier than to tell what or how the soul is and works in this world, where it is in the body *tantum in aliena domo*, as in a prison, in fetters and restraints: for here the soul is discomposed and hindered, it is not as it shall be, as it ought to be, as it was intended to be; it is not permitted to its own freedom, and proper operation; so that all that we can understand of it here, is that it is so incommodated with a troubled and abated instrument, that the *object* we are to consider cannot be offered to us in a right line, in just and equal propositions, or if it could, yet because we are to understand the soul by the soul, it becomes not only a troubled and *abused object*, but a *crooked instrument*; and we here can consider it, just as a weak eye can behold a staff thrust into the waters of a troubled river; the very water makes a refraction, and the storm doubles the refraction, and the water of the eye doubles the species, and there is nothing right in the thing, the object is out of its just place, and the medium is troubled, and the organ is impotent: *At cum exierit & in liberum celum quasi in domum suam venerit*, when the soul is entered into her own house, into the free regions of the rest and the neighbourhood of heavenly joys, then its operations are more spiritual, proper, and proportioned to its being; and though we cannot see at such a distance, yet the object is more fitted if we had a capable understanding; it is in it self in a more excellent and free condition.

Certain it is, that the body does hinder many actions of the soul: it is an imperfect body, and a diseased brain, or a violent passion that makes fools: no man hath a foolish soul: and the reasonings of men have infinite difference and degrees by reason of the bodies constitution. Among beasts which have no reason, there is a greater likeness than between men, who have: and as by faces it is easier to know a man from a man, than a sparrow from a sparrow, or a squirrel from a squirrel: so the difference is very great in our souls: which difference, because it is not originally in the soul (and indeed cannot be in simple and spiritual substances of the same species or kind) it must needs drive wholly from the body, from its accidents and circumstances: from whence it follows, that because the body casts fetters and restraints, hinderances and impediments upon the soul, that the soul is much freer in the state of separation



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1 Thes. 5. 10.

paration; and if it hath any act of life, it is much more noble and expedite.

That the soul is alive after our death, *S. Paul* affirms [*Christ died for us, that whether we wake or sleep, we should live together with him.*] Now it were strange that we should be alive, and live with *Christ*, and yet do no act of life: the body when it is asleep does many: and if the soul does none, the principle is lesse active then the instrument; but if it does any act at all in separation, it must necessarily be an act or effect of understanding; there is nothing else it can do. But this it can. For it is but a weak and an unlearned proposition to say, That the soul can do nothing of it self, nothing without the phantasmes and provisions of the body. For

1. In this life the soul hath one principle clearly separate, abstracted and immaterial, I mean, *the Spirit of grace*, which is a principle of life and action, and in many instances does not at all communicate with matter, as in the infusion, superinduction and the creation of spiritual graces.
2. As nutrition, generation, eating and drinking are actions proper to the body and its state: so, extasies, visions, raptures, intuitive knowledge, and consideration of it self, acts of volition, and reflex acts of understanding are proper to the soul.
3. And therefore it is observable that *S. Paul* said that *he knew not whether his visions and raptures were in or out of the body*: for by that we see his judgement of the thing, that one was as likely as the other, neither of them impossible or unreasonable; and therefore that the soul is as capable of action alone as in conjunction.
4. If in the state of blessedness there are some actions of the soul which do not passe through the body, such as contemplation of God, and conversing with spirits, and receiving those influences and rare immissions which coming from the Holy and mysterious Trinity make up the crown of glory; it follows that the necessity of the bodies ministry is but during the state of this life, and as long as it converses with fire and water, and lives with corn and flesh, and is fed by the satisfaction of material appetites; which necessity and manner of conversation when it ceases, it can be no longer necessary for the soul to be served by phantasmes and material representations.
5. And therefore when the body shall be re-united, it shall be so ordered, that then the body shall confesse it gives not any thing, but receives all its being and operation, its manner and abode from the soul, and that then it comes not to serve a necessity, but to partake a glory. For as the operations of the soul in this life, begin in the body, and by it the object is transmitted to the soul: so then they shall begin in the soul and pass to the body; and as *the operations of the soul* by reason of its dependence on the body are *animal, natural and material*; so in the resurrection, *the body* shall be *spiritual* by reason of the preeminence, influence, and prime operation of the soul. Now between these

two

A two states, stands the state of separation, in which the operations of the soul are of a middle nature, that is, not so spirituall as in the resurrection, and not so animal and natural as in the state of conjunction.

To all which I adde this consideration : That our souls have the same condition that Christs soul had in the state of separation; because he took on him all our nature, and all our condition; and it is certain, Christs soul in the three dayes of his separation did exercise acts of life, of joy and triumph, and did not sleep, but visited the souls of the Fathers, trampled upon the pride of Devils, and satisfied those longing souls which were *Prisoners of hope*; and from all this we may conclude, that the souls of all the servants of Christ are alive, and therefore do the actions of life, and proper to their state; and therefore it is highly probable that the soul works clearer, and understands brighter, and discourses wiser; and rejoyces louder, and loves noblier and desires purer, and hopes stronger then it can do here.

But if these Arguments should fail, yet the felicity of Gods Saints cannot fail. For suppose, the body to be a necessary instrument but out of tune, and discomposed by sin and anger, by accident and chance, by defect and imperfections, yet, that it is better then none at all; and that if the soul works imperfectly with an imperfect body, that then she works not at all when she hath none; and suppose also that the soul should be as much without sense or perception in death, as it is in a deep sleep, which is the image and shadow of death; yet then God devises other means that his banished be not expelled from him. For,

2. God will restore the soul to the body, and raise the body to such a perfection, that it shall be an Organ fit to praise him upon; it shall be made spiritual to minister to the soul, when the soul is turned into a spirit. then the soul shall be brought forth by Angels from her incomparable and easie bed, from her rest in Christs Holy Bosome, and be made perfect in her being, and in all her operations; And this shall first appear by that perfection which the soul shall receive as instrumental to the last judgement: for then she shall see cleerly all the Records of this world, all the Register of her own memory. For all that we did in this life, is laid up in our memories: and though dust and forgetfulnesse be drawn upon them, yet when God shall lift us from our dust, then shall appear clearly all that we have done, written in the Tables of our conscience, which is the souls memory. We see many times, and in many instances,

E that a great memory is hindered and put out, and we thirty yeers after come to think of something that lay so long under a curtain; we think of it suddenly and without a line of deduction, or proper consequence: And all those famous memories, of *Simonides* and *Theocritus*, of *Hortensius* and *Seneca*, of *Sceptius Metrodorus* and *Carnades*,

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neades, of *Cyneus* the Embassadour of *Pyrrhus*, are onely the Records better kept, and lesse disturbed by accident and disease. For even the memory of *Herods* son of Athens, of *Bathyllus* and the dullest person now alive is so great, and by God made so sure a record of all that ever he did, that as soon as ever God shall but tune our instrument, and draw the curtains, and but light up the candle of immortality, there wee shall finde it all, there we shall see all, and all the world shall see all; then wee shall be made fit to converse with God after the manner of spirits; we shall be like to Angels.

In the mean time, although upon the perswasion of the former discourse, it be highly probable that the souls of Gods servants do live in a state of present blessednesse; and in the exceeding joyes of a certain expectation of the revelation of the day of the Lord, and the coming of Jesus, yet it will concern us onely to secure our state by holy living, and leave the event to God; that (as Saint *Paul* said) whether present or absent, whether sleeping or waking, whether perceiving or perceiving not, wee may be accepted of him: that when wee are banished this world, and from the light of the Sunne, we may not be expelled from God, and from the light of his countenance, but that from our beds of sorrows, our souls may passe into the bosome of Christ, and from thence to his right hand in the day of sentence: For wee must all appear before the judgement seat of Christ, and then if we have done well in the body, we shall never be expelled from the beatificall presence of God, but be domesticks of his family, and heirs of his Kingdom, and partakers of his glory.

*Amen.*

I Have now done with my Text, but yet am to make you another Sermon. I have told you the necessity and the state of death; it may be too largely for such a sad story; I shall therefore now with a better compendium teach you how to live, by telling you a plaine narrative of a life, which if you imitate and write after the copy, it will make, that death shall not bee an evil, but a thing to be desired, and to be reckoned amongst the purchases and advantages of your fortune. When *Martha* and *Mary* went to weep over the grave of their brother, Christ met them there and preached a Funeral Sermon, discoursing of the resurrection, and applying to the purposes of faith, and confession of Christ, and glorification of God: We have no other, we can have no better precedent to follow: And now that wee are come to weep over the grave of our Dear Sister, this rare personage, we cannot chuse but have many vertues to learn, many to imitate, and some to exercise.

I chose, not to declare her extraction and genealogy. It was indeed fair and Honourable; but having the blessing to be descended from worthy



A worthy and Honoured Ancestors, and her self to be adopted and ingrafted into a more Noble family, yet she felt such outward appendages to bee none of hers, because not of her choice, but the purchase of the vertues of others, which although they did engage her to do noble things, yet they would upbraid all degenerate and lesse honourable lives then were those which began and increased the honour of the families. She did not love her fortune for making her noble; but thought it would bee a dishonour to her if shee did not continue her Noblenesse and excellency of vertue fit to be owned by persons relating to such Ancestors. It is fit for all us to honour the Noblenesse of a family: but it is also fit for them that are Noble to despise it, and to establish their honour upon the foundation of doing excellent things, and suffering in good causes, and despising dishonourable actions, and in communicating good things to others. For this is the rule in Nature: Those creatures are most Honourable which have the greatest power and do the greatest good: And accordingly my self have been a witnesse of it, how this excellent Lady would by an act of humility, and Christian abstraction strip her self of all that fair appendage of exterior honour, which decked her person and her fortune; and desired to be owned by nothing but what was her own, that she might onely be esteemed Honourable according to that which is the honour of a Christian, and a wise person.

2. She had a strict and severe education, and it was one of Gods graces and favours to her. For being the Heireesse of a great fortune, and living amongst the throng of persons in the sight of vanities and empty temptations, that is, in that part of the Kingdom where greatness is too often expressed in great follies, and great vices, God had provided, a severe and angry education to chastise the forwardneses of a young spirit, and a fair fortune; that she might for ever bee so far distant from a vice, that she might onely see it and loath it, but never tast of it, so much as to be put to her choice whether she would be vertuous or no. God intending to secure this soul to himself, would not suffer the follies of the world to seize upon her by way of too neer a triall, or busie temptation.

3. She was married young; and besides her busineses of religion seemed to be ordained in the providence of God to bring to this Honourable family a part of a fair fortune, and to leave behinde her a fairer issue worth ten thousand times her portion: and as if this had been all the publike businesse of her life; when she had so farre served Gods ends, God in mercy would also serve hers, and take her to an early blessednesse.

4. In passing through which line of providence, she had the art to secure her eternall interest, by turning her condition into duty, and expressing her duty in the greatest eminency of a vertuous, prudent, and rare affection, that hath been known in any example. I will not

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give her so low a testimony, as to say onely that she was chaste; She was a person of that severity, modesty, and close religion (as to that particular) that she was not capable of uncivil temptation; and you might as well have suspected the Sun to smell of the Poppy that hee looks on, as that she could have been a person apt to be sullied by the breath of a foul question.

5. But that which I shall note in her, is that which I would have exemplar to all Ladies, and to all women. She had a love so great for her Lord so intirely given up to a dear affection, that she thought the same things, and loved the same loves, and hated according to the same enmities, and breathed in his soul, and lived in his presence, and languished in his absence: and all that she was or did, was onely for and to her Dearest Lord,

*Si gaudet, si flet, si tacet, hunc loquitur.*

*Cœnat, propinat, poscit, negat, innuit, unus*

*Nervius est*: --- and although this was a great enamel to the beauty of her soul, yet it might in some degrees be also a reward to the vertue of her Lord: For she would often discourse it to them that conversed with her; That he would improve that interest which he had in her affection to the advantages of God, and of religion: and she would delight to say, that he called her to her devotions, he encouraged her good inclinations, he directed her piety, he invited her with good books: and then she loved religion, which she saw was not onely pleasing to God, and an act or state of duty, but pleasing to her Lord, and an act also of affection and conjugal obedience; and what at first she loved the more forwardly for his sake, in the using of religion, left such relishes upon her spirit, that she found in it a mability enough to make her love it for its own. So God usually brings us to him by instruments of nature and affections, and then incorporates us into his inheritance, by the more immediate relishes of Heaven, and the secret things of the Spirit. He onely was (under God) the light of her eyes, and the cordiall of her spirits, and the guide of her actions, and the measure of her affections, till her affections swelled up into a religion, and then it could go no higher, but was confederate with those other duties which made her dear to God. Which rare combination of duty and religion, I chuse to expresse in the words of Solomon: *She forsook not the guide of her youth, nor brake the Covenant of her God.*

6. As she was a rare wife: so she was an excellent Mother. For in so tender a constitution of spirit as hers was, and in so great a kindenesse towards her children, there hath seldom been seen a stricter and more curious care of their persons, their deportment, their nature, their disposition, their learning, and their customs: And if ever kindenesse and care did contest, and make parties in her, yet her care and her severity was ever victorious; and she knew not

Prov. 2.17.

A not how to do an ill turn to their severer part, by her more tender and forward kindnesse. And as her custome was, she turned this also into love to her Lord. For she was not onely diligent to have them bred nobly and religiously, but also was carefull and solicitous that they should be taught to observe all the circumstances and inclinations, the desires and wishes of their Father; as thinking, that vertue to have no good circumstances which was not dressed by his copy, and ruled by his lines, and his affections: And her prudence in the managing her children was so singular and rare, that when  
B ever you mean to blesse this family, and pray a hearty and a profitable prayer for it, beg of God, that the children may have those excellent things which she designed to them, and provided for them in her heart and wishes, that they may live by her purposes, and may grow thither, whither she would fain have brought them. All these were great parts of an excellent religion as they concerned her greatest temporal relations.

7. But if we examine how she demened her self towards God, there also you will finde her, not of a common, but of an exemplar piety. She was a great reader of Scripture. confining her self to great portions every day; which she read, not to the purposes of vanity, and impertinent curiosities, not to seem knowing, or to become talking, not to expound and Rule, but to teach her all her  
C dury, to instruct her in the knowledge and love of God and of her Neighbours; to make her more humble, and to teach her to despise the world, and all its gilded vanities; and that she might entertain passions wholly in designe and order to heaven. I have seen a female religion that wholly dwelt upon the face and tongue; that like a wanton and undressed tree spends all its juice in suckers and irregular branches, in leaves and gumme, and after all such goodly outsides, you shall never eat an apple, or be delighted with the beauties, or the perfumes of a hopeful blossome. But the  
D religion of this excellent Lady was of another constitution; It took root downward in humility, and brought forth fruit upward in the substantiall graces of a Christian, in charity and justice, in chastity and modesty, in fair friendships and sweetnesse of society: She had not very much of the forms and outsides of godlinesse; but she was hugely carefull for the power of it, for the morall, essentiall, and usefull parts; such which would make her be, not seem to be religious.

8. She was a very constant person at her prayers, and spent all her time which Nature did permit to her choice, in her devotions, and reading and meditating, and the necessary offices of household government, every one of which is an action of religion, some by nature, some by adoption. To these also God gave her a very  
E great love to hear the word of God preached; in which, because I had some times the honour to minister to her, I can give this certain testimony,



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testimony, that she was a diligent, watchfull and attentive hearer : and to this had so excellent a judgement, that if ever I saw a woman whose judgement was to be revered, it was hers alone : and I have sometimes thought that the eminency of her discerning faculties did reward a pious discourse, and placed it in the regions of honour and usefulness, and gathered it up from the ground, where commonly such homilies are spilt; or scattered in neglect and inconsideration. But her appetite was not soon satisfied with what was usefull to her soul : she was also a *constant Reader of Sermons*, and seldome missed to read one every day ; and that she might be full of instruction and holy principles, she had lately designed to have a large Book, in which she purposed to have a stock of Religion transcrib'd in such assistances as she would chuse, that she might be *readily furnished and instructed to every good work*. But God prevented that, and hath filled her desires not out of cisterns and little aqueducts, but hath carried her to the fountain, where *she drinks of the pleasures of the river*, and is full of God.

9. She alwayes lived a life of much Innocence, free from the violences of great sins : her person, her breeding, her modesty, her honour, her religion, her early marriage, the Guide of her soul, and the Guide of her youth, were as so many fountains of restraining grace to her, to keep her from the dishonours of a crime. *Bonum est portare iugum ab adolescentiâ* : it is good to bear the yoke of the Lord from our youth ; and though she did so, being guarded by a mighty providence, and a great favour and grace of God from staining her fair soul with the spots of hell, yet she had strange fears and early cares upon her ; but these were not onely for her self, but in order to others to her neereſt Relatives. For she was so great a lover of this Honourable family of which now she was a Mother, that she desired to become a chanel of great blessings to it unto future ages, and was extremely jealous lest any thing should be done, or lest any thing had been done, though an age or two since, which should entail a curse upon the innocent posterity ; and therefore (although I do not know that ever she was tempted with an offer of the crime) yet she did infinitely remove all sacrilege *from her thoughts*, and delighted to see her estate of a clear and disintangled interest : she would have no mingled rights with it ; she would not receive any thing from the Church, but religion and a blessing : and she never thought a curse and a sin far enough off, but would desire it to be infinitely distant : and that as to this family God hath given much honour and a wise head to govern it, so he would also for ever give many more blessings : And because she knew that the sins of Parents descend upon Children, she endeavoured by justice and religion, by charity and honour to secure that her chanel should convey nothing but health, and a fair example and a blessing.

10. And though her accounts to God was made up of nothing but

A but small parcels, little passions, and angry words, and trifling discourses, which are the allayes of the piety of the most holy persons, yet she was early at her repentance; and toward the later end of her dayes, grew so fast in religion as if she had had a revelation of her approaching end; and therefore that she must go a great way in a litte time her discourses more full of religion, her prayers more frequent, her charity increasing, her forgivenesse more forward, her friendships more communicative, her passions more under discipline, and so she trimm'd her lamp, not thinking her night was so neer, but that it might shine also in the day time, in the Temple, and before the Altar of incense.

B But in this course of hers there were some circumstances, and some appendages of substance, which were highly remarkable.

1. In all her Religion, and in all her actions of relation towards God, she had a strange evenesse and untroubled passage, sliding toward her Ocean of God and of infinity with a certain and silent motion. So have I seen a river deep and smooth passing with a still foot and a sober face, and paying to the *Fiscus*, the great Exchequer of the Sea, the Prince of all the watery bodies, a tribute large and full: and hard by it a little brook skipping and making a noise upon its unequal and neighbour bottom; and after all its talking and bragged motion, it payed to its common Audit no more then the revenues of a little cloud, or a contemptible vessel: So have I sometimes compar'd the issues of her religion to the solemnities and fam'd outsidies of anothers piety. It dwelt upon her spirit, and was incorporated with the periodical work of every day: she did not beleeeve that religion was intended to minister to fame and reputation, but to pardon of sins, to the pleasure of God, and the salvation of souls. For religion is like the breath of Heaven: if it goes abroad into the open air, it scatters and dissolves like camphyre: but if it enters into a secret hollownesse, into a close conveyance, it is strong and mighty, and comes forth with vigour and great effect at the other end, at the other side of this life, in the dayes of death and judgement.

2. The other appendage of her religion, which also was a great ornament to all the parts of her life, was a rare modesty and humility of spirit, a confident despising and undervaluing of her self. For though she had the greatest judgement, and the greatest experience of things and persons that I ever yet knew in a person of her youth, and sex, and circumstances; yet as if she knew nothing of it, she had the meanest opinion of her self; and like a fair taper when she shined to all the room, yet round about her own station she had cast a shadow and a cloud, and she shined to every body but her self. But the perfectnesse of her prudence and excellent parts could not be hid; and all her humility, and arts of concealment, made the vertues more amiable and illustrious. For as pride

fullies

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fullies the beauty of the fairest vertues, and makes our understanding but like the craft and learning of the Devil: so humility is the greatest eminency, and art of publication in the whole world; and she in all her arts of secrecy and hiding her worthy things, was but like one that hideth the winde, and covers the oylment of her right hand.

I know not by what instrument it hapned; but when death drew neer, before it made any shew upon her body, or revealed it self by a naturall signification, it was conveyed to her spirit: she had a strange secret perswasion that the bringing this Childe should be her last scene of life; and we have known, that the soul, when she is about to disrobe her self of her upper garment, sometimes speaks rarely, *Magnifica verba mors propè admota excutit*; sometimes it is propheticall; sometimes God by a superinduced perswasion wrought by instruments, or accidents of his own, serves the ends of his own providence and the salvation of the soul: But so it was, that the thought of death dwelt long with her, and grew from the first steps of fancy and fear, to a consent, from thence to a strange credulity, and expectation of it; and without the violence of sicknesse she died, as if she had done it voluntarily, and by designe. and for fear her expectation should have been deceived, or that she should seem to have had an unreasonable fear, or apprehension; or rather (as one said of *Cato*) *sic abiit è vitâ, ut causam moriendi natam se esse gauderet*, she died, as if she had been glad of the opportunity.

And in this I cannot but adore the providence, and admire the wisdom and infinite mercies of God. For having a tender and soft, a delicate and fine constitution and breeding, she was tender to pain, and apprehensive of it, as a child's shoulder is of a load and burden: *Grave est tenera cervici jugum*; and in her often discourses of death, which she would renew willingly and frequently, she would tell, that she feared not death, but she feared the sharp pains of death: *Emori nolo, me esse mortuam non curo*: The being dead, and being freed from the troubles and dangers of this world, she hoped would be for her advantage; and therefore that was no part of her fear: But she beleeving the pangs of death were great, and the use and aids of reason little, had reason to fear lest they should do violence to her spirit and the decency of her resolution. But God that knew her fears, and her jealousie concerning her self, fitted her with a death so easie, so harmlesse, so painlesse, that it did not put her patience to a severe trial. It was not (in all appearance) of so much trouble, as two fits of a common ague; so careful was God to remonstrate to all that stood in that sad attendance, that this soul was dear to him: and that since she had done so much of her duty towards it, he that began would also finish her redemption, by an act of a rare providence, and a singular mercy. Blessed be that goodnesse of God, who does so carefull actions of mercy for



A for the ease and security of his servants. But this one instance was a great demonstration, that the apprehension of death is worse then the pains of death: and that God loves to reprove the unreasonable-  
ness of our fears, by the mightinesse, and by the arts of his mercy.

B She had in her sicknesse (if I may so call it, or rather in the solemnities, and graver preparations towards death) some curious and well-becoming fears, concerning the finall estate of her soul. But from thence she passed into a *deliquium*, or a kinde of trance, and as soon as she came forth of it, as if it had been a vision, or that she had conversed with an Angel, and from his hand had received a labell, or scroll of the *book of life*, and there seen her *name* enrolled, she cried out aloud, [ *Glory be to God on high: Now I am sure I shall be saved.* ] Concerning which manner of discoursing we are wholly ignorant, what judgement can be made: but certainly there are strange things in the other world, and so there are in all the immediate preparation to it; and a little glimpse of heaven, a minutes conversing with an Angel, any ray of God, any communication extraordinary from the spirit of comfort which God gives to his servants in strange and unknown manners, are infinitely far from illusions; and they shall then be understood by us, when we feel them, and when our new and strange needs shall be refreshed by such unusual visitations.

C But I must be forced to use summaries and arts of abbreviature in the enumerating those things in which this rare Personage was dear to God, and to all her Relatives.

D If we consider her Person, she was in the flower of her age, *Ju-cun-ium cum et. as florida ver ageret*; of a temperate, plain and naturall diet, without curiosity or an intemperate palate; she spent lesse time in dressing, then many servants; her recreations were little and seldom, her prayers often, her reading much: she was of a most noble and charitable soul; a great lover of honourable actions, and as great a despiser of base things; hugely loving to oblige others, and very unwilling to bee in arrear to any upon the stock of courtesies and liberality; so free in all acts of favour, that shee would not stay to hear her self thanked; as being unwilling that what good went from her to a needfull, or an obliged person should ever return to her again; shee was an excellent friend, and hugely dear to very many, especially to the best and most discerning persons, to all that conversed with her, and could understand her great worth and sweetnesse: She was of an Honourable, a nice and tender reputation; and of the pleasures of this world which were laid before her in heaps, she took a very small and inconsiderable share, as not loving to glut her self with vanity, or to take her portion of good things here below.

E If we look on her as a Wife, she was chaste and loving, fruitfull and discreet, humble and pleasant, witty and compliant rich and fair, and wanted nothing to the making her a principal and a precedent to the best

SERMON  
XXVIII.

best Wives of the World, but a long life, and a full age.

If we remember her as a Mother, she was kinde and severe, carefull and prudent, very tender, and not at all fond, a greater lover of her childrens souls then of their bodies, and one that would value them more by the strict rules of honour and proper worth, then by their relation to her self.

Her servants found her prudent, and fit to Govern, and yet open-handed and apt to reward: a just Exactor of their duty, and a great Rewarder of their diligence.

She was in her house a comfort to her dearest Lord, a guide to her children, a rule to her servants, an example to all.

But as she related to God in the offices of Religion, she was even and constant, silent and devout, prudent and material: she loved what she now enjoys, and she feared what she never felt, and God did for her what she never did expect. Her fears went beyond all her evil; and yet the good which she hath received was, and is, and ever shall be beyond all her hopes.

She lived as we all should live, and she died as I fain would die.

*Et cum supremos Lachrysis perneverit annos,*

*Non aliter cineres mando jacere meos.*

I pray God I may feel those mercies on my death-bed that she felt, and that I may feel the same effect of my repentance which she feels of the many degrees of her innocence. Such was her death that she did not die too soon; and her life was so usefull and so excellent, that she could not have lived too long: *Nemo parum diu vixit qui virtutis perfecte perfectus functus est munere:* and as now in the grave it shall not be enquired concerning her, how long she lived, but how well? so to us who live after her, to suffer a longer calamity, it may be some ease to our sorrows, and some guide to our lives, and some security to our conditions, to consider that God hath brought the piety of a young Lady to the early rewards of a never ceasing, and never dying eternity of glory. And wee also if we live as she did, shall partake of the same glories; not onely having the honour of a good name, and a dear and honoured memory, but the glories of these glories, the end of all excellent labours, and all prudent counsels, and all holy religion, even the salvation of our souls in that day, when all the Saints, and amongst them this excellent Woman shall be shown to all the world to have done more, and more excellent things then we know of or can describe. *Mors illos consecrat, quorum exitum & qui timent, laudant:* Death consecrates and makes sacred that person whose excellency was such, that they that are not displeased at the death, cannot dispraise the life; but they that mourn sadly, think they can never commend sufficiently,

*The End.*

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*Clerus Domini*



CLERUS DOMINI:  
OR,  
**A DISCOURSE**  
OF THE  
DIVINE INSTITUTION,  
Necessity, Sacrednesse, and Separation  
OF THE  
**OFFICE MINISTERIAL.**

TOGETHER WITH  
THE NATURE AND MANNER OF  
its Power and Operation,  
WRITTEN

By the speciall command of our late KING.

---

BY *JER. TAYLOR* D.D.

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LONDON,  
Printed for R. Royston at the Angel in  
*Iwic-Lane. 1655.*

CLEARLY  
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LONDON:  
 Printed by B. K. Newson at the Angel in  
 1714.



THE  
Divine institution and necessity  
OF THE  
OFFICE MINISTERIAL, &c.

SECT. I.



When severall Nations, and differing Religions have without any famous mutuall intercourse agreed upon some common rites, and forms of Religion, because one common effect cannot descend from chance, it is certain they come to them by reason, or tradition from their common Parents, or by imitation; something that hath a common influence. If *reason* be the principle, then it is more regular and lasting, and admits of no other variety, then as some men grow unreasonable, or that the reason ceases. If *tradition* be the fountain, then it is not onely universall, and increases as the world is peopled, but remains also so long as we retain reverence to our Parents, or that we do not think our selves wiser then our forefathers; But these two have produced Customes and Laws of the highest obligation: for whatsoever we commonly call *the Law of Nature*, it is either a custome of all the world, derived from *Noah* or *Adam*; or else it is therefore done, because naturall reason teaches us to do it in the order to the preservation of our selves and the publike.

But *imitation* of the customes of a wise Nation, is something lesse, and yet it hath produced great consent in externall rites and offices of Religion. And since there is in Ceremonies so great indifferency, there being no antecedent Law to determine their practise, nothing in their nature to make them originally necessary, they grow into a *Custom* or a *Law*, according as they are capable; For if a wise Prince, or a Governour, or a Nation, or a famous family, hath chosen rites of common Religion, such as were consonant to the Analogy of his duty, expressive of his sense, decent in the expres-



tion, grave in the forme, or full of ornament in their representment, such a thing is capable of no greater reason and needs no greater authority, but hath been and may reasonably enough be imitated upon the reputation of their wisdom, and disinterested choice, who being known wise persons, or nations, took them first into their religious offices.

3. Thus the Jews and the Gentiles used <sup>a</sup> white garments in their holy offices, and the Christians thought it reasonable enough from so united example to do so too. Example was reason great enough for that. The <sup>b</sup> Gentile Priests were forbid to touch a dead body, to <sup>c</sup> eat leavened bread, to <sup>d</sup> mingle with secular employments during their attendance in holy offices; these they took up from the pattern of the Jews, and professed it reasonable to imitate a wise people in the rituals of their religion. The Gentile Priests used Ring and Staffe and Mitre (saith *Philostatus*;) the Primitive Bishops did so too; and in the highest detestation of their follies thought they might wisely enough imitate their innocent customes and Priestly ornaments, and hoped they might better reconcile their mindes to the Christian Religion by compliance in Ceremonials, then exasperate them by rejecting their ancient and innocent Ceremonies: for so the Apostles invited and inticed Judaisme into Christianity.

De præscript.  
c. 40.

Hujus sunt partes invertendi veritatem, qui ipsas quoque res sacramentorum divinorum in idolorum mysteriis emulatur. Tingt & ipse quosdam utique credentes & fideles suos: expiationem delictorum de lavacro re-promittit, & sic adhuc imitat Mithra: signat illic in frontibus milites suos, celebrat & panis oblationem & imaginem resurrectionis inducit, & sub gladio redimit coronam. Quid, quod & summum Pontificem in unis nuptiis statuit? habet & virgines, habet & continentes. Qui ergo ipsas res de quibus sacramenta Christi administrantur tam emulante affectu exprimit in negotiis idololatriæ, utique & idem & eodem ingenio gessit, & potuit instrumenta quoque divinorum rerum & sanctorum Christianorum sensum de sensibus, verba de verbis, parabolas de parabolis, profana & emulæ fidei attemperare.

And *Tertullian* complains of the Devils craft, who by imitating the Christian rites reconciled mens mindes with that compliance to a more charitable opinion of the Gentile superstition. "The devil intending to draw the professors of truth to his own portion, or to preserve his own in the same fetters hee first put upon them, imitates the rites of our religion, adapting him into his superstition. He baptizes some of his disciples, and when he initiates them to the worship of Mithra, promiseth them pardon of sins, by that rite, he signes his souldiers in their forehead, hee represents the oblation of bread, and introduces representments of the resurrection, and laboriously gets martyrs to his cause. His Priests marry but once; he hath his virgins, and his abstemious and continent followers: that what Christians love and the world commends in them, being adopted into the rituals of Idolatry, may allure some with the beauty and fair imagery, and abuse others with colour and phantastick faces.

4.

And thus also all wise men that intended to perswade others to their religion, did it by retaining as much as they innocently could of the other, that the change might not bee too violent, and the persons

V persons be more endeared by common rites and the relation and charity of likenesse and imitation. Thus did the Church and the Synagogue, thus did the Gentiles both to the Jews and to the Christians; and all wise men did so.

<sup>c</sup> The Gentiles offered first fruits to their Gods, and their tithes to *Hercules*,<sup>f</sup> kept vigils and anniverfaries, forbad marriages without the consent of Parents, and clandestine contracts; these were observed with some variety according as the people were civil or learned; and according to the degree of the tradition, or as the thing was reasonable, so these customes were more or lesse universall.

B But when all wise people, nay when absolutely all the world have consented upon a rite, it cannot derive from a fountain lower then the current, but it must either be a command which God hath given to all the world; (and so *Socrates* in *Xenophon*, *Quid ab omnibus gentibus observatum est, id non nisi à Deo sanctum esse dicendum est*) or a tradition, or a law descending from our common parents, or a reason derived from the nature of things; there cannot in the world be any thing great enough to take away such a rite, except an expresse divine commandement: and a man by the same reason may marry his nearest relative as he may deny to worship God by the recitation of his prayes and excellencies; because reason and a very common tradition have made almost all the world consent in these two things, that we must abstain from the mixtures of our nearest kindred, and that we must worship God by recounting and declaring excellent things concerning him.

C I have instanced in two things in which I am sure to finde the fewest adversaries, (I said the fewest; for there are some men which have lost all humanity) but these two great instances are not attested with so universall a tradition and practise of the world as this that is now in question. For in some nations they have married their sisters,

D so did the Magi among the Persians: *μὴ γυνταὶ οἱ Μάγοι γυναῖδας καὶ ἀδελφὰς μὴ γυνταὶ θεῶν*, sayes *Tatianus* in *Clemens Alexandrinus*, and *Bardisanes Syrus* in *Eusebius*. And the Greeks worshipped *Hercules* by railing, and *Mercury* by throwing stones at him. But there was never any people but had their Priests and Presidents of religious rites, and kept holy things within a mure, that the people might not approach to handle the mysteries: and therefore besides that it is a recession from the customes of mankind, and charges us with the disrespect of all the world (which is an incuriousnesse next to infinite) it is also a doing against that which all the reason of all the wise men of the world have chosen antecedently or *ex post facto*, and he must have a strange understanding, who is not perswaded by that vvhich hath determined all the world.

E For religion cannot be at all in communities of men vvithout some to guide, to minister, to preserve and to prescribe the offices and ministeries: What can profane holy things but that vvhich

5  
e Censor. de die  
notal c. 1.  
f Sueton. in  
Vespes.  
g Liv. dec ad  
1. lib. 10.

6  
Lib. 4. de  
factis & dict.  
Socr.

7  
Strenat. 3.

Lib. 4. prapar.  
Evangel.

4 makes them common? and what can make them common more  
 then when common persons handle them, when there is no distinction  
 of Persons in their ministration? For although places are good  
 accessories to religion, yet in all religions they were so accidentall  
 to it, that a sacrifice might hallow the place, but the place (unlesse  
 it were naturally impure) could not defecrate the sacrifice: and  
 therefore *Jacob* worshipped upon a stone, offered upon a turfe, and  
 the Ark rested in *Obed-Edoms* house, and was holy in *Dagons* Tem-  
 ple; and hills and groves, fields and orchards, according to the sever-  
 all customes of the nations, were the places of addresse; But a com-  
 mon person ministering, was so near a circumstance, and was so ming-  
 led with the action, that since that materiall part and exterior actions  
 of Religion could be acted and personated by any man, there  
 was scarce any thing left to make it religious, but the attestation of  
 the rites by a holy person; A *Holy place* is something, a *separate time*  
 is something, a *prescript form of words* is more, and *separate and solemn*  
*actions* are more yet; but all these are made common by a common  
 person, and therefore without a distinction of persons have not a nat-  
 ural and reasonable distinction of solemnity and exterior religion.

8 And indeed it were a great disreputation to religion, that all great  
 and publike things, and every artifice or profitable science should in  
 all the societies of men be distinguished by professors, artists and proper  
 ministers; and onely religion should lie in common, apt to be  
 bruited by the hard hand of mechanicks, and sullied by the ruder  
 touch of undiscerning and undistinguished persons; for although  
 the light of it shines to all, and so farre every mans interest is con-  
 cerned in religion, yet it were not handsome that every man should  
 take the taper in his hand; and religion is no more to be handled by  
 all men, then the lawes are to be dispensed by all, by whom they are  
 to be obeyed; though both in religion and the lawes, all men have a  
 common interest.

9 For since all means must have some equality or proportion to-  
 wards their end, that they may of their own begin or by institution  
 be symbolical, it is but reasonable that by elevated and sublimed  
 instruments we should be promoted towards an end supernaturall  
 and divine; now besides, that of all the instruments of distinction,  
 the person is the most principall and apt for the honour of religion  
 (and to make our religion honourable is part of the religion it self)  
 it is also apt for the uses of it; such as are, preserving the rights, or-  
 dering, decent ministration, dispensing the lawes of religion, judging  
 causes, ceremonies and accidents; and he that appoints not offices to  
 minister his religion, cares not how it is performed; and he that cares  
 so little, will finde a great contempt passe upon it, and a cheapnesse  
 meaner then of the meanest civill offices; and he that is content with  
 that, cares not how little honour God receives, when he presents to  
 him a cheap, a common, and a dishonourable religion.

But



- A But the very naturall designe of religion forces us to a distinction of persons in order to the ministration; for besides that every man is not fit to approach to God with all his *sordes* and adherent indispositions; an assignment in reason must be made of certain persons, whose calling must be holy, and their persons taught to be holy, by such a solemn and religious assignment; that those persons being made higher then the people by their calling and religion, and yet our brethren in nature, may be intermediall between God and the people, and present to God the peoples needs. and be instrumentall to the reconveying Gods blessing upon those whose fiduciaries they are. This last depends upon Gods own act, and designation, and therefore must afterwards be proved by testimonies of his own, that he hath accepted such persons to such purposes; but the former part we our selves are taught by naturall reason, by the rules of proportion, by the honour we owe unto religion, by the hopes of our own advantages, and by the distance between God and us, towards which we should thrust up persons as high as they are capable. And that all the world hath done prudently in this, we are confirmed by Gods own act, who knowing it was most agreeable, not onely to the constitution of religion, and of our addresse to God, but to our mere necessities also, did in his glorious wisdom send his sonne, and made him apt to become a mediator between himself and us, by cloathing him with our nature, and decking him with great participation of his own excellencies, that he might doe our work, the work of his own humane nature, and by his great sanctity and wisdom approach neer to Gods mercy seat, whither our imperfections and sins could not have neer access.
- B
- C

And this consideration is not onely good reason, but true divinity, and was a consideration in the Greek Church, and affixed to the head of a prayer as the reason of their addresse to God in designing ministers in religion. O Lord God who because mans

- D nature cannot of it selfe approach to thy glorious Deity, hast appointed Masters and Teachers of the same persons with our selves, whom thou hast placed in thy throne, viz. in the ministry of the kingdom, to bring sacrifices and oblations in behalfe of thy people, &c. And indeed if the greatnesse of an employment separates

Εὐχολογ. Ἰν ὁρίων. Ἐπισκ. Κύριε ὁ  
θεὸς ἡμῶν, ὁ δὲ τὸ μὴ δύνασθαι  
τὴν ἀνθρώπου φύσιν τὴν τοῦ θεοῦ  
σε ὑπεναντίας εἶναι, τὴν σὴν οἰκονο-  
μίαν, ὁμοιοπαθεῖς ἡμῶν διδασκαλίας  
καταστήσεις τὸν σὸν ἐπίτροπον θεόν  
ἡμῶν τὸ ἀναφέρειν σὴν θυσιὰν καὶ προσ-  
φορὰν ὑπὲρ πάντων τῶν λαῶν σου, &c.

- E persons from the *vulgus*, either we must think the immediate offices of religion and the entercourse with God to be the meanest of employments, or the persons so officiating to receive their estimate according to the excellency of their offices.

And thus it was amongst the Jews and Gentiles before Christs time, amongst whom they not onely separated persons for the service of their gods respectively, but chose the best of men and the Princes of the people to officiate in their mysteries, and adorned them with the greatest honours and speciall immunities. Among the  
Jews,

Jews, the Priesthood was so honourable, that although the expectation which each Tribe had of the Messias was reason enough to make them observe the law of distinct marriages, yet it was permitted to the Tribe of *Levi* to marry with the Kingly Tribe of *Judah*, that they also might have the honour and portion of the Messias's most glorious generation; and for the Priesthood of *Aaron* it was *ἡχος ἐξαιρέτων, ἐκ ἐπίγειον, ἐλύμπιον κτῆμα*, saith *Philo*, a celestiall honour, not an earthly, a heavenly possession, and it grew so high and was so naturalized into that nation to honour their Priests and mystick persons, that they made it the pretence of their warres and mutinies against their conquerours. *Honor sacerdotii firmamentum potentie assumebatur*. saith *Tacitus*, speaking of their warres against *Antiochus*; the honour of their Priesthood was the strength of their cause, and the pretence of their armes; and all the greatest honour they could do to their Priesthood they fairly derived from a divine precept, that the *Prince and the People and the Elders and the Synagogue* should go in and out, that is, should commence and finish their greatest and most solemn actions at the voice and command of the Priest; And therefore King *Agrippa* did himself honour in his Epistle to *Caius Caesar*. \* I had Kings that were my ancestors, and some of them were high Priests, which dignity they esteemed higher then their Royall purple, beleeving that Priesthood to be greater then the kingdome, as God is greater then men,

\* Πάσων καὶ  
αρχόντων βα-  
σιλέων ἑλα-  
ρον, ὧν οἱ  
πλείους ἐλέ-  
γοντο ἀρχι-  
ερεῖς, τὴν βασιλείαν τῆς ἰερωσύνης ἐν δεξιᾷ τάξει πρέμεινοι, καὶ νομιζοῦντες ὅτι οὗτος ἀνθρώπων διαφέρει,  
κατὰ τὴν κρείττον τὴν αὐτοῦ, καὶ βασιλείας ἰερωσύνην.

13

1 Sam. 10. 5.  
& 10.

Acts 3. 24.

1 Sam. 19. 18.

And this great estimate of the Ministers of their religion derived it self from the Jews unto their enemies the *Philistines*, that dwelt upon their skirts; insomuch that in the hill of God where there was a garison of the *Philistines*, there was also a collidge of Prophets newly instituted by *Samuel* (from whom because he was their founder, *S. Peter* reckoned the ordinary descent from *Samuel*) unharmed and undisturbed, though they were enemies to the nation; and when *David* fled from *Saul*, he came to *Naioth* where the prophets dwelt, and thought to take sanctuary there, knowing it was a privileged place; there it was where *Saul's* messengers, and *Saul* himself turned Prophets, that they might estimate the place and preserve its privilege, himself becoming one of their society.

14

For this was observed amongst all nations, that besides the band of humanity forbidding souldiers to touch unarmed people, as by all religions and all nations Priests ever were, the very sacrednesse of their persons should exempt them from violence, and the chances or infolencies of warre. Thus the *Cretians* did to their Priests and to the *ἐπίσκοποι* the persons who were appointed for buriall of the dead, the same with the *κομῆται*, or *fosarii* in the Primitive Church, no souldiers durst touch them; they had the privilege of religion

A religion, the immunity of Priests, *Hos quæ necabant non erant pure manus*; and therefore it grew up into a proverb, when they intended to expresse a most destructive and unnaturall war, *ὡς πύρρος & εἰσιόν*, not so much as the priests that carried fire before the Army did escape; the same with that in *Homer* in the case of messengers,

Οὐκ ἔστιν ὅτε ὁ ἀγγελὸν ἀποπέμψαι

Ἀπορρὸν ποτὶ ἀνδρῶν —

*Iliad. lib. vide i. li. Eustath.*

B Not so much as a messenger returned into the City: These were sacred and therefore exempt persons, and so were the *Elei* among the Grecians, as being sacred to *Jupiter*, safe from the hostility of a professed enemy; the same which was observed amongst the *Romans*,

*Quis homo est tantâ confidentiâ,  
Qui sacerdotem audeat violare!  
At magno cum malo suo fecit Hercule.*

*Plautus in Rudent.*

But this is but one instance of advantage.

C The Gentiles having once separated their Priests, and affixed them to the ministeries of religion, thought nothing great enough either to expresse the dignity of their imployment, or good enough to do honour to their persons, and it is largely discoursed of by *Cicero*, in the case of the Roman Augures, *Maximum autem & præstantissimum in Rep. jus est Augurum, cum est authoritati conjunctum; neque verò hoc quia sum ipse Augur ita sentio, sed quia scire existimare nos necesse est. Quid enim majus est, si de jure querimus, quàm posse à summis imperiis & summis potestatibus comitia tollere? consilia vel instituta dimittere, vel habita rescindere? Quid magnificentius quàm posse decernere ut magistratus abdicerent consules? quid religiosius quàm cum populo, cum plebe agendi jus aut dare aut non dare? It was a vast power these men had, to be in proportion to their greatest honour: they had*

15.

*Cicero lib. 2. de leg.*

D power of bidding and dissolving publick meetings, of indicting solemnities of religion; just as the Christian Bishops had in the beginning of Christianity; they commanded publick fasts, at their indiction onely they were celebrated; *Bene autem quod & Episcopi universa plebi mandare jejunia assolent; non dico industriâ stipium conferendarum, ut vestra captura est, sed interdum, & aliquâ sollicitudinis Ecclesiasticæ causâ.* The Bishops also called publick conventions Ecclesiasticall. *Agantur præcepta per Græcos illas certis in locis consilia ex universis Ecclesiis per quæ & altiora quæque in commune tractantur, & ipsa representatio totius nominis Christiani magna veneratione celebratur.* It was so in all Religions; the *Antistites*, the presidents of rites, and guides of consciences had great immissions and influences into the Republike, and communities of men, and they verified the saying of *Tacitus*, *Deum munere summum pontificem, etiam summum hominem esse, non amulatione, non odio, aut privatis affectionibus obnoxium.* The chief Priest was ever the chief man, and free from the

*Tertull. adv. psychicos c. 13.*

*Ibid.*

*Lib. 3. Annal.*

envies



envies, and scornes, and troubles of popular peevishnesse and contumacy; and that I may use the expression of *Tactus, utque glisceret dignatio sacerdotum*, for all the great traverses of the Republique were in their disposing (*atque ipsis promptior animus foret ad capefrendas ceremonias*, the very lower institutions of their Religion were set up with the marks of speciall laws and priviledges; insomuch that the seat of the Emperesse in the Theatre was among the Vestall Virgins

Lib. 4. Annal.

16.

a Strabo Geog. lib. 17.

b Aelian. var. hist. l. 14. c. 34. Joseph. Antiq. l. 14. c. 16. Caesar com. de bello Gal. l. 6.

Eustath. in Il. a.

Porphyrus citat ex Eurip. 4. ποσι ἀποχης.

But the highest had all that could be heaped upon them, till their honours were as sublimed as their functions. <sup>a</sup> Amongst the *Ethiopian*s the Priests gave laws to their Princes, and they used their power sometimes to the ruine of their Kings, till they were justly removed; <sup>b</sup> Amongst the *Egyptians* the Priests were their Judges; so they were in *Athens*, for the *Areopagites* were Priests; and the *Druids* among the *Gauls* were Judges of murder, of titles of land, of bounds, and inheritances, *magno apud eos sunt honore, nam ferè de omnibus controversiis publicis privatisque constituunt*, and for the *Magi* of *Persia* and *India*, *Strabo* reports, ἐκείνους τὰ συνέβαιναι τοῖς ἀντιβῆ βασιλεῦσι ὡς τοῖς Μαγῶς τοῖς Πέρταις ὁμιλεῖν τὰ περὶ τοῦ θεοῦ, they conversed with kings, meaning they were their counsellours and guides of their consciences. And *Herodotus* in *Eustathium* tells us of the Τάγμα τῆς Διὸς ἐν Δελφοῖς οἱ θεόπροποι, the divine order of Prophets or Priests in *Delphos*, ἐστῆσαντο μετὰ τῶν βασιλέων, they did eat of the publike provisions together with Kings. By these honours they gave testimony of their religion, not onely separating certain persons for the service of their Temples, but also separating their condition from the impurities and the contempt of the world; as knowing, that they who were to converse with their Gods, were to be elevated from the common condition of men and vulgar miseries;

ὅτι ὁ Διὸς ἱερεὺς μόνος ἐγενόμην πανλευκὰ γ' ἔματα, πῶτον γένεσθαι δὲ βεβλήων.

As soon as I was made a Priest of *Idean Jupiter*, all my garments were white, and I declined to converse with mortalls. *Novæ sortis o' ortet illum esse qui jubente Deo canat*, said *Seneca*. He had need be of a distinct and separate condition that sings to the honour and at the command of God: thus it was among the *Jews* and *Heathens*.

## SECT. II.

I.

**N**OW if Christian Religion should do otherwise then all the world hath done, either it must be because the rites of Christianity are of no mystery and secret dispensation, but common actions of an ordinary addresse, and cheap devotion, or else because

A because we undervalue all religion: that is, because indeed we have nothing of it: *The first* is dishonorable to Christianity, and false as its greatest enemy: *The second*, is shame to us: and both so unreasonable and unnaturall, that if we separate not certain persons for the ministeries of Christianity, we must confesse we have the worst religion, or that we are the worst of men.

B But let us consider it upon its proper grounds. When Christ had chosen to himself twelve Apostles, and was drawing now to the last scene of his life, he furnished them with commissions and abilities to constitute and erect a Church, and to transmit such powers as were apt for its continuation and perpetuity. And therefore to the Apostles in the capacity of Church-officers, he made a promise *That he would be with them to the end of the world*; they might personally be with him untill the end of the world, but he could not be here with them, who after a short course run, were to go hence, and be no more seen: and therefore for the verification of the promise it is necessary that since the promise was made for the benefit of the Church, and to them as the ministers of the benefit, so long as the benefit was to be dispensed, so long they were to be succeeded to, and therefore assisted by the Holy Jesus according to that glorious promise: Οὐ μόνον δὲ τῶν τοῖς ἀποστόλοις ἐπιτάχων τὸ συνεχὲς ἀντιστά; ἀλλὰ καὶ τῶν αὐτῶ ἀποστόλων τοῖς μαθηταῖς. ἡ γὰρ δύναμις αἱ ἀποστολῆς ἔχει τὴν συνεχῆς ἐκδόχον ζῆν καὶ ἡμῶν ἐν καὶ τοῖς μετ' ἡμῶν ἐπιταχύνται τῶν.

C Not only to the Apostles, but absolutely and indefinitely to all Christs disciples, their successors, he promised to abide for ever, even to the consummation of the world, to the whole succession of the Clergy: so *Theophylact* upon this place.

D And if we consider what were the power and graces Jesus committed to the despenation of the Apostles, such as were not temporary, but lasting, successive, and perpetuall, we must also conclude the ministry to be perpetuall. I instance first in the power of *binding and loosing, remitting and retaining sins*, which Christ gave them together with his breathing on them the holy Spirit, and a legation, and a speciall commission, as appears in *S. Johns*, which power, what sense soever it admits of, could not expire with the persons of the Apostles, unless the succeeding ages of the Church had no discipline, or government, no scandals to be removed, no weak persons offended, no corrupt members to be cut off, no hereticks rejected, no sins, or no pardon; and that were a more heresie, then that of the *Novatians*, for they onely denied this ministry in some cases; not in all: saying, Priestly absolution was not fit to be dispensed to them, who in time of persecution had sacrificed to idols. Οὐ γὰρ ἔτιναι τῆς ἑξουσίας μόνον ἔλαχε, καὶ ἐν ἱερῶν ἀντιπαρῶν τῶν ἐν ἀποστολῇ. [ τῶν ]. To these ] onely, pardon is to be dispensed without the ministry of the Priest, To these ] who were μετὰ τὸ βάπτισμα.

John 20. 21.

Vide Socian. li. 1. c. 7. Socian. 1. 1. 20.

βάπτισμα

*ἑαυτοὺς ἑαυτοῖς ἑαυτοῖς*; sacrificers, and mingled the table of the Lord with the table of devils. Against other sinners they were not so severe. But however, so long as that distinction remains, of *sinners unto death*, and *sinners not unto death*; there are a certain sort of sins which are remediable, and cognoscible, and judicable, and a power was dispensed to a distinct sort of persons, to remit or retain those sins; which therefore must remain with the Apostles for ever, that is, with their persons first, and then with the *ἐκ διαδοχῆς* with their successors; because the Church needs it for ever; and there was nothing in the power, that by relating to a present and temporary occasion did insinuate its short life and speedy expiration.

In execution of this power and pursuance of this commission, for which the power was given; the Apostles went forth, and all they upon whom this signature passed, *ὡς τὸ πνεῦμα τὸ ἅγιον ἐθέλει διακονῆσαι*, executed this power in appropriation and distinct ministry: it was the sword of their proper ministry; and S. Paul does almost exhibit his commission and reads the words, when he puts it in execution, and does highly verify the parts and the consequence of this argument; *God hath reconciled us to himself by Christ Jesus, and hath given to us the ministry of reconciliation*; and it followes, *now then we are Embassadors for Christ*. The ministry of reconciliation, is an appropriate ministry, *it is committed to us*; we are *Embassadors*, it is appropriate by virtue of Christs mission, and legation. *He hath given to us*, he hath made and deputed certain Embassadors whom he hath sent upon the message, and ministry of reconciling; which is a plain exposition of the words of his commission, before recorded; *John 20. 21.*

And that this also descended lower we have the testimony of S. James, who advises the sick person to send for the Elders of the Church, that they may pray over him, that they may anoint him, that in that society there may be confession of sins by the clinic or sick person, and that after these preparatives, and in this ministry, his sins may be forgiven him. Now that this power fell into succession, this instance proves; for the Elders were such who had not the commission immediately from Christ, but were *πατριάρχαι*, they were fathers of the people, but sons of the Apostles, and therefore it is certain the power was not personall, and merely Apostolicall, but derived upon others by such a communication, as gives evidence the power was to be succeeded in; And when went it out? when the anointing and miraculous healing ceased? There is no reason for that. For forgiveness of sins was not a thing visible, and therefore could not be of the nature of miracles to confirm the faith and christianity first, and after its work was done, return to God that gave it; neither could it be onely of present use to the Church, but as eternall and lasting as sin is: and therefore there could be nothing in the nature of the thing to make it so much as suspicious, it was presently to expire.

To

James 5.

5

2 Cor. 5. 20.



A To which also I adde this consideration, that the Holy Ghost which was to enable the Apostles in the precise office Apostolicall, as it was an office extraordinary, circumstantionate, definite, and to expire, *all that* was promised should descend upon them after Christs ascension, and was verified in *Pentecost*; for to that purpose to bring all things to their minde, all of Christs doctrine and all that was necessary of his life and miracles, and a power from above to enable them to speak boldly and learnedly, and with tongues, all that besides the other parts of ordinary power, was given them ten dayes after the Ascension. And therefore the breathing the holy Ghost upon the Apostles in the octaves of the resurrection, and this mission with such a power, was *their ordinary mission*, a sending them as ordinary Pastors and Curates of souls, with a power to govern (binding and loosing can mean no lesse: and they were the words of the promise) with a power to minister reconciliation: (for so *S. Paul* expounds remitting and retaining) which two were the great hinges of the Gospel, the one to invite and collect a Church, the other to govern it; the one to dispense the greatest blessing in the world, the other to keep them in capacities of enjoying it. For since the holy Ghost was now actually given to these purposes here expressed, and yet in order to all their extraordinaries and temporary needs was promised to descend after this, there is no collection from hence more reasonable, then to conclude all this to be part of their commission of ordinary Apostleship, to which the ministers of religion were in all ages to succeed. In attestation of all which, who please may see the united testimony of <sup>a</sup> *S. Cyrill*, <sup>b</sup> *S. Chrysostome*, <sup>c</sup> *S. Ambrose*, <sup>d</sup> *S. Gregory*, and the <sup>e</sup> Authour of the questions of the old and new Testament, who unlesse by their calling shall rather be called persons interest, then by reason of their famous piety and integrity shall be accepted as competent, are a very credible, and fair representment of this truth, and that it was a doctrine of Christianity, that Christ gave this power to the Apostles for themselves, and their successors for ever, and that therefore as Christ in the first donation, so also some Churches in the tradition of that power used the same forme of words intending the collation of the same power and separating persons for the work of that ministry, I end this with the counsell *S. Augustine* gives to all publike penitents, *Veni ad Antistes per quos illis in Ecclesia claves ministrantur, et a presbiteris sacrorum accipiant satisfactionis sue modum*, let them come to the Presidents of religion by whom the Keys are ministred, and from the governours of holy things let them receive those injunctions which shall exercise and signifie their repentance.

a In John 20.  
b Ibid.  
c In 1 Tim. 4.  
d Homil. 26.  
in Evang.  
e Quest. 93.

B

SECT.

## SECT. III.

Mat. 28. 19,  
20.

I

**T**He second power I instance in is preaching the Gospel: for which work he not onely at first designed Apostles, but others also were appointed for the same work for ever, to all generations of the Church. This Commission was signed immediately before Christs ascension; *All power is given to me in heaven and in earth, Go yee therefore and teach all nations, teaching them to observe all things whichsoever I have commanded you, and loe I am with you always even unto the end of the world.* First, Christ declared his own commission, [*all power is given him into his hand*] he was now made King of all the creatures, and Prince of the Catholick Church; and therefore as it concerned his care and providence to look to his cure, and flock, so he had power to make deputations accordingly [*Goe yee therefore,*] implying that the sending them to this purpose was an issue of his power, either because the authorizing certain persons was an act of power, or else because the making them Doctors of the Church and teachers of the Nations, was a placing them in an eminency above their scholars, and converts, and so also was an emanation of that power which derived upon Christ from his Father, from him descended upon the Apostles. And the wiser persons of the world have alwayes understood, that a power of teaching was a *Presidency and Authority*; for since all dominion is naturally founded in the understanding; although civill government accidentally, and by inevitable publick necessity relies upon other titles, yet where the greatest understanding and power of teaching is, there is a naturall preheminence and superiority *catenus*, that is according to the proportion of the excellency; and therefore in the instance of *S. Paul* we are taught the stile of the court, and *Disciples sit at the feet* of their Masters, as he did at the feet of his Tutor *Gamaliel*, which implies duty, submission, and subordination; and indeed it is the highest of any kinde, not onely because it is founded upon nature, but because it is a submission of the most imperious faculty we have, even of that faculty which when we are removed from our Tutors, is submitted to none but God; for no man hath power over the understanding faculty; and therefore so long as we are under Tutors and instructors, we give to them that duty, in the succession of which claim, none can succeed but God himself, because none else can satisfie the understanding but he.

2

Now then because the Apostles were created Doctors of all the world, *hoc ipso* they had power given them over the understandings of their disciples, and they were therefore fitted with an infallible spirit, and grew to be so authentick that their determination was the last addresse of all inquiries in questions of Christianity: and although they were not absolute Lords of their faith and understandings

A dings, as *their Lord* was, yet they had, under God, a supreme care, and presidency, to order, to guide, to instruct, and to satisfie their understandings; and those whom they sent out upon the same errand, according to the proportion and excellency of their spirit, had also a degree of superiority and eminency; and therefore they who were *κοινωνοὶ ἐν διδασκαλίᾳ*, *Labourers in the word and doctrine*, were also *πρεσβύτεροι*, *Presbyters* that were Presidents and Rulers of the Church; and this eminency is for ever to be retained according as the unskilfulnesse of the Disciple retains him in the forme of *Catechumens*, or as the excellency of the instructor still keeps the distance, or else, as the office of teaching being orderly and regularly assigned makes a legall, politicall, and positive authority, to which all those persons are for orders sake to submit, who possibly in respect of their personall abilities might be exempt from that authority.

B Upon this ground it is, that learning amongst wise persons is esteemed a title of nobility and secular eminency: *Ego enim quid aliud munificentiae adhibere potui, ut studia, ut sit dixerim, in umbra educata ē quibus claritas venit*, said *Seneca* to *Nero*. And *Aristotle* and *A. Gellius* affirme, that not onely excellency of extraction, or great fortunes, but learning also makes noble; *circumumdiq; sedentibus mū'is doctrinā, aut genere, aut fortunā nobilibus viris*: and therefore the Lawyers say, that if a legacy be given *pauperi nobili*, the executors, if they please, may give it to a *Doctor*. I onely make this use of it, that they who are by publick designation appointed to teach, are also appointed in some sense to govern them: and if learning it self be a faire title to secular opinion, and advantages of honour, then they who are professors of learning, and appointed to be publick teachers, are also set above their disciples as farre as the chair is about the *Area* or floor, that is, in that very relation of teachers and scholars: and therefore among the heathen the Priests who were to answer *de mysteriis*, sometimes bore a scepter.

*Χρυσὸν ἀνὰ σκήπτρῳ, καὶ ἐλάττω πάντας Ἀχαιοί.*

C Upon which verse of *Homer* *Eustathius* observes, *σημείον δὲ βασιλείας, καὶ λόγων, καὶ δίκης τὰ σκήπτρον ἦν*, The scepter was not onely an ensigne of a King, but of a Judge and of a Prophet; it signified a power of answering in judgement, and wise sentences. This discourse was occasioned by our blessed Saviours illative; *All power is given me, &c. &c. therefore and teach*; and it concludes, that the authority of Preaching is more then the faculty, that it includes power and presidency, that therefore a separation of persons is *ex abundanti* inferred, unlesse order and authority be also casuall, and that all men also may be *Governours* as well as *Preachers*.

E Now that here was a plain separation of some persons for this ministry, I shall not need to prove by any other argument besides the words of the Commission; save onely that this may be added, that



here was *more* necessary, then a commission; great abilities, speciall A  
 assistances, extraordinary and divine knowledge, and understanding  
 the mysteries of the kingdome; so that these abilities were separati-  
 ons enough of the persons, and designation of the officers; But this  
 may possibly become the difficulty of the question; For, when the  
 Apostles had filled the world with the Sermons of the Gospel, and  
 that the holy Ghost descended in a plentifull manner, then was the  
 prophecy of Joel fulfilled, *old men dreamed dreams, and young men*  
*saw visions, and sons and daughters did prophecy*; now the case was al-  
 tered: and the disciples themselves start up doctors, and women  
 prayed and prophesied; and *Priscilla* sat in the chaire with her hus- B  
 band *Aquila*, and *Apollus* sat at their feet: and now all was common  
 again: and therefore although the commission went out first to the  
 Apostles, yet when by miracle God dispensed great gifts to the Lai-  
 ty, and to women, he gave probation that he intended that all should  
 prophecy and preach, lest those gifts should be to no purpose. This  
 must be considered,

5 1. These gifts were miraculous verifications of the great promise  
 of the Father, of sending the holy Ghost, and that all persons were  
 capable of that blessing in their severall proportions, and that Chri-  
 stianity did descend from God were *ex abundanti* proved by those C  
 extraregular dispensations: so that here is purpose enough signified  
 although they be not used to inferre an indistinction of officers in  
 this ministry.

6 2. These gifts were given extraregularly: but yet with some  
 difference of persons: for all did not prophecy, nor all interpret,  
 nor all speak with tongues: they were but a few that did all this:  
 we finde but the daughters of one man onely, and *Priscilla* among all  
 the nations of the Jews that ever did prophecy, of the women: and  
 of Laymen I remember not one but *Aquila* and *Agabus*: and these  
 will be but too straight an argument to blend a whole order of men  
 in a popular and vulgar indiscrimination. D

7 4. These extraordinary gifts were no authority to those who had  
 them, and no other commission, to speak in publick. And there-  
 fore S. Paul forbids the women to speak in the Church, and yet it  
 was not denied but some of them might have the spirit of prophecy.  
*Speaking in the Church* was part of an ordinary power, to which not  
 onely ability but authority also and commission are required: That  
 was clearly one separation; women were not capable of a clericall  
 imployment, no not so much as of this ministry of preaching. And  
 by this we may take speedier account concerning Deaconesses in E  
 the Primitive Church; *de Diaconissa ego Bartholomeus dispono*; O  
*Episcopo, impones ei manus presentibus Presbyteris, Diaconis & Diacon-*  
*issis, & dices, Respice super hanc famulam tuam*; so it is in the consti-  
 tutions Apostolicall under the name of S. Clement: By which it  
 should seem they were ordained for some Ecclesiasticall ministry;  
 which

- A which is also more credible by those words of *Tertullian*, *Quanta igitur & quae in Ecclesiis ordinati solent, quae Deo nubere maluerunt?* And *Sozomen* tells of *Olympias*, *Hunc enim cum genere esset nobilissimo, quamvis juvenulam ex quo vidua facta erat, quia ex praescrip- to Ecclesiae egregie philosophatur, in Ministrum Necessarius ordinat: and such a one it was, whom Saint Basil called impollutam sacerdotem; whatsoever these Deaconesses could be, they could not speak in publike unless they did prevaricate the Apostolicall rule, given to the Corinthian and Ephesian Churches: And therefore though *Olympias* was an excellent person, yet shee was no preacher, shee was a Philosopher, not in her discourse, but in her manner of living and beleaving: *Philosophata ex Ecclesia praescriptio*, and that could not be by preaching: but these Deaconesses after the Apostolicall age, were the same with the *καὶ αὐταὶ ἐν κυρίῳ*, the good women, that did domestick offices and minister to the temporall necessity of the Churches in the dayes of the Apostles; Such a one was *Phoebe* of *Cenchrea*; but they were not admitted to any holy or spirituall office: So we have certain testimony from Antiquity, whence the objection comes. For so the *Nicene* Council expressly: *ἐπιφθάνοντες τῶν διακονιστῶν &c. ἐν αὐτῇ οὐκ ἐπέτρεβον πρὸς ἕχθρον, ὥστε ἐξ ἀπαρτος ἐν τοῖς καίτοις αὐτὰς ἐξουσίᾳ.* Deaconesses are to bee reckoned in the Laity, because they have no imposition of hands, viz. for any spirituall office. For they had imposition of hands in some places to temporall administrations about the Church, and a solemn benediction, but nothing of the *ἐπετίθει δυνάμεις*; the same were the *ἐπισκοπῶντες, ἀποκαθάρτουσαι*, the *Presbyteresses*, who were the *ἐπισκοπῶντες*, or the governesses of women, in order to manners and religion; but these, though (as *Tertullian* affirms, and *Zonaras*, and *Balsamo* confesse) they were solemnly ordained and set over the women in such offices, yet pretended to nothing of the clerical power or the right of speaking in publike.*
- B So *Epiphanius*: *There is an order of deaconesses in the Church. but not to meddle, or to attempt any of the holy offices.* And in this sence it was that Saint *Ambrose* reckons it amongst the Heresies of the *Catharigians*; that they ordained their Deaconesses, viz. to spirituall ministeries; but those women that desire to bee meddling are not moved with such discourses; they care for none of all these things; therefore I remit them to the precept of the Apostle. *But I suffer not a woman to teach, but to be in silence.*
- C Deaconesses are to bee reckoned in the Laity, because they have no imposition of hands, viz. for any spirituall office. For they had imposition of hands in some places to temporall administrations about the Church, and a solemn benediction, but nothing of the *ἐπετίθει δυνάμεις*; the same were the *ἐπισκοπῶντες, ἀποκαθάρτουσαι*, the *Presbyteresses*, who were the *ἐπισκοπῶντες*, or the governesses of women, in order to manners and religion; but these, though (as *Tertullian* affirms, and *Zonaras*, and *Balsamo* confesse) they were solemnly ordained and set over the women in such offices, yet pretended to nothing of the clerical power or the right of speaking in publike.
- D So *Epiphanius*: *There is an order of deaconesses in the Church. but not to meddle, or to attempt any of the holy offices.* And in this sence it was that Saint *Ambrose* reckons it amongst the Heresies of the *Catharigians*; that they ordained their Deaconesses, viz. to spirituall ministeries; but those women that desire to bee meddling are not moved with such discourses; they care for none of all these things; therefore I remit them to the precept of the Apostle. *But I suffer not a woman to teach, but to be in silence.*
- E And as for the men who had gifts extraordinary of the Spirit, although they were permitted at first in the *Corinthian* Church (before there was a Bishop, or a fixed college of Clergy) to utter the inspired dictates of the Spirit, yet whether they were Lay or Clergy is not there expresse; and it is more agreeable to the usuall dispensation that the prophets of ordinary ministry, though

In exhort ad castitatem.

Lib. 4. c. 9.

Lib. de virg.

C. 19.

Heret. 75.

In 1 Tim. c. 3.

1 Tim. 2. 12.

8.

now extraordinarily assisted should prophecy in publicke; but how-  
 ever, when these extraordinaries did cease, if they were common  
 persons, they had no pretence to invade the Chair (nor that wee  
 find ever did:) for an ordinary ability to speak was never any war-  
 rant to disturb an order; unless they can say the words of *S. Paul*  
*[Whereunto I am ordained a Preacher,]* they might not invade the  
 office. To be able to performe an office, though it may bee a fair  
 disposition to make the person capable to receive it *orderly*, yet it  
 does not actually invest him; every wise man is not a Counsellour  
 of State, nor every good Lawyer a Judge. And I doubt not but in  
 the Jewish religion there were many persons as able to pray as their  
 Priests, who yet were wiser then to refuse the Priests advocacy  
*apud Deum*, and reciting offices in behalf of the people: *Orabit pro*  
*eo sacerdos* was the order of Gods appointing, though himself were  
 a devout person and of an excellent spirit. And it had need be some-  
 thing extraordinary that must warrant an ordinary person to rise  
 higher then his own *evennesse*; and *ability* or *skill* is but a possibility;  
 and must be reduced to act by something that transmits authority,  
 or does establish order, or distinguish persons; and separate professi-  
 ons. And it is very remarkable, that when *Judas* had miscarried and  
 lost his Apostolate, it was said, that it was necessary for some body  
 to be chosen to be a witness of Christs resurrection. Two were na-  
 med, of ability sufficient, but that was not all: they must chuse one,  
 to make up the number of the twelve, a distinct separate person;  
 which shews that it was not onely a work (for that, any of them  
 might have done) but an office of ordinary ministry. The ability  
 of doing which work although all they that lived with *Jesus*, might  
 either have had, or received at *Pentecost*, yet the authority and grace  
 was more: the first they had upon experience, but this onely by di-  
 vine election: which is a demonstration that every person that can  
 do offices clerical is not permitted to do them, and that besides the  
*knowledge* and *natural* or *artificial* abilities, a divine qualification is  
 necessary.

1.

And therefore God complains by the Prophet, *I have not sent them,*  
*and yet they run*; and the Apostle leaves it as an established rule, *How*  
*shall they preach except they be sent?* which two places, I shall grant to  
 be meant concerning a distinct and a new message; Prophets must  
 not offer any doctrine to the people, or pretend a doctrine for which  
 they had not a commission from God. But which way soever they  
 be expounded, they will conclude right in this particular. For if they  
 signifie an ordinary mission, then there is an ordinary mission of  
 preachers, which no man must usurp unless hee can prove his title  
 certainly and clearly, derivative from God; which when any man  
 of the Laity can do, we must give him the right hand of fellowship,  
 and *with him good speed*. But if these words signifie an extraordinary  
 case, and that no message must be pretended by Prophets but what  
 they



A they have commission for, then must not ordinary persons pretend an extraordinary mission to an ordinary purpose: for besides, that God does never do things unreasonably, nor will endure that order be interrupted to no purpose, he will never give an extraordinary Commission unless it be to a proportionable end; whosoever pretends to a licence of preaching by reason of an extraordinary calling, must look that he be furnished with an extraordinary message, lest his Commission be ridiculous; and when hee comes he must be sure to shew his authority by an argument proportionable; that is, by such a probation without which no wise man can reasonably believe him; which cannot be lesse then miraculous and divine. In all other cases he comes under the curse of the *non missi*, those whom God sent not, they go on their own errand, and must pay themselves their wages.

B But besides that, the Apostles were therefore to have an immediate mission, because they were to receive new instructions: these instructions were such as were by an ordinary, and yet by a distinct ministry to be conveyed for ever after; and therefore did designe an ordinary, successive, and lasting power and authority. Nay our blessed Lord went one step further in this provision, even to remark the very first successors and partakers of this power, to be taken into the lot of this ministry, and they were the seventy two whom Christ had sent (as probationers of their future preaching) upon a short errand into the Cities of Judah: But by this assignation of more persons then those to whom he gave immediate Commission, he did declare that the office of preaching was to be dispensed by a separate and peculiar sort of men, distinct from the people, and yet by others then those who had the commission extraordinary; that is, by such who were to be called to it by an ordinary vocation.

C As Christ constituted the office and named the persons, both extraordinary and ordinary, present and successive; so he provided gifts for them too, that the whole dispensation might be his, and might be apparent. And therefore Christ when hee ascended up on high gave gifts to men, to this very purpose; and these gifts coming from the same Spirit made separation of distinct ministries under the same Lord. So S. Paul testifies expressly. *Now there are diversities of gifts, but the same spirit, & diversions διακονιαι there are different administrations [differencies of ministries]; it is the proper word for Church offices; the ministry is distinguished by the gift; It is not a gift for the ministry, but the ministry it self is the gift, and distinguished accordingly.* An extraordinary ministry needs an extraordinary and a miraculous gift; that is a miraculous calling and vocation and designation by the holy Ghost; but an ordinary gift cannot sublime an ordinary person to a supernaturall employment; and from this discourse of the differing gifts of the Spirit, Saint Paul without any further artifice,

con.

16.

11.

1 Cor. 12.4.

Vers. 28.

concludes that the Spirit intended a distinction of Church-officers for the work of the ministry; for the conclusion of the discourse is, that God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers; and lest all Gods people should usurp these offices, which God by his Spirit hath made separate and distinguished. he adds, *Are all Apostles? are all Prophets? are all Teachers?* If so, then were all the body one member, quite contrary to nature, and to Gods Oeconomy.

12.  
Ephes. 4. 11.

And that this designation of distinct Church-officers is for ever, S. Paul also affirms as expressly as this question shall need; *Hee gave some Apostles, some Prophets, and some Evangelists, and some Pastors and Teachers, eis ἑσπον διακονίας, for the work of the ministry, till we all arrive at the unity of faith,* which as soon as it shall happen, then commeth the end. Till the end be, the *ἑσπον διακονίας* the work of the Ministry must go forwards, and is incumbent upon the Pastors and Teachers; this is their work, and they are the ministers, whom the holy Ghost designed.

13.

1. For, I consider that either to preach requires but an ordinary or an extraordinary ability; if it requires an extraordinary, they who are illiterate and unlearned persons are the unfittest men in the world for it: if an ordinary sufficiency will discharge it, why cannot they suppose the clergy of a competency, and strength sufficient to do that which an ordinary understanding, and faculties can perform? what need they entermiddle with that, to which no extraordinary assistance is required? or else why do they set their shoulder to such a work, with which no strength but extraordinary, is commensurate? in the first case it is needlesse; in the second it is useles; in both vain and impertinent. For either no man needs their help, or if they did, they are very unable to help; I am sure they are, if they be unlearned persons; and if they be learned, they well enough know, that to teach the people is not a power of speaking, but is also an act of jurisdiction and authority, and in which, order is at least concerned in an eminent degree: *Learned men* are not so forward; and those are most confident who have least reason.

14.

2. Although as Homilies to the people are now used according to the smallest rate, many men more preach then should, yet besides that to preach prudently, gravely, piously, and with truth, requires more abilities then are discernable by the people, such as make even a plain work reasonable to wise men, and usefull to their hearers, and acceptable to God; besides this, I say, the office of teaching is of larger extent then making homilies, or speaking prettily enough to please the common and undiscerning auditors. They that are appointed to teach the people must *respondere de jure*, give account of their faith in defiance of the numerous armies of Heretikes; they must watch for their flock, and use excellent arts to arme them against all their weakneses from within, and hostilities from without; they

A they must strengthen the weak, confirme the strong, compose the scrupulous, satisfie the doubtfull, and be ready to answer cases of conscience; and I beleve there are not so little as 5000 cases already started up among the Casuists, and for ought I know, there may be 5000 times 5000; And there are some cases of conscience that concern Kings and kingdoms in the highest mysteriousness, both of State and Religion, and they also belong to *Pastors* for the interests of Religion, and *Teachers* to determine or advise in.

Κήρυκες Διὸς ἀγγέλους λέγαι καὶ ἀνδρῶν διὰ, ὅντι πλοῦσι θυσίαις αὐτῶν  
 διακονήσας μεσιτεύειν, καὶ μὴ καὶ ἐν ἀνδρῶν βασιλείς τε καὶ ἀρχερεῖς.

Eustath. in  
 Iliad. α.

B were always messengers between God and men, being *Mediators* by their sacrifices, and they were interested in their counsellors, and greater causes; And if religion can have influences into counsellors of Princes and publick interest of kingdoms, and that there can be any difficulty, latent senses, intricacy of question, or mysteriousness in Divinity, it will be found that there are other parts of the Preachers office, besides making homilies, and that when so great skill is required it will not be easie to make pretences to invade it; unlesse a man cannot be an excellent Lawyer without twenty yeers skill and practise, besides excellency of naturall indowments, and yet can be an excellent Teacher and guide in all cases of conscience, meerly with opening his mouth, and rubbing his forehead hard. But God hath taken order that those whom he hath appointed teachers of the people, should make it the work and business of their lives, that they should diligently attend to reading, to exhortation, and to doctrine, that they may watch over their flock, over whom the holy Ghost hath made them overseers. The inconvenience that this discourse is like to meet withall is, that it concerns those men who are sure not to understand it: for they that have not the wisdom of Prophets and wise men, cannot easily be brought to know the degrees of distance between the others wisdom and their own ignorance. To know that there is great learning beyond us is a great part of learning: but they that have the confidence in the midst of their deepest ignorance to teach others, want both modesty and understanding too, either, to perceive or to confesse their own wants, they never kissed the lips of the wise, and therefore think all the world breaths a breath as fenny and moorish as themselves.

E 3. Besides the consideration of the ability that a separate number of men should be the teachers, and it be not permitted promiscuously to every person of a confident language and bold fancy, is highly necessary in the point of *prudence* and *duty* too. Of Prudence, because there can be no security against all the evil doctrines of the world in a promiscuous unchosen company of Preachers. For if he be allowed the pretence of an extraordinary, he shall belie the holy Spirit, to couzen you, when he hath a minde to it: If you allow



allow him nothing but an *ordinary spirit*, that is, abilities of art and nature, there cannot in such discourses be any compensation for the disorder, or the danger, or the solitudes, and innumerable Churches, when *one head* and *two members* shall make a distinct body, and all shall pretend to Christ, without any other common term of union. And this which is *disorder* in the thing, is also *dishonourable* to this part of religion; and the *divine messages* shall be conveyed to the people by common *carriers* or rather *messengers by chance*, and as they goe by; whereas God sent at first *Embassadors extraordinary*, and then left his *Leigers* in his Church for ever. But there is also a duty too to be secured; for they that have the guiding of souls must remember that they must be *labores et dolores*, must render an account; and that cannot be done with joy, when it shall be indifferent to any man to super-seminate what he please: and (by the way) I suppose, they who are apt to enter into the Chaire of Doctors and Teachers, would be unwilling to be charged with a cure of souls; if they knew what that means, they would article more strictly before they would stand charged with it; and yet it is harder to say that there is no such thing as *the cure of souls*; that Christ left his flock to wander and to guide themselves, or to finde shepherds at the charges of accident and chance. Christ hath made a better provision, and after he had with the greatest earnestnesse committed to *S. Peter* the care of feeding his lambes and sheep, *S. Peter* did it carefully, and thought it part of the same duty to provide other shepherds, who should also feed the flock; by a continuall provision and attendance; *The Presbyters which are among you, I who also am a Presbyter exhort, feed the flock of God which is among you, ἐπιμενετε ἐκείνους, καθύψους, doing the office of Bishops over them, taking supervision or oversight of them willingly and of a ready minde.* The Presbyters and Bishops, they are to feed the flock, there was *not* a flock to be distinguished from the *pastors*, the shepherds, the elders ἐν ὑμῖν, and the flock among you, distinguished by a regular office of teaching, and a relation of shepherds and sheep.

1 Pet. 5. 1, 2.

16

1 Tim. 5.

But this discourse would be unnecessary long, unlesse I should omit many arguments, and contract the rest. I onely shall desire it be considered, concerning the purpose of that part of divine providence, in giving the Christian Church Commandements concerning provisions to be made for the preachers; *Let the Elders that rule well have a double honour*, an elder brothers portion at least, both of honour and maintenance, especially if they labour in the word and doctrine; and the reason is taken out of *Moses Law*; but derived from the natural, *Bovis trituranti non ligabis os.* For God hath ordained that those that labour in the Gospel should live of the Gospel. This argument will force us to distinguish persons, or else our purses will; and if all will have a right to preach the Gospel that think themselves able, then also they have a right to be maintained too.

I

A I shall adde no more, 1 God hath designed persons to teach the people, 2 charged them with *the cure of souls*, 3 given them commission to goe into all the world, 4 given them gifts accordingly, 5 charged the people to attend and to obey, 6 hath provided them maintenance and support, and 7 separated them to *reading, to exhortation, and to doctrine* from the affairs of this world, that they may attend to these, by the care of the whole man. If any man in charity or duty will do any ghostly offices to his erring or weak brother, he may have a reward of charity: for in this sense it is that *Tertullian* sayes, that in remote and barbarous countreys the Laity doe *sacerdotio aliquatenus fungi*. But if he invades the publick chair, he may meet with the curse of *Corah*, if he intends *maliciously*; or if he have fairer, but mistaken purposes, the gentler sentence passed upon *Uzzah* may be the worst of his evill portion.

B

## SECT. IV.

C Instance next in the case of Baptisme, which indeed hath some difficulty and prejudice passed upon it; and although it be put in the same Commission, intrusted to the same persons, be a sacred ministry, a Sacrament and a mysterious rite: whose very Sacramentall and separate nature, requires the solemnity of a distinct order of persons for its ministration, yet if the laity may be admitted to the dispensation of so sacred and solemn rites, there is nothing in the calling of the Clergy that can distinguish them from the rest of Gods people, but they shall be holy enough, to dispence holy offices without the charges of paying honour and maintenance to others to do what they can do themselves.

D In opposition to which, I first consider, that the ordinary minister of baptisme is a person consecrated; the Apostles and their successors in the office Apostolicall, and all those that partake of that power; and it needs no other proof, but the plain production of the Commission; they who are teachers by ordinary power, and authority, they also had command to baptize all nations: and baptisme being the solempne rite of initiating disciples, and making the first publick profession of the institution, it is in reason and analogy of the mystery to be ministred by those who were appointed to collect the Church, and make Disciples. It is as plain and decretory a Commission, as any other mysteriousness of Christianity; and hath been accepted so for ever as the doctrine of Christianity, as may appear in <sup>a</sup> *Ignatius*, <sup>b</sup> *Tertullian*, <sup>c</sup> *S. Gelasius*, <sup>d</sup> *S. Epiphanius*, and <sup>e</sup> *S. Hierom*; who affirme in variety of senses, that *Bishops, Priests* and *Deacons* onely are to baptize; some by ordinary right, some by deputation; of which I shall afterwards give account; But all the *Jus ordinarium* they intend to fixe upon the Clergy according to divine institution and commandement, So that in case lay-persons might

E

<sup>a</sup> *Epist. ad Heron.*  
<sup>b</sup> *Lib. de Bapt.*  
<sup>c</sup> *Epist. l. c. 9.*  
<sup>d</sup> *Heret. 79.*  
<sup>e</sup> *Dial. ad Lucifer.*

might baptize *אם מלכא & ס' אדאכא* upon urgent necessity, yet this cannot upon just pretence invade the ordinary ministry, because God had dispensed the affairs of his Church, so that cases of necessity doe not often occurre to the prejudice and dissolution of publike order, and ministeries; and if permissions being made to supply necessities, be brought further then the case of exception gives leave, the permission is turned into a crime, and does greater violence to the rule, by how much it was fortified by that very exception, as to other cases not excepted. And although in case of extreme necessity every man may preach the Gospel, as to dying Heathens, or unbelieving persons, yet if they do this without such, or the like necessity, what at first was charity, in the other case is schisme and pride, the two greatest enemies to charity in the world.

3

But now for the thing it self, whether indeed any case of necessity can transmit to lay-persons a right of baptizing, it must be distinctly considered. Some say it does. For *Ananias* baptized *Paul*, who yet (as it is said) was not in holy orders; and that the 3000 Converts at the first Sermon of *S. Peter* were all baptized by the Apostles, is not easily credible, it being too numerous a body for so few persons to baptize; and when *Peter* had preached to *Cornelius* and his family, he caused the brethren that came along with him to baptize them; and whether hands had been imposed on them or no, is not certain: And in pursuance of the instance of *Ananias*, and the other probabilities, the Doctors of the Church have declared their opinions *Senkai*, In cases of necessity, a lay-person may baptize. So *Terrillian* in his book of baptism, *Alioqui & Laici jus est baptizandi. Quod enim ex equo accipitur, ex equo dari potest*. The reason is also urged by *S. Hierome* to the same purpose, onely requiring that the baptizer be a Christian, supposing whatsoever they have received they may also give; but because the reason concludes not, because (as themselves believe) a *Presbyter* cannot collate his *Presbyterate*, it must therefore rest onely upon their bare authority; if it shall be thought strong enough to bear the weight of the contrary reasons. And the Fathers in the Council of *Eliebertis* determined, *Peregrini navigantes, aut si ecclesia in proximo non fuerit, posse fidelem, qui sacrum sumpsit integrum habere, nec sit bigamus, baptizari in necessitate infirmitatis possum Catecumenum, ita ut si super- vixerit, ad Episcopum cum producat, ut per manus impositionem proficere possit*. The Synod held at *Alexandria* under *Alexander* their Bishop approved the baptism of the children by *Ambrosius*, being but a boy; and the *Nicene* Fathers ratifying the baptism made by heretics (amongst whom they could not but know in some cases, there was no true Priesthood or legitimate ordination) must by necessary consequence suppose baptism to be dispensed effectually by lay-persons. And *S. Hierome* is plain, *Baptizant si necessitas cogat, scimus etiam*

Dial. adv.  
Lucifer.

Can. 38.

Ruffin lib. 10.

cap. 14.

cap. 15.

cap. 16.

cap. 17.

cap. 18.

cap. 19.

cap. 20.

cap. 21.

cap. 22.

cap. 23.

cap. 24.

cap. 25.

cap. 26.

cap. 27.

cap. 28.

cap. 29.

cap. 30.

cap. 31.

cap. 32.

cap. 33.

cap. 34.

cap. 35.

cap. 36.

cap. 37.

cap. 38.

cap. 39.

cap. 40.

cap. 41.

cap. 42.

cap. 43.

cap. 44.

cap. 45.

cap. 46.

cap. 47.

cap. 48.

cap. 49.

cap. 50.

cap. 51.

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cap. 79.

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cap. 81.

cap. 82.

cap. 83.

cap. 84.

cap. 85.

cap. 86.

cap. 87.

cap. 88.

cap. 89.

cap. 90.

cap. 91.

cap. 92.

cap. 93.

cap. 94.

cap. 95.

cap. 96.

cap. 97.

cap. 98.

cap. 99.

cap. 100.



A *etiam licere Laicis*; the same almost with the Canon of the fourth Councell of Carthage, *Mulier baptizare non presumat nisi necessitate cogente*: though, by the way, these words of [ *cogente necessitate* ] are nor in the Canon, but thrust in by *Gratian* and *Peter Lombard*. And of the same opinion is *S. Ambrose*, or he who under his name wrote the Commentaries upon the fourth to the *Eph'sians*, <sup>a</sup> *P. Gelasius*, <sup>b</sup> *S. Augustine* and <sup>c</sup> *Isidor*, &c generally all the Scholars after their Master.

But against this doctrine were all the *African Bishops* for about 150 years; who therefore rebaptized persons returning from hereticall conventicles; Because those hereticall Bishops being deposed and reduced into Lay-communion, could not therefore collate baptism for their want of holy Orders: as appears in *S. Basils* canonical Epistle to *Amphilochius*, where he relates their reason, and refutes it not. And however *Firmilian* and *S. Cyrian* might be deceived in the thinking hereticks quite lost their orders; yet in this they were untouched, that although their supposition was questionable, yet their superstructure was medled with, viz. that if they had been Lay persons, their baptizations were null and invalid.

I confesse the opinion hath been very generally taken up in these last ages of the Church, and almost with a *Nemine contradicente*; the first ages had more variety of opinion: and I think it may yet be considered anew upon the old stock. For since absolutely, all the Church affixes the ordinary ministry of baptism to the Clergy; if others do baptize, doe they sin, or do they not sin? That it is no sione, is expressly affirmed in the 16 Canon of *Nicephorus* of *C. P.*

*If the own father baptizes the childe, or any other Christian man, it is no sin.* \* *S. Augustine* is almost of another minde, & *si Laicus ne cessitate compulsus baptismum dederit, nescio an pie quisquam dixerit, Baptismum esse repetendum: Nulla enim cogente necessitate si fiat, alieni muneris usurpatione est; si autem necessitas urgeat,*

D *aut nullum, aut veniale delictum est.* And of this minde are all they, who by frequent using of that saying have made it almost proverbiall, *Factum valet, fieri non debet.* If they do not sin, then women and Lay men have as much right from Christ to baptize as Deacons or Presbyters; then they may upon the same stock and right doe it as Deacons doe: for if a Bishop was present it was not lawfull for Deacons, as is expressly affirmed by *S. Ignatius* in his Epistle to *Heron* the Deacon; and *S. Epiphanius* with the same words denies a *jus baptizandi*, to women and to Deacons; and both of them affirm it to be proper to Bishops. Further yet, *Tertullian* and *S. Hierom* deny a power to Presbyters to doe it without Episcopall dispensation. Now if Presbyters and Deacons have this power onely by leave and in certain cases, then it is more then the women have, onely that they are fitter persons to be intrusted with the deputation; a lesse necessity will devolve it upon Presbyters then

upon

C

Can. mulier de consecr. dist. li 4 sent. dist. 6

a Epist. i.  
b Lib. 2. contr. Epist. Parmen. c. 13.  
c Lib. 2. de div. vin. off. c. 14.

4

5

Χρη τα' αβαντα νημα εδω  
εραβη ης εις τον μη οντα ιερεως  
βαπτισαναι: ε' κ' βαπτισαι δε  
ο' ιδιος πατηρ η ο' υιος ην ποτε αν  
θρωπος μινος ε' ειν ο' χριστιανος,  
ου ειν αμαρτια

\* Lib. 2. Contr. Epist. Parmen. c. 13.

Hares. 19.

De bapt. adv. Lucifer.

upon Deacons, and upon *Deacons* then *Laymen*, and a lesse yet will cast it upon *Laymen* then *women*: and this difference is in respect of humane order and positive constitution, but in the nature of the thing according to this doctrine all persons are equally receptive of it: And therefore to baptize is no part of the grace of Orders, no fruit of the holy Ghost, but a work which may be done by all, and at some times must: and if baptism may, then it will be hard to keep all the other rites from the common inroads, and then the whole office will perish.

But if Lay persons baptizing, though in case of necessity, *deceit*, as S. *Augustine* seems to say they doe, then it is certain, Christ never gave them leave so much as by insinuation; and then neither can the Church give leave; for she can give leave for no man to sin; and besides, such a deputation were to no purpose; Because no person shall dare to do it, for evil is not to be done, though for the obtaining the greatest good: and it will be hard to state the question, so that either the childe shall perish, or some other must perish for it; for he that positively ventures upon a sin for a good end, worships God with a sinne, and therefore shall be thank'd with a damnation, if he dies before repentance; but if the childe shall not perish in such case of not being baptized, then why should any man breake the rule of institution? and if he shall perish without being baptized, then God hath affixed the salvation of the childe upon the condition of another mans sinne.

3. And indeed the pretence of cases of necessity may doe much towards the excusing an irregularity in an exterior rite, though of divine institution, *τοῦτ' ἐν ἀνάγκῃ ἐλέγειν οὐκ ἔστιν ἁμάρτια*. But it will not be easily proved that God hath made any such necessities, it is certain that for persons having the use of reason God hath provided a remedy that no lay person should have need to baptize a Catechumen; for his *votum* or desire of Baptisme shall serve his turne; And it will be unimaginable that God hath made no provision for infants, and yet put it upon them in many cases with equall necessity, which without breach of a divine institution cannot be supplied.

4. If a Lay person shall baptize, whether or no shall the person baptized receive benefit, or will any more but the outward act be done: for that the Lay person shall convey *rem Sacramenti* or be the minister of sacramentall grace, is no where revealed in Scripture, and is against the Analogy of the Gospel; for the *verbum reconciliationis*, all the whole ministry of reconciliation is intrusted to the Priest, *Nobis*, (saith S. Paul) *to us who are Embassadors*. And what difference is there, if cases of necessity be pretended in the defect of other ministries, but that they also may be invaded? and cases of necessity may by other men also be numbred in the other Sacrament; and they have done so, & I know, who said that no man must consecrate the Sacrament of the Lords supper but he that is lawfully called, *except there be a case of necessity*; & that there may be a case of necessity for the blessed

Sacrament

*Eurip.*

*De captivis.  
Babyl. c. de ordine, & in l. de instituendis ministris ad sessionem in l. de missa abroganda, in l. de notis ecclesia.*

A Sacrament, there needs no other testimony then the *Nicene* Council; which calls the Sacrament in the article of death *αὐτοῦ ἐκδοῦν ὑμῖν τὸν ἁγίον ὀσμὴν*, the most necessary provision for our journey: and if a lay person absolves, there is as much promise of the validity of the one as the other, unlesse it be said, that there may be absolute necessity of baptisme, but not so of absolution; which the maintainers of the other opinion are not apt to professe. And therefore S. *Augustine* did not know whether baptisme administred by a lay person be to be repeated or no; *Nescio an pie quisquam dixerit*; he knew not; neither doe I. But *Simcon* of *Thessalonica* is confident *οὐκ ἔστι βαπτίζον ἐν αὐτῇ ἁγιᾷ οὐκ ἔστι* No man baptizes but he that is in holy orders; the baptisme is null; I cannot say so; nor can I say *ἔστι δὲ λατρεῖν*; Let it be received. Onely I offer this to consideration; if a Deacon can do no ministeriall act with effect, but a lay person may doe the same with effect upon the person suscipient, what is that supernaturall grace and inherent and indeleble character which a Deacon hath received in his ordination? If a Deacon can doe no supernaturall act which were void and null if done by him that is not a Deacon, he hath no character, no spirituall inherent power; and that he is made the ordinary minister of it, is for order sake; but he that can do the same thing, hath the same power and ability: by this ground a Lay person and a Deacon are not distinguished by any inherent character, and therefore they who understand the spirituall powers and effects of ordination in the sense and expression of an inherent and indeleble character, will finde some difficulty in allowing the effect of a lay baptism.

C But I consider that the instances of Scripture brought for the lawfulness of lay-administration, if they had no particular exception, yet are impertinent to this question: for it is not with us pretended in any case to be lawfull, but in extreme necessity: And therefore, D S. *Peters* deputing the brethren who come with him to *Cornelius* to baptize his family, is nothing to our purpose, and best answers it selfe: for either they were of the Clergy, who came with them, or else lay persons may baptize by the right of an ordinary deputation, without a case of necessity: for here was none: S. *Peter* might have done himself.

E And as for *Ananias*, he was one of the seventy two: and if that be nothing, yet he was called to that ministration about *Paul*, as *Paul* himselfe was to the Apostleship, even by an immediate vocation, and mission from Christ himselfe. And if this answer were not sufficient (as it is most certainly) the argument would presse further then is intended: for *Ananias* tells him, he was sent to him that he might lay his hands on him that he might receive the holy Ghost: and to do that was more then *Philip* could doe, though he was a Deacon and in as great a necessity as this was: And yet besides all this, this was not a case of necessity, unlesse there was never a Presbyter



11

or Deacon in all *Damascus*, or that God durst not trust any of them with *Paul*, but onely *Ananias*. or that *Paul* could not stay longer without baptisme, as many thousand converts did in descending ages.

And for the other conjecture it is not considerable at all: for the Apostles might take three or four days time to baptize the 3000: there was no hurt done if they had stayed a week: the text insinuates nothing to the contrary: *The same day about 3000 were added to the Church*; then they were added to the Church, that is, by virtue and efficacy of that Sermon, who it may be, considered some while of *S Peters* discourse, and gave up their names upon mature deliberation and positive conviction. But it is not said *they were baptized the same day*; and yet it was not impossible for the twelve Apostles to doe it in one day, if they had thought it reasonable.

12

For my own particular I wish we would make no more necessities then God made; but that we leave the administration of the Sacraments to the manner of the first institution, and the Clericall offices be kept within their cancells, that no Lay hand may pretend a reason to usurpe the sacred ministry: and since there can be no necessity for unbaptized persons of yeers of discretion, because their desire may supply them, it were well also if our charity would finde some other way also, to understand Gods mercy towards infants: for certainly he is most mercifull and full of pity to them also: and if there be no neglect of any of his own appointed ministeries, so as he hath appointed them, methinks it were but reasonable to trust his goodnesse with the infants in other cases: for it cannot but be a jealousie and a suspicion of God, a not daring to trust him, and an unreasonable proceeding beside, that we will rather venture to dispense with divine institution, then think that God will: or that we shall pretend more care of children then God hath: when we will break an institution, and the rule of an ordinary ministry of Gods appointing, rather then cast them upon God: as if God loved this ceremony better then he loved the childe: for so it must be, if the childe perished for want of it: and yet still methinks according to such doctrine, there was little or no care taken for infants: for when God had appointed a ministry, and fixed it with certain rules and a proper deputation: in reason (knowing in all things else how mercifull God is and full of goodnesse) we should have expected that God should have given expresse leave to have gone besides the first circumstances of the Sacrament, if he had intended we might or should: and that he should have told us so too: rather then by leaving them fast tyed without any expresse cases of exception, or markes of difference, permit men to dispute and stand unresolved between a case of Duty, and a point of Charity: for although God will have mercy rather then sacrifice, yet when both are commanded, God takes order they shall never crosse each other, and sacrifice is to be preferred before mercy, when the sacrifice

A fice is in the commandement and the mercy is not: as it is in the present question. And if it were otherwise in this case, yet because God loves mercy so well, why should we not think, that God himself will shew this mercy to this Infant when he hath not expressed his pleasure that wee should do it? wee cannot bee more mercifull then he is.

The Church of *England* hath determined nothing in this particular, that I know of; onely when in the first Liturgy of King *Edward* the sixth, a rubrick was inserted permitting midwives to baptize in cases of extreme danger, it was left out in the second Liturgies, which is at least an argument she intended to leave the question undetermined; if at least that omission of the clause was not also a rejection of the Article: Onely this *Epiphanius* objects it against the *Marcionites*, and *Tertullian* against the *Gnosticks*, that they did permit women to baptize: I cannot say but they made it an ordinary employment, and a thing besides the case of necessity: I know not whether they did or no. But if they be permitted it is considerable whither the example may drive: <sup>b</sup> *Petulant mulier quæ usurpavit docere, an non utique & tingendi jus sibi pariet?* that I may turn *Tertullians* Thesis into an Interrogative. *The women usurp the office of teaching, if also they may be permitted to baptize, they may in time arrogate and invade other ministeries; or if they do not by reason of the naturall and politicall incapacity of their persons, yet others may upon the same stock: for necessity consists not in a Mathematicall point, but hath latitude which may be expounded to inconvenience; and that I say truth and fear reasonably, I need no other testimony then the Greek Church, for amongst them a* [*μη παρ' ἑσέως ἐπισκός*] *the absence of the Priest is necessity enough for a woman to baptize; for so sayes Gabriel Philadelphien/sic. In the absence of a Priest a Christian Laick may baptize, whether it be man or woman,* either may do it; and whether that be not onely of danger in the sequell, but in it self a very dissolution of all discipline, I leave it to the Church of *England* to determine as for her own particular, that at least the Sacrament be left intirely to Clericall dispensation according to divine commandment.

One thing I offer to consideration; that since the keyes of the kingdome of heaven be most notoriously and signally used in baptism, in which the kingdome of heaven the Gospel, and all its promises, is opened to all beleivers, and though as certainly yet lesse principally in reconciling penitents, and admitting them to the communion of the faithfull, it may be of ill consequence, to let them be usurped by hands to whom they were not consigned. Certain it is *S. Peter* used his keyes, and opened the kingdome of heaven first, when he said, *Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.* However as to the main question, wee have not onely

13

De prescript.  
baref. 42.b Tertullian de  
baptismo.c Tractat. de  
sacramento cap.  
de baptismo.  
μη παρ' ἑσέως  
ἐπισκός δύναται  
βαπτίζειν  
καὶ λαϊκός κατὰ  
σταυρὸν αὐτῆς  
ζωνῆς ἢ ἀντὶ τῆς  
ἀρετῆς.

14

Acts 2. 38.

the universall doctrine of Christendome, but also expresse authority and commission in Scripture, sending out Apostles and Apostolical men, persons of choice and speciall designation to baptize all nations, and to entertain them into the services and institution of the holy Jesus.

## SECT. V.

I.

I Shall instance but once more, but it is in the most solemn, sacred and divinest mystery of our Religion; that in which the Clergy in their appointed ministry do διακονῶντες προσέειναι, stand between God and the people, and do fulfill a speciall and incomprehensible ministry, which the Angels themselves do look into with admiration; to which the people if they come without fear, cannot come without sinne; and this of so sacred and reserved mysteriousefnefle, that but few have dared to offer at with unconsecrated hands: some have. But the Eucharist is the fulnesse of all the mysteriousefnefle of our religion; and the Clergy when they officiate here, are most truly in the phrase of Saint Paul, dispensatores mysteriorum Dei, dispensers of the great mysteries of the kingdome. For (to use the word of Saint Cyprian) Jesus Christ is our high Priest, and himself became our sacrifice which he finished upon the crosse in a reall performance, and now in his office of Mediatorship makes intercession for us by a perpetuall exhibition of himself, of his own person in heaven, which is a continuall actually represented argument to move God to mercy to all that beleve in, and obey the Holy Jesus.

1 Cor. 4 1.

Ad Cæ. il.  
Ep. 63.

Si Jesus Christus dominus et Deus noster ipse est summus sacerdos Dei patris &amp; sacrifici-

cium Patri seipsum primus obtulit, &amp; hoc fieri in sui commemorationem præcepit, utique ille sacerdos vice Christi vere fungitur, qui id quod Christus fecit, imitatur: &amp; sacrificium verum &amp; plenum tunc offert in Ecclesiâ Deo Patri, si incipiat offerre secundum quod ipsum Christum videat obtulisse.

2.

Now Christ did also establish a number of select persons, to bee ministers of this great sacrifice, finished upon the crosse; that they also should exhibit and represent to God (in the manner which their Lord appointed them) this sacrifice, commemorating the action and suffering of the great Priest; and by way of prayers and impetration, offering up that action in behalf of the people, οὗτοι τὸ ἄνω θυσιαστήριον ἀναμύχλας τὰς θυσίας, (as Gregory Naz. expresses it) sending up sacrifices to be laid upon the Altar in heaven, that the Church might bee truly united unto Christ their head, and in the way of their ministry may do what he does in heaven; for he exhibites the sacrifice, that is, himself, actually and presentially in heaven: the Priest on earth commemorates the same, and by his prayers represents it God in behalf of the whole Catholike Church; presentially too, by another and more mysterious way of presence; but both Christ in heaven, and his ministers on earth do actuate that sacrifice, and apply it to its purposed designe by praying to God in vertue and merit of that sacrifice; Christ himself, in a high and

Orat. 11.



A and glorious manner; *the ministers* of his priesthood (as it becomes ministers) humbly, sacramentally, and according to the energy of humane advocacy and intercession; This is the summe and great mysteriounesse of Christianity, and is now to be proved.

This is expressly described in Scripture; that part concerning Christ is the doctrine of S. Paul, who disputes largely concerning Christs priesthood; affirming *that Christ is a Priest for ever*; he hath therefore *an unchangeable priesthood*, because *he continueth for ever*, and *he lives for ever to make intercession for us*; this he does as Priest, and therefore it must be by offering a sacrifice, [*for every high Priest is ordained to offer gifts and sacrifices*] and therefore *it is necessary hee also have something to offer*, as long as he is a Priest, that is, *for ever* till the consummation of all things; since therefore he hath nothing new to offer, and something he must continually offer, it is evident, he offers himself as the medium of advocacy, and the instance and argument of a prevailing intercession; and this he calls *a more excellent ministry* and by it, *Jesus is a minister of the Sanctuary and of the true Tabernacle*, that is, he as our high Priest officiates in heaven, in the great office of a Mediator, in the merit and power of his death and resurrection. Now what Christ does always in a proper and most glorious manner, the ministers of the Gospel also do in theirs: commemorating the sacrifice upon the crosse, *giving thanks*, and celebrating a perpetuall Eucharist for it, and *by declaring the death of Christ*, and praying to God in the vertue of it, for all the members of the Church, and all persons capable; it is *in genere orationis* a sacrifice, and an instrument of propitiation, as all holy prayers are in their severall proportions.

And this was by a precept of Christ; *Hoc facite, Do this in remembrance of me*. Now this precept is but twice reported of, in the new Testament, though the institution of the Sacrament, be four times. And it is done with admirable mystery; to distinguish the severall interest, and operations which concern severall sorts of Christians in their distinct capacities: S. Paul thus represents it; [*Take eat— This do in remembrance of me*] plainly referring this precept to all that are to eat and drink the symbols: for they also do in their manner enunciate, declare, or represent, the Lords death till hee come. And Saint Paul prosecutes it with instructions particular to the *κοινωνοὶς* to them that do communicate, as appears in the succeeding cautions against *unworthy manducation*, and for due preparation to its reception. But S. Luke reports it, plainly to another purpose, [*and he took bread, and gave thanks, and brake it, and gave it unto them, saying: This is my body which is given for you; Hoc facite, This do in remembrance of me: [This] cannot but relate to accepit, gratias egit, fregit, distribuit; Hoc facite*. Here was no manducation expressed, and therefore *Hoc facite* concerns the Apostles in the capacity of ministers, not as receivers but as Consecrators and givers; and if the

3.

Heb. 7. 23, &amp;c.

And 8. ver. 2, 3, &amp;c.

4.

the institution had been represented in one scheme without this mysterious distinction, and provident separation of imployment, wee had been eternally in a cloud, and have needed a new light to guide us; but now the Spirit of God hath done it in the very first fountains of Scripture.

5. And this being the great mystery of Christianity, and the onely remanent expresse of Christs sacrifice on earth, it is most consonant to the Analogy of the mystery, that this commemorative sacrifice be presented by persons as separate, and distinct in their ministry, as the sacrifice it self is *from*, and *above* the other parts of our religion.

6. Thus also the Church of God hath for ever understood it, without any variety of sence or doubtfulness of distinguishing opinions. It was the great excellency and secret ministry of the religion, to consecrate and offer the holy symbols and Sacraments: I shall transcribe a passage out of *Justin Martyr* giving the account of it to *Antoninus Pius* in his Oration to him; and it will serve instead of many; for it tells the religion of the Christians in this mystery, and gives a full account of all the ceremony. Πανσήμεροι

Vide etiam  
Justin. in  
Apol. 2.

τῶν ἐν χρόνῳ ἐπιστά μεσοφύεσθαι τῶν μεσοφύων τῶν ἀδελφῶν ἁγίου καὶ ποτῆριον ὕδατος καὶ κρα-  
ματός, &c. "When the prayers are done, then is brought to the  
President of the brethren [the Priest] the bread, and the Chalice  
of wine mingled with water, which being received he gives praise  
and glory to the Father of all things, and presents them in the  
name of the Son and the Holy Spirit, and largely gives thanks, that  
he hath been pleased to give us these gifts: and when he hath finished the prayers and thanksgiving, all the people that is present,  
with a joyfull acclamation, say *Amen*. Which when it is done by  
the Presidents and people, those which amongst us are called *Deacons* and Ministers, distribute to every one that is present, that they  
may partake of him, in whom the thanks were presented, the Eucharist, bread, wine, and water; and may bear it to the absent.  
Moreover this nourishment is by us called the Eucharist, which it is lawfull for none to partake but to him who beleeves our Doctrine true, and is washed in the Laver for the remission of sinnes,  
and regeneration, and that lives so as Christ delivered. For wee do not take it as common bread, and common drink; but as by the word of God Jesus Christ the Saviour of the world was made flesh and for our salvation sake had flesh and blood: after the same manner also we are taught that this nourishment, in which by the prayers of his word, which is from him the food in which thanks are given, or the consecrated food by which our flesh and blood by mutation or change are nourished, is the flesh and blood of the incarnate Jesus. For the Apostles in their commentaries which they wrote, which are called the Gospels, so delivered, that Jesus commanded. For when he had given thanks and taken bread, he  
said,

- A "said, Do this in remembrance of me; This is my body; And likewise taking the Chalice, and having given thanks he said, [This is my blood,] and that he gave it to them alone.] This one testimony I reckon as sufficient: who please to see more, may observe the tradition full, testified and intire, in <sup>a</sup> Ignatius, <sup>b</sup> Clemens Romanus, or who ever wrote the Apostolicall Constitutions in his name, <sup>c</sup> Tertullian, <sup>d</sup> S. Cyprian, <sup>e</sup> S. Athanasius, <sup>f</sup> Epiphanius, <sup>g</sup> S. Basil, <sup>h</sup> S. Chrysostome, (almost every where) <sup>i</sup> S. Hierome, <sup>k</sup> S. Augustinus; and indeed we cannot look in vain, into any of the old writers: The summe of whose doctrine in this particular, I shall represent in the words of the most ancient of them, S. Ignatius, saying, that he is worse then an infidell that offers to officiate about the holy Altar unlesse he be a Bishop or a Priest.

uisse. f. Hæres. 79 g. Lib. 2. de bapt. c. 8. h. Lib. 3. de sacerdot. Homil. 51. & 83. in Matth. & Hom. 60. ad pop. Antioch. i. Contr. Lucifer. & Ep. 1. ad Heliador. & 85. ad Evagrium & ad Hedno. 150. 9. 2. k. Lib. 20. de Civ. d. 10.

a Epist. ad Trallian.  
b Lib. 1 c. 31.  
c Lib. 8 c. ult.  
d De prescript.  
e Lib. 1. Ep. 2.  
f 9 & 1 b. 3.  
g Epist. 15.  
h Apol. 2. cum de ischriâ rationem reddere cum calice sacro uti non po-

- And certainly he could upon no pretence have challenged the Appellative of *Christian*; who had dared either himselfe to invade the holy rites within the Chancels, or had denyed the power of celebrating this dreadfull mystery to belong onely to sacerdotall ministration. For either it is said to be but common bread and wine, and then, if that were true, indeed any body may minister it; but then they that say so are blasphemous, they count the blood of the Lord to *aqua nris* drachme, (as S. Paul calls it in imitation of the words of institution) The blood of the Covenant or new Testament, a prophane or common thing; they discern not the Lords body; they know not that the bread that is broken is the communication of Christs body: But if it be a holy, separate, or divine and mysterious thing, who can make it (ministerially I mean) and consecrate or sublime it from common and ordinary bread, but a consecrate, separate, and sublimed person? It is to be done either by a naturall power, or by a supernaturall. A naturall cannot hallow a thing in order to God; and they onely have a supernaturall, who have derived it from God in order to this ministration; who can shew that they are taken up into the lot of that Deaconship, which is the type and representation of that excellent ministry of the true Tabernacle where Jesus himselfe does the same thing, in a higher and more excellent manner.

- This is the great secret of the kingdome, to which in the Primitive Church, many who yet had given up their names to Christ by designation, or solemnity were not admitted, so much as to the participation; as the *Catechumens*, the *Audientes*, the *Pœnitentes*, *Neophytes*, and *Children*: and the ministry of it was not onely reserved for sacred persons, but also performed with so much mysterious secrecy, that many were not permitted so much as to see. This is that rite, in which the Priest intercedes for, and blesses the people; offering

7

Heb. 10. 26.

8



offering in their behalfe, not onely their prayers, but applying the sacrifice of Christ to their prayers, and representing them with glorious advantages, and titles of acception, which because it was so excellent, celestiall, sacred, mysticall, and supernaturall, it raised up the persons too; that the ministeriall Priesthood in the Church, might according to the nature of all great imployments, passe an excellency and a value upon the ministers.

9

1 Pet. 2. 9.

Exod 19. 6.

And therefore according to the naturall reason of religion and the devotion of all the world, the Christians, because they had the greatest reason so to do, did honour their Clergy with the greatest veneration, and esteem. It is without a Metaphor *regale Sacerdotium* a royall Priesthood, so S. Peter; which although it be spoken in generall of the Christian Church, and in an improper large sense, is verified of the people, yet it is so to be expounded, as that parallel place of the books of Moses, from whence the expression is borrowed, *Ye shall be a kingdome of Priests and an Holy Nation*; which plainly by the sense and Analogy of the Mosaik law, signifies a nation blessed by God with rites and ceremonies of a separate religion; a kingdome in which Priests are appointed by God; a kingdome, in which nothing is more honourable then the Priesthood; for it is certain, the nation was famous in all the world, for an honourable Priesthood; and yet the people were not Priests in any sense, but of a violent Metaphor. And therefore the Christian ministry having greater priviledges, & being honoured with attestation of the body and blood of Christ, and offices serving to a better Covenant, may with greater argument be accounted excellent, honorable, and royall; and all the Church be called a royall Priesthood, the denomination being given to the whole; from the most excellent part; because they altogether make one body under Christ the head, the medium of the union being the Priests, the collectors of the Church, and instrument of adunation; and reddendo singula singulis dividing to each his portion of the expression, the people is a peculiar people, the Clergy a holy Priesthood: and all in conjunction, and for severall excellencies a chosen Nation: so that βασιλειον ιερειον is the same with βασιλειον ιερειον the Priesthood of the kingdome, that is, the ministry of the Gospell: for in the new Testament the kingdome ] signifies the Gospell: and βασιλειον is the same with βασιλευς, Kingly is of, or belonging to the Gospell: for therefore it is observable, it is not βασιλειον but βασιλειον ιερειον, not well rendred by the vulgar Latine *regale sacerdotium*; as if Kingly were the Appellative or Epithete of this Priesthood; it is *regium*, a Priesthood appertaining to the kingdome of the Gospell; and the Priest being enumerated distinctly from the people, the Priests of the kingdome and the people of the kingdome are all holy and chosen; but in their severall manner: the Priests of the kingdome those, the people of the kingdome, these; to bring or designe a spirituall sacrifice, the

A the Priest to offer it; or altogether to sacrifice; the Priest by his proper ministry, the people by their assent, conjunction and assistance, chosen to serve God, not onely in their own formes, but under the ministrations of an honourable Priesthood.

And in all the descent of Christian religion it was indeed honorable, *ἡ δὲ ἱερωσύνη τελεῖται ἐν τῇ γῆ, τὰ δὲ ἐν οὐρανῷ ἔχει τὰ γὰρ ἁγίων, saith S. Chrysostome, the Christian Priesthood does its ministry and is perfected on earth, but hath the beauty, order, and excellency of the heavenly hosts:* so that I shall not need to take notice of the *Lamina aurea* which *Polycrates* reports *S. John* to have worne in token of his royall priesthood: a wreath of Gold; (so also did *S. James* Bishop of Jerusalem, as *S. Hierome* and *Epiphanius* report) nor the exemption of the Clergy from tribute, their authority with the people, their great donatives and titles of secular advantage; these were accidentall to the Ministry, and relyed upon the favour of Princes, and devotion of the people; and if they had been more, yet are lesse then the honours God had bestowed upon it; for certainly there is not a greater degree of power in the world then to remit and retain sinnes, and to consecrate the sacramentall symbols into the mysteriousnesse of *Christ's* body and blood; nor a greater honour, then that God in heaven should ratifie what the Priest does on earth; and should admit him to handle the sacrifice of the world, and to present the same which in heaven is presented by the eternall *Jesus*.

Ὁ θυσίας πῦρ ἀναμύσει, ἱερεῖς,  
Ὁ λυχνία ταύται μετὰ τοῦ ἁγίου  
Πνεύματος τοῦ ἁγίου ἡμεῖς ποιεῖμεν.

So *Gregory Nazianzen* describes the honour and mysteriousnesse of the Priests power: The minister the spirituall and unbloody sacrifice, they are honourable Guardians of soules, they bear the work of God in their hands. And *S. Hierom* speaking of these words of *S. Paul*, I am ordained a preacher and an Apostle: *Quod Paulus ait: [Apostolus Jesu Christi] tale mihi videtur quasi dixisset, praefectus praetorio Augusti Caesaris, magister exercitus Tiberii imperatoris.* And a little after, grandem inter Christianos sibi vindicans dignitatem Apostolorum se Christi ritu praenotavit, ut ex ipsa lecturos nominis auctoritate deterrebat, indicans omnes qui Christo crederent, debere esse sibi subjectos. And therefore *S. Chrysostome* says it is the thicke of hereticks not to give to Bishops titles of their eminency and honour which God hath vouchsafed them: *Ut Diabolus, ita etiam quilibet facit haereticus vehementissimus in tempore persecutionis, loquens cum Pontifice, nec eum vocat Pontificem, nec Archiepiscopum, nec religiosissimum, nec sanctum, sed quid? Reverentia tua &c. nomen illi adducit communia, ejus negans auctoritatem: Diabolus hoc tunc fecit in Deo:* It is *κατασκευάζει* and *διακρίνει*, A separating and purifying order of men, so *Dionysius* calls it: but *Nazianzen* speakes greater and more glorious words yet: and yet what is no more then a sober truth: for he calls the Priest *ἰδὲ μὲν ἀγῶν*

IO

Lib. 3. de sacer.  
Apud Euseb.  
bist lib. 5 c. 25  
Descript. in  
Iacobo Heref.  
78.

1 Tim. 1. 3.

Orat. i.

1 Tim. 5. 17.  
Heb. 13. 17.  
2 Cor. 2. 9.  
1 Thes. 5. 12.  
Gal. 6. 1.

προεσώτες,  
ηγούμενοι κα-  
θ' ἑαυτοὺς,  
προεστώμενοι  
ἡμῶν ἄνδρες  
πνευματικοί,  
καταρτιστοὶ  
προληφθέν-  
τας ἐν πα-  
ραπολίματι,  
λόγον ἀπο-  
δώσαντες.

Οἰκονόμος ἀρχιερατικῆς  
χαρίτος, ὁδῶν πρὸς  
φῶς τῶν ἐν σκότεινι καὶ  
τῶν ἀφρονῶν, διδασκάλος  
ἐν τοῖς φασίμασι τοῦ κόσμου.

Cap. 14.  
ὅτι τάξις ἐμ-  
πολιτεύεται  
ἐν ἱερουσύνῃ καὶ  
πᾶσιν ἀρίστη-  
λον, καὶ ὅτι τὸ  
ἐν ἀκριβείᾳ διατηρεῖν τὰς τῆς ἱερουσύνης ἐν χρησέσι θεῶν ἐστὶν ἐνδεχόμενον.

stands with Angels and is magnified with Archangels; he sends sacrifices to a celestial altar, and is consecrated in the Priesthood of Christ, a divine person, and an instrument of making others so too. I shall add no more as to this particular. The expresse precepts of God in Scripture are written in great characters, there is a double honour to be given to the Ecclesiasticall rulers. Rulers that also labour in the word and doctrine: There is obedience due to them, obedience in all things, and estimation, and love, *ὕπερ ἐκ περισσῆς*, very abundantly; esteem such very highly for their works sake; a communicating to them in all good things; and their offices are described to be great, separate, busie, eminent and profitable, they are Rulers, Presidents, set over us in the Lord, taking care for us, labouring in doctrine. spiritual persons, restorers of them that were overtaken in a fault, curates of souls, such as must give an account for them, the salt, the light of the world. shepherds, and much more signifying work, and rule and care and honour. But next to the words of Scripture there can no more be said concerning the honour of the sacred order of the Clergy, then is said by S. Chrysostome in his books *De sacerdotio*, and S. Ambrose *De dignitate sacerdotis*, and no greater thing can be supposed communicated to men then to be the Ministers of God, in the great conveyances of grace, and instruments of God in the pardon of sins, in the consecration of Christs body and blood, in the guidance and conduct of souls. And this was the stile of the Church, calling Bishops and Priests according to their

respective capacity, Stewards of the grace of God, leaders of the blind, a light of them that sit in darknesse, instructors of the ignorant, teachers of babes, stars in the world, amongst whom ye shine as lights in the world, & that is Scripture too; shines in Christs right hand, lights set upon the candlesticks: And now supposing these premises, if Christendome had not paid proportionable esteem to them, they had neither known how to value religion or the mysteries of Christianity. But that all Christendome ever did pay the greatest reverence to the Clergy and religious veneration, is a certain argument that in Christian Religion the distinction of the Clergy from the Laity, is supposed as a *præcognitum*, a principle of the institution, I end this with the words of the 7<sup>th</sup> generall Councell: *It is manifest to all the world that in the Priesthood there is order and distinction, and to observe the ordinations and elections of the Priesthood with strictnesse and severity is well pleasing to God.*

διατηρεῖν τὰς τῆς ἱερουσύνης ἐν χρησέσι θεῶν ἐστὶν ἐνδεχόμενον.

SECT.



A

## SECT. VI.

**A**S soon as God began to constitute a Church and fix the Priesthood, which before was very ambulatory, and dispensed into all families, but ever officiated by the *Major æmo*, God gives the power and designs the person. And therefore *Moses* consecrated *Aaron* *agatus à Deo consecrationis Principe* saith *Dionysius*, *Moses* performed the externall rites of designation, but God was the consecrator, *Ἰὼν ἱερατικὴν τελεῖται ἱεραρχῶς ἐκλαύσειν καὶ ὑπὸ τελετὰς αὐτοῦ*. *Moses* appointed *Aaron* to the Priesthood, and gave him the order, but it was onely as the Minister and Deputy of God, under God the chief consecrator. And no man taketh upon him this honour but he that was called of God as was *Aaron*, saith *S. Paul*. For in every Priesthood God designed and appointed the ministry, and collates a power, or makes the person gracious: either gives him a spirituall ability of doing something which others have not, or if he be onely employed in praying and presenting sacrifices of beasts for the people, yet that such a person should be admitted to a neerer addresse, and in behalf of the people, must depend upon Gods acceptation, and therefore upon divine constitution: for there can be no reason given in the nature of the thing, why God will accept the inter-mediation of one man for many, or why this man more then another, who possibly hath no naturall or acquired excellency beyond many of the people, except what God himself makes, after the constitution of the person. If a spirituall power be necessary to the ministraton, it is certain, none can give it but the fountain and the principle of the Spirits emanation. Or if the graciousnesse and aptnesse of the person be required, that also being arbitrary, preternaturall and chosen, must derive from the divine election: For God cannot be prescribed unto by us, whom he shall hear, and whom he shall entertain in a more immediate addresse, and freer entercourse.

Ecclef. Hierarchy.

Dionys. ibid.

B

C

D

And this is divinely taught us by the example of the high Priest himself: who, because he derived all power from his Father, and all his graciousnesse and favour in the office of Priest and Mediator, was also personally chosen and sent, and took not the honour but as it descended on him from God, that the honour and the power, the ability, and the ministry, might derive from the same fountain. *Christ* did not glorifie himself to become high Priest. Honour may be deserved by our selves, but always comes from others: and because no greater honour then to be ordained for men in things pertaining to God, every man must say as our blessed High Priest said of himself: *If I honour myself, my honour is nothing: it is God that honoureth me*: For *Christ* being the fountain of Evangelicall ministry, is the measure of our dispensations, and the rule of Ecclesiasticall œconomy: and therefore we must not arrogate any power

Heb. 5. 5.

D

from

from our selves, or from a lesse authority then our Lord and Master did : and this is true and necessary in the Gospell, rather then in any ministry or Priesthood that ever was, because of the collation of so many excellent and supernaturall abilities which derive from Christ upon his Ministers, in order to the work of the Gospel.

3 And the Apostles understood their duty in this particular, as in all things else; for when they had received all this power from above, they were carefull to consign the truth, that although it be ἀνθρώπινον τὰ ἐξ ἐκείνου, it is θεῖον χάρις, a divine grace in a humane ministry, and that although ἀνθρώπων χάρις ἐστίν, yet ἐκ ἐκείνου τῆς τῆν τιμὴν λαμβάνει, that is, He that is ordained by men, yet receives his power from God; not at all by himself; and from no man as from the fountain of his power; And this I say the Apostles were carefull to consign in the first instance of Ordination in the case of *Matthias*. Thou Lord shew which of these two thou hast chosen: God was the Elector, and they the Ministers; and this being at the first beginning of Christianity, in the very first designation of an ecclesiasticall person, was of sufficient influence into the religion for ever after; and taught us to derive all clerical power from God; and therefore by such means and ministries which himself hath appointed, but in no hand to be invaded, or surprized in the entrance, or polluted in the execution.

4 This descended in the succession of the Churches doctrine for ever. Receive the holy Ghost, said Christ to his Apostles, when he enabled them with Priestly power; and S. Paul to the Bishops of Asia said, The holy Ghost hath made you Bishops or Overseers; because no mortal man, no Angel, or Archangel, nor any other created power, but the Holy Ghost alone hath constituted this order, saith S. Chrysostome. And this very thing, besides the matter of fact, and the plain donation of the power by our blessed Saviour, is intimated by the words of Christ other where; Pray ye therefore the Lord of the vineyard that he will send labourers into his harvest; Now his mission is not onely a designing of the persons, but enabling them with power; because he never commands a work but he gives abilities to its performance; and therefore still in every designation of the person, by what ever ministry it be done, either that ministry is by God constituted to be the ordinary means of conveying the abilities, or els God himself ministers the grace immediately. It must of necessity come from him some way or other.

Πᾶσι δόσις ἀγαθὴ καὶ πᾶν δῶρημα τέλειον.  
Ἀγαθὸν ἐστὶ

James 1. 17.

S. James hath adopted it into the family of Evangelicall truths; πᾶν δῶρημα τέλειον, and therefore πᾶν δῶρημα τέλειον, every perfect gift, and therefore every perfecting gift, which in the stile of the Church is the gift of Ordination, is from above, the gifts of perfecting the persons of the Hierarchy, and ministry Evangelicall; which

Chrysost. lib. 3.  
de Sacerdot.  
Quippe non  
mortalis quispi-  
am, non Ange-  
lus non Archan-  
gelus, non alia  
quævis creatu-  
potentia sed ip-  
se Paracletus  
ordinem ejus-  
modi disposuit.

A which thing is further intimated by S. Paul. Now he which stablisheth us with you [*ἐν Χριστῷ*] in order to Christ [*καὶ Χριστιανὴν* Religion] is God, and that his meaning be understood concerning the *βεβαίωσις* *Αποστολική* of establishing him in the ministry, hee addeth *καὶ Χριστὸς ἡμᾶς ὁ θεὸς*, and he which anointeth us is God, and hath sealed us with an earnest of his Spirit [*ἡ ἀλείψωσις*] and consignation [*ἡ καταβολή*] and establishing by the holy Spirit: the very stile of the Church for Ordination *ὅτι τὸν ὁ πατὴρ ἐσφράδισεν ὁ θεός*, it was said of Christ, Him hath the Father sealed, that is, ordained him the Priest and Prophet of the world: and this he plainly spoke as their Apostle and President in Religion, Not as Lords over your faith, but fellow-workers; he spake of himself and Timothy, concerning whose Ministry in order to them, hee now gives account: *Χριστὸς ὁ θεός*, and *σφραγισμένον ὁ θεός*: God anoints the Priest, and God consigns him with the holy Ghost, that is the principle *quæstium*, that is the main question.

2 Cor 1.21.

Veil 22.

John 6.27.

Ὁ ὅτι ἐπὶ κυρτῇ  
δομένῳ ὑμῶν  
τῆς πίστεως,  
ἀλλὰ συνεργῶν  
ἑμῶν, &c.

And therefore the Author of the books of Ecclesiasticall Hierarchy, giving the rationale of the rites of Ordination, sayes that the Priest is made so *δι' ἀνθρώπων* by way of proclaiming and publication of the person, signifying, That the holy man that consecrates is but the proclaimer of the divine election, but not by any humane power or proper grace does he give the perfect gift and consecrate the person. And *Nazianzen*, speaking of the rites of Ordination hath this expression, with which the divine grace is proclaimed: (And *Billius* renders it ill by *superinvocatur*.) He makes the power of consecration to be declarative; which indeed is a lesser expression of a fuller power, but it signifies as much as the whole comes to; for it must mean, God does transmit the grace [*at* or *by*] or *in* the exterior ministry, and the Minister is [*ἐκφραστής*] a declarer not by the word of his mouth, distinct from the work of his hand: But by the ministry, he declares the work of God, then wrought in the person suscipient. And thus in absolution the Priest declares the act of God pardoning, not that he is a Preacher onely of the pardon upon certain conditions, but that he is not the principall agent, but by his ministry declares and ministers the effect and work of God. And this interpretation is clear, in the instance of the blessed Sacrament, where not onely the Priest but the people do *καταγγέλλειν* declare the Lords death, not by a Homily, but by vertue of the mystery which they participate. And in the instance of this present question, the consecrator does declare power to descend from God upon the person to be ordained.

E But thus the whole action being but a ministry, is a declaration of the effect and grace of Gods vouchsafing; and because God does it not immediately, and also because such effects are invisible and secret operations, God appointing an externall rite and ministry, does it, that the private working of the Spirit may become as perceived

5.

Ὁ ὅτι ὁρίσθησθε  
ἐκφραστὴς  
ἐστὶ τῆς θεοῦ  
χρῆσις ἐκ τοῦ  
ἰδίου χάριτος  
τῶν τελικῶν  
ἑμῶν ἐπὶ τὴν  
ἐκφράσιν  
τῆς λέξεως.

\* In Ora In lau-  
dem sui patris.  
Nūn δὲ κινδύ-  
νεύω τὸς δι-  
μοσίας ἀρχάς  
εὐτακτοῦ  
ὑπολαμβάν-  
ειν τὸν ἡμέ-  
τερον αἶμα ἢ  
θεῶν χάρις  
ἐπισημ-  
ζεται.

6.



as it can be, that is, that it may by such rites be declared to all the world what God is doing, and that man cannot do it of himself; and besides the reasonableness of the thing, the very words in the present allegation do to this very sense expound themselves: for *ἐκ παρρησίας ἐστίν*, and *ἐκ ἰδίας χάριτος*, are the same thing, and expressive of each other; the consecrator declares, that is, he doth not do it by collation of his own grace or power, but the grace of God and power from above.

Epist. 45.

And this doctrine we read also in S. Cyprian towards the end of his Epistle to Cornelius: *ut Dominus qui sacerdotes sibi in Ecclesia sua eligere & constituere dignatur, electos quoque & constitutos sua voluntate atque opitulatione tueatur*: It is a good prayer of ordination, [that the Lord who vouchsafes to chuse and consecrate Priests in his Church, would also be pleased by his aid and grace to defend them whom he hath so chosen and appointed] *Homo manum imponit, & Deus largitur gratiam: sacerdos imponit supplicem dextram, Deus benedicit potenti dextra*, saith Saint Ambrose, man imposes his hand, but God gives the grace: the Bishop layes on his hand of prayer, and God blesses with his hand of power. The effect of this discourse is plain; the grace and powers that enable men to minister in the mysteries of the Gospel is so wholly from God, that whosoever assumes it without Gods warrant, and besides his way; ministers with a vain, sacrilegious, and ineffective hand, save onely that he disturbs the appointed order, and does himself a mischief.

De dignit. Sacer c. 5. & in comment. in 1 Tim. c. 2. & in 1 Cor. 12. in illud [Divisiones gratiarum.]

## S E C T. VII.

1.

**B**Y this ordination the persons ordained are made ministers of the Gospel, stewards of all its mysteries, the light, the salt of the earth, the Shepherd of the flock, Curates of souls; these are their offices, or their appellatives (which you please) for the Clericall ordination is no other but a *sanctification* of the person in both senses; that is, 1 a separation of him to do certain mysterious actions of religion: which is that sanctification by which Jeremy, and S. John the Baptist were sanctified from their mothers wombs. 2 It is also a sanctification of the person, by the increasing or giving respectively to the capacity of the suscipient, such graces as make the person meet to speak to God, to pray for the people, to handle the mysteries, and to have influence upon the cure.

2.

The first sanctification is a designation of the person; which must of necessity be some way or other by God: because it is a nearer approach to him, a ministry of his graces, which without his appointment, a man must not, cannot any more do, then a messenger can carry pardon to a condemned person, which his Prince never sent. But this separation of the person, is not onely a naming of the man, (for so farre the separation of the person may be previous

ous

- A ous to the ordination: for so it was in the ordinations of *Mathias* and the seven Deacons; The Apostles *εἰς τὸν δεσπότην* No they appointed two, before God chose by lot; and the whole Church chose the seven Deacons before the Apostles imposed hands; ) but the separation, or this first sanctification of the person, is a giving him a power to doe such offices, which God hath appointed to be done *to him*, and *for the people*, which we may clearly see and understand in the instance of *Job* and his friends: For when God would be intreated in behalf of *Eliphaz* and his companions, he gave order that *Job* should make the addresse; *Go to my servant, he shall pray for you, and him will I accept*; this separation of a person for the offices of ad-  
 B vocation, is the same thing which I mean by *this first sanctification*; God did it, and gave him a power and authority to goe to him, and put him into a place of trust and favour about him, and made him a minister of the sacrifice; which is a power and eminency above the persons for whom he was to sacrifice, and a power or grace from God to be in neernesse to him. This I suppose to be the great argument for the necessity of separating a certain order of men for ecclesiasticall ministeries: And it relies upon these propositions. 1. All power of ordination descends from God, and he it is who sanctifies and separates the person. 2. The Priest by God is  
 C separate to be the gracious person to stand between him and the people. 3. Hee speaks the word of God, and returns the prayers and duty of the people, and reconveyes the blessings of God by his prayer and by his ministry. So that although every Christian must pray, and may be heard, yet there is a solemn person appointed to pray in publick: and though Gods spirit is given to all that aske it, and the promises of the Gospel are verified to all that obey the Gospel of Jesus, yet God hath appointed sacraments and solemnities, by which the promises and blessings are ministered more solemnly, and to greater effects. All the ordinary devoti-  
 D ons the people may doe alone; the *solemn, ritually, and publick*, the appointed Minister onely must do. And if any man shall say, because the Priests ministry is by prayer, every man can doe it, and so, no need of him; by the same reason he may say also that the Sacraments are unnecessary, because the same effect which they produce is also in some degree the reward of a private piety and devotion. But the particulars are to be further proved and explicated as they need.

- E Now what for illustration of this article I have brought from the instance of *Job*, is true in the ministers of the Gospel, with the superaddition of many degrees of eminency. But still *in the same kind*, for the power God hath given is indeed *mysticall*; but it is not like a power operating by way of naturall or proper operation; it is not *vis* but *facultas*, not an *inherent quality* that issues out actions by way of direct emanation, like naturall or acquired habits, but it is a grace

Job 42. 8.

3

or favour done to the person, and a qualification of him *in genere politico*, he receives a politick, publick, and solemn capacity, to intervene between God and the people; and although it were granted that the people could do the externall work, or the action of Church ministeries, yet they are actions to no purpose, they want the life and all the excellency, unlesse they be done by such persons whom God hath called to it, and by some means of his own hath expressed his purpose to accept them in such ministrations.

And this explication will easily be verified in all the particulars of the Priests power; because all the ministeries of the Gospell are *in genere orationis*, (unlesse we except *preaching*, in which God speaks by his servants to the people) the minister by his office is an *intercessor with God*, and the word used in Scripture for the Priests officiating, signifies his praying [ *λεγειν γινωσκον δε αυτων* ] as they were ministering or doing thier Liturgy, the work of their supplications and intercession; and therefore the Apostles positively included all their whole ministry in these two: [ *but we will give our selves to the word of God and to prayer*; ] the prayer of consecration, the prayer of absolution, the prayer of imposition of hands: they had nothing else to doe but *pray and preach*. And for this reason it was, that the Apostles in a sense neereſt to the letter did verifie the precept of our blessed Saviour; *Pray continually*, that is, in all the offices, acts, parts and ministeries of a daily Liturgy.

This is not to lessen the power, but to understand it: for the Priests ministry is certainly the instrument of conveying all the blessings of the people, which are annexed to the ordinary administration of the Spirit. But when all the office of Christs Priesthood in heaven is called *intercession for us*, and himself makes the sacrifice of the Crosse, effectually to the salvation and graces of his Church, by his prayer, since we are ministers of the same Priesthood, can there be a greater glory then to have our ministry like to that of Jesus? not operating by vertue of a certain number of syllables, but by a holy, solemn, determined and religious prayer, in the severall manners and instances of intercession: according to the analogy of all the religions in the world, whose most solemn mystery, was then most solemn prayer: I mean it in the matter of sacrificing; which also is true in the most mysterious solemnity of Christianity in the holy Sacrament of the Lords supper, which is hallowed and lifted up from the common bread and wine by *mysticall prayers* and solemn invocations of God. And therefore S. Dionysius calls the forms of consecration *πλεσιπλεως επαλλησις* prayers of consecration, and S. Cyril in his 3 mystagogique Catechisme sayes the same. *The Eucharisticall bread* [ *after the invocations of the holy Ghost* ] is not any longer common bread, but the body of Christ.

For although it be necessary that the words which in the Latin Church have been for a long time called *the words of consecration* (which

Cap. ult. de Ec-  
cles. Hier.  
ὁ ἄρτος τῆς  
ευχαριστίας  
μετὰ τὴν ἐπι-  
κλήσιν τοῦ ἁ-  
γίου πνεύματος  
τῷ ἁγίῳ ἄρ-  
τῷ λείπεται,  
ἀλλὰ σῶμα  
Χριστοῦ.



- A ( which indeed are more properly the words of institution ) should be repeated in every consecration, because the whole action is not compleated according to Christs pattern, nor the death of Christ so solemnly enunciated without them, yet even those words also are part of a mysticall prayer; and therefore as they are not onely intended there *ἐν τῇ ἐκκλησίᾳ*, by way of history or narration ( as *Cabasil.* mistakes; ) so also in the most ancient Liturgies, they were not onely read *ἐκκλησιαστικῶς*, or as a meer narrative, but also with the form of an addresse, or invocation: *Fiat hic panis corpus Christi, & fiat hoc vinum sanguis Christi*. Let this bread be made the body of Christ, &c. So it is in S. James his Liturgy, S. Clement, S. Marks, and the Greek Doctors. And in the very recitation of the words of institution, the people ever used to answer [Amen] which intimates it to have been a consecration *in genere orationis*, called by S. Paul *benediction*, or the bread of blessing, and therefore S. Austin expounding those words of S. Paul [Let prayers and supplications and intercessions, and giving of thanks be made] saith, *Eligo in his verbis hoc intelligere, quod omnis vel pene omnis frequentat ecclesia, ut [preca- tiones] accipiamus dictas quas fecimus in celebratione sacramentorum antequam illud quod est in Domini mensa accipiat benedici: orationes] cum benedicatur, & ad distribuendum comminuitur: quam totam orationem pene omnis ecclesia Dominicâ oratione concludit.* The words and form of consecration he calls by the name of [ *orationes* ] supplications; the prayers before the consecration [ *preces* ] and all the whole action [ *oratio* : ] and this is according to the stile and practise, and sense of the whole Church or very neer the whole. And S. Basil saith, that there is more necessary to consecration then the words recited by the Apostles and by the Evangelists. \* The
- D words of invocation in the shewing the bread of the Eucharist, and the cup of blessing, who of all the Saints have left to us? For we are not content with those which the Apostle and the Evangelists mention: but both before and after, we say other words having great power towards the mystery, *ἐκ τῆς ἀρχαίας διδασκαλίας, καὶ παραβάντες* which we have received by tradition. These words set down in Scripture they retained as a part of the mystery cooperating to the solemnity, manifesting the signification of the rite, the glory of the change, the operation of the Spirit, the death of Christ, and the memory of the sacrifice: but this great work which all Christians knew to be done by the holy Ghost, the Priest did obtain by prayer and solemn invocation: according to the saying of *Proclus* of C. P. speaking of the tradition of certain prayers used in the mysteries, and indited by the Apostles ( as it was said ) but especially in S. James his Liturgy: *By these prayers (saith he) they expected the coming of the holy Ghost, that his divine presence might make the bread and the wine*
- E

In Exposit.  
Liturg.

Epist. 59. q. 5.

Cap. 27. de spi. S.

Τὰ τῆς ἐκκλησίας ῥήματα  
ὅτι τῇ ἀναδείξει τῶ ἀρτοῦ τῆς  
εὐχαριστίας καὶ τοῦ ποτηρίου τῆς  
εὐλογίας, τῆς τῶν ἀγίων ἡμῶν  
καταλείποντες; ἡ γὰρ τῶν  
ἀρχαίων, ὅν δ' Ἀπόστολος,  
ἢ τὸ εὐαγγέλιον ἐπεμνήσθη,  
ἀλλὰ καὶ παραλήγοντες, καὶ ἐπι-  
λέγοντες ὅτι ὡς μεγάλην ἔ-  
χοντα πρὸς τὸ μυστήριον τὴν  
ισχύα.

mixt



A to do it he hath fairly intimated, in setting down the institution in words of great vicinity, to expresse the sense of the mystery, but yet of so much difference and variety as will shew, this great change is not wrought by such certain and determined words, [The blood of the New Testament] so it is in S. Matthew and S. Mark, [The new Testament in my blood] so S. Paul and S. Luke, *My body which is broken, my body which is given, &c.* and to think otherwise is so neer the Gentile rites, and the mysteries of Zoroastres, and the secret operations of the *Enthei* and Heathen Priests, that unlesse God had declared expressly such a power to be affixed to the recitation of such certain words, it is not with too much forwardnesse to be supposed true in the spirituality of the Gospel.

B But if the spirit descends not by the force of syllables, it follows he is called down by the prayers of the Church, presented by the Priests, which indeed is much to the honour of God and of religion, an endearment of our duty, is according to the analogy of the Gospel, and a proper action or part of spirituall sacrifice, that great excellency of Evangelicall religion.

C For what can be more apt and reasonable to bring any great blessing from God then prayer, which acknowledges him the fountain of blessing, and yet puts us into a capacity of receiving it by way of morall predisposition, that holy graces may descend into holy vessels, by holy ministeries, and conveyances; and none are more fit for the employment then prayers, whereby wee *blesse God*, and *blesse the symbols*, and ask that God may *blesse us*, and by which every thing is sanctified, viz. by the word of God and prayer, that is, by Gods benediction and our impetration; according to the use of the word in the saying of our blessed Saviour, *Man lives [by every word]* that proceeds out of the mouth of God: that is, by Gods blessing; to which, prayer is to be joyned, that we may cooperate with God in a way most likely to prevail with him; and they are excellent words which *Cassander* hath said to the purpose; *Some Apostolicall Churches from the beginning used such solemn prayers to the celebration of the mysteries; and Christ himself beside that he recited the words (of institution) he blessed the Symbols before and after, sung an Ecclesiasticall hymn.* And therefore the Greek Churches which have with more severity kept the first and most ancient forms of consecration, then the Latin Church; affirm that the consecration is made by solemn invocation alone, and the very recitation of the words spoken in the body of a prayer are used for argument to move God to hallow the gifts, and as an expression and determination of the desire. And this, \**Gabriel of Philadelphia* observes out of an Apostolicall Liturgy, *The words of our Lord [αὐτοῦ κυρίου] antecedently and by way of institution, and incentive are the form, together with the words which the Priest utters according as it is set down in the divine Liturgy.* It is supposed he means the Liturgy reported to be made by S. James,

which

10.

11.

De iteratione. Atque hinc adeo credo Apostolicas ipsam inde ab initio Ecclesiam aliquas, huiusmodi preces ad m. feriorum celebrationem adhibuisse; imo Christum ipsum non solâ verborum recitatione, sed etiam eulogiâ ante ipsam mysteriorum consecrationem, & postea hymno usum fuisse manifestum est.

\* Τὸ εἶδος προσημειώσας μὴ τὰ κυριακά λόγια συνθεσόμενα ἔχον, ἃ τὰ ὑποστάσεως ἱερῆς ἀποθέσεως λεγόμενα ῥήματα, καθὰ πρὸς τὴν θεοφύλακται λειτούργειαν.



which is of the most ancient use in the Greek Church, and all Liturgies in the world in their severall Canons of communion, do now, and did for ever mingle solemn prayers together with recitation of Christs words; The Church of England does most religiously observe it according to the custome and sence of the primitive Liturgies; who always did beleve the consecration not to be a naturall effect, and change finished in any one instant, but a divine alteration consequent to the whole ministry: that is, the solemn prayer and invocation.

12.

Lib. 3 de bap.  
contr. Donat.  
c. 16.

Epist. 92.

Now if this great ministry be by way of solemn prayer, it will easier be granted that so the other are. For absolution and reconciliation of penitents I need say no more, but the question of S. *Austin*, *Quid est aliud manus impositio, quam oratio su er hominem?* And the Priestly absolution is called by Saint *Leo*, *Sacerdotum supplicationes*; the prayers of Priests, and in the old *Ordo Romanus*, and in the Pontificall the forms of reconciliation were [*Deus te absolvat*] the Lord pardon thee, &c. But whatsoever the forms were (for they may be *operative*, or *indicative*, or *declarative*,) the case is not altered as to this question; for whatever the act of the Priest be, whether it bee the act of a Judge, or of an Embassadour, a Counsellor, or a Physician, or all this, the blessing which he ministers is by way of a solemn prayer, according to the exigence of the present rite; and the form of words doth not alter the case; for [*Ego benedico, & Deus benedicat*] is the same, and was no more when God commanded the Priest in expresse terms to *blesse the people*; onely the Church of late, chuses the *indicative form*, to signifie, that such a person is by authority and proper designation appointed the ordinary minister of benediction. For in the sence of the Church and Scripture, none can give blessing but a Superiour, and yet every person may say in charity *God blesse you*; Hee may not be properly said to *blesse*, for the greater is not blessed of the lesser by Saint Pauls rule; the Priest may blesse, or the Father may, and yet their benediction, (save that it signifies the authority, and solemn deputation of the person to such an ordinary Ministry) signifies but the same thing; that is, it operates by way of prayer; but is therefore prevalent and more effectually, because it is by persons appointed by God. And so it is in absolution, for he that ministers the pardon being the person that passes the act of God to the penitent, and the act of the penitent to God; all that manner that the Priest interposes for the penitent to God is by way of prayer, and by the mediation of intercession; for there is none else in this imaginable; and the other of passing Gods act upon the penitent is by way of interpretation and enunciation, as an Embassadour, and by the word of his ministry; in persona Christi condonavi, I pardon in the person of Christ, saith Saint Paul: in the first hee is *ἰερὺς, ἐπιταλέων, ἐρχόμενος, μεσιδίων, ἐνχαριστοῦς*; in the second he is *ὑποψίτης διαφαντορικὸς*; in both, a minister of divine benediction

A on to the people, the anointing from above descends upon Aarons beard, and so by degrees to the skirts of the people; and yet in those things which the Priest or the Prophet does but *signifie* by divine appointment, he is said to do the thing, which he only signifies and makes publick as a Minister of God: thus God sent *Jeremie*, he set him over the Nations to root out, and to pull down, and to destroy, to throw down, and to build, and to plant; and yet in all this his ministry was nothing but Propheticall: and he that converts a sinner is said to *save him*, and to *hide a multitude of sins*; that is, he is instrumentall to it and ministers in the imployment; so that here also, *Verbum est oratio*, the word of God and prayer do transact both the parts of this office. And I understand, though not the degree and excellency, yet the truth of this manner of operation in the instance of *Isaac* blessing *Jacob*, which in the severall parts was exprest in all forms, indicative, optative, enunciative, and yet there is no question but it was intended to do *Jacob* benefit by way of impetration; so that although the Church may expresse the acts of her ministry in what form she please, and with designe to make signification of another article, yet the manner of procuring blessings and graces for the people is by a ministry of interpellation and prayer, we having no other way of addresse or return to God but by petition and eu-  
 C charist.

1 Jer. 10.

17. I shall not need to instance any more. S. *Austin* summes up all the Ecclesiasticall ministeries in an expresseion fully to this purpose; *Si ergo ad hoc valet quod dictum est in Evangelio, Deus peccatorem non audit, aut per peccatorem sacramenta non celebrantur, Quomodo exaudit — deprecantem vel super aquam baptisimi, vel super oleum, vel super Eucharistiam, vel super capita eorum super quibus manus imponitur?* with S. *Austin*, praying over the symbols of every Sacrament, and sacramental, is all one with celebrating the mystery. And therefore in the office of Consecration in the Greek Church, this power passes upon the person ordained. That he may be worthy to aske things of thee for the salvation of the people, that is, to celebrate the Sacraments, and Rites, and that thou wilt hear him: which fully expresses the sense of the present discourse, that the first part of that grace of the holy Spirit which consecrates the Priest, the first part of his sanctification, is a separation of the person to the power of intercession, for the people, and a ministeriall mediation, by the ministrations of such rites and solemn invocations which God hath appointed or designed.

13

Lib. 31. de  
bapt. con.  
Donat. c. 20.

E And now this sanctification which is so evident in Scripture, tradition, and reason, taken from proportion and analogy to religion, is so far from making the power of the holy man lesse then is supposed, that it shews the greatnesse of it by a true representment; and preserves the sacrednesse of it so within its own cancels, that it will be the greatest sacrifice in the world to invade it; for who ever will

Εὐχολ. in con-  
secrat. Episc.  
Εἰς τὸ ἀξι-  
οῦσθαι τὸ  
αἰτεῖν αὐτὸν  
τὰ πρὸς σω-  
τηρίαν τῶ λαοῦ  
καὶ ἐπαύξειν  
αὐτὸν

will boldly enter within this vail, *nisi qui vocatur sicut Aaron*, unless he be sanctified as is the Priest, who is *ὁ ἀντιπροστάτης τοῦ Χριστοῦ*, as Nazianzen calls him, a Minister cooperating with Christ, he does without leave call himself a *man of God*, a *Mediator between God and the people under Christ*, he boldly thrusts himself into the participation of that glorious mediation which Christ officiates in heaven; all which things as they are great honours to the person, rightly called to such vicinity and endearments with God, so they depend wholly upon divine dignation of the grace and vocation of the person.

15

2. Now for the other part of spirituall emanation or descent of graces in sanctification of the Clergy, that is in order to the performance of the other, *ὅπως ὁ φιλένθρωπος θεὸς ἡμῶν ἀσπλονὲς ἐκδόμας αὐτοῖς τὴν ἱερωσύνην χαρίσεται*; that's the sense of it, *that God who is the lover of souls may grant a pure and unblameable Priesthood*; and certainly they who are honoured with so great a grace as to be called to officiate in holy and usefull Ministeries have need also of other graces to make them persons holy in habit and disposition, as well as holy in calling, and therefore God hath sent his Spirit to furnish his Emiffaries with excellencies proportionable to their need and the usefulness of the Church. At the beginning of Christianity God gave gifts extraordinary, as boldnesse of spirit, fearlesse courage, freedom of discourse, excellent understanding, discerning of spirits, deep judgement, innocence and prudence of deportment, the gift of tongues, these were so necessary at the institution of the Christian Church, that if we had not had testimony of the matter of fact, the reasonableness of the thing would prove the actuall dispensation of the Spirit; because God never fails in necessities: But afterward, when all the extraordinary needs were served, the extraordinary stock was spent, and God retracted those issues into their fountains, and then the graces that were necessary for the well discharging the *ἐκκλησιαστικὴ λειτουργία*, the *Priestly function*, were such as make the person of more benefit to the people, not onely by being exemplary to them, but gracious and loved by God: and those are spirituall graces of sanctification.

16

And therefore Ordination is a collation of holy graces of sanctification: of a more excellent faith, of fervent charity, of providence and paternall care: Gifts which now descend not by way of miracle, as upon the Apostles, are to be acquired by humane industry, by study and good letters, and therefore are presupposed in the person to be ordained: to which purpose the Church now examines the abilities of the man, before she lays on hands: and therefore the Church does not suppose that the Spirit in ordination descends in gifts, and in the infusion of habits, and perfect abilities, though then also, it is reasonable to beleeve that God will assist the pious and carefull endeavours of holy Priests, and blesse them with speciall ayds and cooperation: because a more extraordinary ability is need-



**A** needfull for persons so designed; But the proper and great aid which the spirit of ordination gives, is such instances of assistance which make the person more holy.

And this is so certainly true, that even when the Apostle had ordained *Timothy* to be Bishop of Ephesus, he calls upon him to stir up the gift of God, which was in him by the putting on of his hands, and that gift is a treasury of graces; what graces they are he enumerates in the following words: God hath not given us the spirit of fear but of power, of love, & *αγαπης*, and of a modest and sober minde (and these words are made part of the form of collating the Episcopal order in the church of England) Here is all that descend from the Spirit in ordination, *δυναμις*, power, that is, to officiate and intercede with God in the parts of ministry, and the rest are such as imply duty, such as make him fit to be a Ruler in paternall and sweet government, *modesty*, *sobriety*, *love*; And therefore in the forms of ordination of the Gr. Church (which are therefore highly to be valued, because they are most ancient, have suffered the least change, and been polluted with fewer interests) the mystical prayer of ordination names graces in order to holiness. *We pray thee that the grace of the ever holy Spirit may descend upon him. Fill him full of all faith and love and power and sanctification by the illumination of thy holy and life-giving Spirit: & the reason why these things are desired, and given, is in order to the right performing his holy offices* <sup>b</sup> *that he may be worthy to stand without blame at thy Altar, to preach the Gospel of thy Kingdom, to minister the words of thy truth, to bring to thee gifts, & spiritual sacrifices, to renew the people with the laver of regeneration.*

And therefore *S. Cyrill* layes that Christs saying, receive ye the Holy Ghost, signifies grace given by Christ to the Apostles, whereby they were sanctified: that by the Holy Ghost they might be absolved from their sins, faith <sup>d</sup> *Haymo*; and Saint <sup>e</sup> *Austin* layes, that many persons that were snatched violently to be made Priests or Bishops, who had in their former purposes determined to marry and live a secular life, have in their ordination received the gift of continency. And therefore there was reason for the greatnelle of the solemnities used in all ages in separation of Priests from the world, inasmuch that whatsoever was used in any sort of sanctification of solemn benediction by *Moses* law, all that was used in consecration of the Priest, who was to receive the greatest measure of sanctification. *Eadem item vis etiam Sacerdotem augustum & honorandum facit navitate benedictionis à communitate vulgi segregatum. Cum enim heri unus è plebe esset, repente redditur præceptor, præses, Doctor pietatis, mysteriorum latentium Præsul &c. Invisibili quadam vi, ac gratia invisibilem animam in melius transformatam gerens, that is, improved in all spiritual graces; which is highly expressed by *Mirryus* who said to *Nectarius*; Tu ô beate recens baptizatus & purificatus, & mox insuper sacerdotio auctus es; utraque autem hæc peccatorum expiatoria esse Deus constituit: which are not to be expounded as if*

E

ordination

17

*a* Πληρωσον  
παυλος πιστως  
καὶ ἀγάπης,  
καὶ δυναμεις  
καὶ ἀγαπῆς  
τῇ ἐκτίσει  
σε τὸ ἅγιον  
ζωοποιῶν σε  
πνεύματι.  
*b* ἵνα γένηται  
αὐτοῦ  
παράκλησις  
ἀλλήλων  
τῶν θυσιασθῶν  
ἐν κληρονομίᾳ  
τοῦ εὐαγγελίου  
τοῦ βασιλείας σου,  
ἐκτελέγων τὸν  
λόγον τῆς ἀληθείας σου,  
προσφέρον  
σοι δῶρα καὶ  
θυσίας πνευματικὰς, ἀνακαίνιζεν τὸν λαόν σου διὰ τῶν λόγων τῆς παραγγелиας.

18

*c* Gratiam Apostolis à Christo collatam qua sanctificarentur: ut per spiritum sanctum à propriis peccatis absolverentur. Lib. 12. in 10. cap. 56.  
*d* Homil. in 8<sup>ma</sup> Pasche.  
*e* Lib. 2. cap. ult. de adulter. conjug.

f Soxo. l. 7. c. 10.

ordination did conferre the first grace, which in the Schools is understood onely to be expiatorious; but the increment of grace, and sanctification; and that also is remissive of sins, which are taken off by parts as the habit decreases; and we grow in Gods favour, as our graces multiply or grow.

Now that these graces being given in ordination are immediate emanations of the holy Spirit, and therefore not to be usurped or pretended to by any man, upon whom the holy Ghost in ordination hath not descended, I shall lesse need to prove, because it is certain upon the former grounds, and will be finished in the following discourses; and it is in the Greek Ordination given as a reason of the former prayer, *ὁ γὰρ ἐν τῇ ἐπιθέσει τῶν ἐμῶν χειρῶν, ἀλλ' ἐν τῇ ἐπισκοπῇ τῶν πλυσσάντων σου οἰκνημῶν δίδεται χάρις τοῖς ἀξιόις σοι.* For not in the imposition of my hands, but in the overseeing providence of thy rich mercies, grace is given to them that are worthy. So that we see, more goes to the fitting of a person for Ecclesiasticall Ministeries then is usually supposed; together with the power, a grace is specially collated, and that is not to be taken up and laid down, and pretended to by every bold person. The thing is sacred, separate, solemn; deliberate, derivative from God, and not of humane provision, or authority, or pretence, or disposition.

#### SECT. VIII.

**T**He holy Ghost was the first consecrator, that is made evident; and the persons first consecrated were the Apostles, who received the severall parts of the Priestly order, at severall times; the power of consecration of the Eucharist, at the institution of it; the power of remitting and retaining sinnes in the octaves of Easter; the power of baptizing and preaching, together with universall jurisdiction, immediately before the Ascension, when they were commanded to *goe into all the world preaching and baptizing.* This is the whole office of the Priesthood; and nothing of this was given in Pentecost when the holy Spirit descended and rested upon all of them; the Apostles, the brethren, the women: for then they received those great assistances which enabled them who had been designed for Embassadors to the world, to doe their great work: and others of a lower capacity had their proportion, as the effect of the promise of the Father, and a mighty verification of the truth of Christianity.

Now all these powers which Christ had given to his Apostles were by some means or other to be transmitted to succeeding persons, because the severall Ministeries were to abide for ever. All nations were to be converted, a Church to be gathered and continued, the new Converts to be made Confessors, and consigned with baptism, sins to be remitted, flocks to be fed and guided, and the Lords death declared, represented, exhibited, and commemorated untill his

A his second coming. And since the powers of doing these offices, are acts of free and gracious concession, emanations of the holy Spirit, and admissions to a vicinity with God, it is not onely impudence and sacrilege in the person, falsely to pretend, that is, to bely the holy Ghost, and thrust into these offices, but there is an impossibility in the thing, it is null in the very deed doing, to handle these mysteries without some appointment by God; unlesse he calls and points out the person, either by an extraordinary or by an ordinary vocation; Of these I must give a particular account.

B The extraordinary calling was first, that is, the immediate; for the first beginning of a lasting necessity, is extraordinary, and made ordinary in succession, and by continuation of a fixed and determined Ministry. The first of every order hath another manner of constitution, then all the whole succession. The rising of the spring is of greater wonder, and of more extraordinary and latent reason, then the descent of the current; and the derivation of the powers of the holy Ghost that make the Priestly order, are just like the creation, the first man was made with Gods own hands, and all the rest by God, cooperating with a humane act; and there is never the same necessity as at first for *God to create man*. The species or kind shall never fail, but be preserved in an ordinary way: And so it is in the designation of the Ministers of Evangelicall Priesthood; God breathed into the Apostles *τὸ πνεῦμα καὶ ζωοποιὸν ἀνθρώπου*, the breath of the life-giving spirit; and that breath was to be continued in a perpetuall, univocall production; they who had received, they were also to give: and they onely could.

C Grace cannot be conveyed to any man, but either by the fountain or by the channell: by the Author: or by the Minister. God onely is the fountain and Author: and he that makes himself the Minister whom God appointed not, does in effect make himself the Author: for he undertakes to dispose of grace which he hath not received, to give Gods goods upon his own authority: which he that offers at, without Gods warrant, does it onely upon his own. And so either he is *the Author*, or an *Usurper*, either the fountain, or a dry cloud, which in effect calls him either *blasphemous*, or *sacrilegious*.

D But the first and immediate derivation from the fountain, that onely I affirm to be miraculous, and extraordinary: as all beginnings of essences and graces of necessity must: those persons who receive the first issues, they onely are extraordinarily called: all that succeed are called or designed by an ordinary vocation, because whatsoever is in the succession is but an ordinary necessity, to which God hath proportioned an ordinary Ministry: and when it may be supplied by the common provisions to look for an extraordinary calling, is as if a man should expect some new man to be created, as *Adam* was; it is to suppose God will multiply beings and operations



tions without necessity. God called at first, and if he had not called, man could not have come to him in his neerenesse of a holy Ministry; he sent persons abroad, and if he had not sent, they could not have gone; but after that he had appointed by his own designation persons who should be Fathers in Christ, he called no more, but left them to call others: He first immediately gives the *χαρισμα*, the grace, and leaves this as a *Depositum* to the Church, faithfully to be kept till Christs second coming; and this *Depositum* is the doctrine and discipline of Jesus: he opens the door, and then left it open, commanding all to come in that way, into the Ministry and tuition of the flock, calling all that came in by windows, and posterns, and oblique ways, *theeves and robbers*. And it is observable, that the word *vocation* or *calling* in Scripture, when it is referred to a designation of persons to the Ministry, it always signifies that which we term, *calling extraordinary*; it allways signifies, an immediate act of God; which also ceased when the great necessity expired, that is, when the fountain had streamed forth abundantly, and made a current to descend without interruption. The purpose of this discourse is, that now no man should in these dayes of ordinary Ministry, look for an extraordinary calling, nor pretend in order to vainer purposes any new necessities.

Acts 13. 2.  
16. 10.

Heb 5. 4, 5, 10

6

They are fancies of a too confident opinion, and over-valuing of our selves, when we think the very being of a Church is concerned in our mistakes; and if all the world be against us, we are not ashamed of our folly, but think truth is failed from among the children of men, and the Church is at a losse, and the current derived from the first emanations is dried up, and then he that is boldest to publish his follies is also as apt to mistake his own boldnesse for a *call from God*, as he did at first his own vain opinion for a necessary truth; and then he is called extraordinarily, and so ventures into the secrets of the Sanctuary. First, he made a necessity more then ever God made, and then himself finds a remedy that God never appointed. He that thinks every shaking of the Ark is absolute ruine to it, when peradventure it was but the weaknesse of his own eyes that made him fancy what was not, may also think he hears a call from above to support it, which indeed was nothing but a noyse in his own head: And there is no cure for this, but to cure the man, and set his head right. For he that will pretend any thing that is beyond ordinary, as he that will say he hath two reasonable soules within him, or three wills, is not to be confuted but by Physick, or by tying him to abjure his folly till he were able to prove it.

7

But God by promising that his Church should abide for ever, and that *the gates of hell should not prevail against it*, but that himself would be *with her to the end of the world*, hath sufficiently confuted the vanity of those men, who that they might thrust themselves into an office, pretend the dissolution of the very being of the Church.

A Church: For if the Church remains in her being, let her corruptions be what they will, the ordinary Prophets have power to reform them; and if they do not, every man hath power to complain, so he does it with *peace*, and *modesty*, and *truth*, and *necessity*.

2 And there is no need of an extraordinary calling to amend such things which are certain, foreseen events; and such were heresies and corruption in doctrine and manners, for which God appointed an ordinary Ministry to take cognisance and make a remedy; for which himself when he had told us, *heresies must needs be*, yet made no provisions extraordinary, but left the Church sufficiently instructed by her Rule, and guided by her Pastors.

B 3 When Christ means to give us a new Law, then he will give us a new Priesthood, a new Ministry: One will not be changed without the other; God now no more comes in a mighty rushing winde, but in a still voice, in the gentle homilies of ordinary Prophets; and now that the Law by which we are to frame our understandings and our actions is established, we must not expect an Apostle to correct every abuse; for if they will not hear *Moses* and the Prophets, if one should come from the dead, or an Angel come from heaven, it is certain they will not be entertained, but till the wonder be over, and the curiosity of news be satisfied.

C Against this, it is pretended that Christ promised *to bee with his Church for ever*, upon condition the Church would do their duty; but they being but a company of men, have power to chuse, and they may chuse amisse; and if all should do so, Christs promises may fail us, though not fail of their intentions; and then in this case the Church failing, either there must be an extraordinary calling of single persons, or else any man may enter into the ordinary way, which is all one with an extraordinary: for it is extraordinary that common persons should by necessity be drawn into an employment which by ordinary vocation they are not to meddle with.

D Against this we can (thanks be to God for it) pretend the experience of 16 Ages; for hitherto it hath ever been in the Christian Churches, that God hath preserved a holy Clergie in the same proportion as he hath preserved a holy people; never yet were the Clergy all Antichristian, in the midst of Christian Churches; and we have no reason to fear it will be so now, after so long an experience to expound the promises of our Lord to the sence of a perpetual Ministry and a perpetual Church, by the means of ordinary ministrations.

E And how shall the Church be supposed to fail, since God hath made no provisions for its restitution? For by what means should the Church be renewed and Christianity restored? Not by Scripture? For we have no certainty that the Scriptures which we have this day, are the same which the Apostles delivered, and shall remain so for ever; but onely 1. the reputation and testimony of all

E 3

Christian

8.

9.

10.  
*Volkel lib. 6.  
cap. 18.*

11.

12.  
*Ibid. cap. 19.*

Christian Churches, ( which also must transmit the same by a continuall successive testimony to the following, or else they will be of an uncertain faith, ) and 2. the confidence of the divine providence and goodnesse, who will not let us want what is fit for us, that without which we cannot attain the end to which in mercy he hath designed us. Now the same Arguments which we have for the continuation of Scripture, wee have for the perpetuity of a Christian Clergy, that is, besides the so long actuall succession and continuance, we have the goodnesse and unalterable sweetnesse of the Divine mercies, who will continue such Ministeries which himself hath made the ordinary means of salvation; hee would not have made them the way to heaven and of ordinary necessity, if he did not mean to preserve them; indeed if the ordinary way should fail, God will supply another way to them that doe their duty; but then Scripture may as well fail as the ordinary succession of the Clergy; they both were intended but as the ordinary ministeries of salvation, and if Scripture be kept for the use of the Church, it is more likely the Church will be preserved in its necessary constituent parts then the Scripture; because Scripture is preserved for the Church, it is kept that the Church might not fail. For as for the fancy that all men being free agents may chuse amisse; suppose that; but then may they not all consent to the corruption or destroying of Scripture? yea, but God will preserve them from that, or will over rule the event: yea, but how do they know that? what revelation have they? yet grant that too, but why then will he not also over-rule the event in the matter of universall Apostacy? for both of them are matter of choice.

13.

But then that all the Clergy should consent to corrupt Scripture, or to lose their faith, is a most unreasonable supposition; for supposing there is a naturall possibility, yet it is morally impossible; and we may as well fear that all the men of the world will be vitious upon the same reason; for if all the Clergy may, then all the people may, and you may as well poison the Sea, as poison all the springs; and it is more likely all the Ideots, and the ordinary persons in the world should be couzened out of their religion, then that all the wise men and *Antistites*, the *Teachers*, *Doctours*, and *publike Ministers* of religion should. And when all men turn Mariners, or Apothecaries, or that all men will live single lives, and turn Monks, and so endanger the species of mankind to perish, ( for there is a great fear of that too ) that is, when all the world chuse one thing ( for if two men do, two thousand may do it if they will, and so may all upon this ground ) then also we may fear that all the Governours of the Church may fall, because some do, and more have, and all may; till then, there will be no need of an extraordinary Commission; but the Church shall go on upon the stock of the first calling, and designation, which was extraordinary. The Spirit issued out



A out at first miraculously, and hath continued running still in the first channels by ordinary conduct, and in the same conveyances it must run still, or it cannot without a miracle derive upon us, who stand at infinite distance from the fountain. Since then there is now no more expectation of an extraordinary calling (and to do so were an extraordinary vanity) it remains that the derivation of the ministeriall power be by an ordinary conveyance.

The Spirit of God in Scripture hath drawn a line, and chalked out the path that himself meant to tread in giving the graces of Evangelicall ministrations. At first, after that Christ had named twelve  
B (one whereof was lost) they not having an expresse command for the manner of Ordination, took such course as reason and religion taught them. They named two persons, and prayed God to chuse one; and to manifest it by lot; which was a way lesse then the first designation of the other eleven; and yet had more of the extraordinary in it, then could be reasonably continued in an ordinary succession. The Apostles themselves had not as yet received skill enough how to officiate in their ordinary ministry, because the Holy Ghost was not yet descended.

But when the Holy Ghost descended, then the work was to begin; Apostles wanted no power necessary for the main work of the Gospel; but now also they received Commissions to dispense the Spirit to all such purposes to which he was intended. They before had the office in themselves, but it was not communicable to others, till the Spirit, *the anointing from above*, ranne over to the fringes of the Priests garments; they had it but in imperfection and unactive faculties; So saith Theophylact: *He breathed not now giving to them the perfect gift of the Holy Ghost, for that he intended to give at Pentecost: but he prepared them for the fuller reception of it.* They had the gift before, but not the perfect consummation of it, that was reserved for the great day; and because the power of consecration is the  
D τελειωσις, or perfection of Priestly order, it was the proper emanation of this dayes glory, then was the *ἱερατικὴ τελειωσις*, the perfection of what power Christ had formerly conigned. For of all faculties, that is not perfect which produces perfect and excellent actions in a direct line, actions of a particular sort; but that which produces the actions, and enables others to do so too; for then the perfection is inherent, not onely *formally*, but *virtually* and *eminently*; and that's the crown of habits, and naturall faculties. Now besides the reasonableness of the thing, this is also verified by a certainty that will not easily fail us; by experience and *ex post facto*:  
E For as we do not finde the Apostles had before Pentecost a *productive power*, which made them call for a miracle, or a speciall providence by lots, so we are sure that immediately after Pentecost they had it: for they speedily began to put it in execution, and it is remarkable, that the Apostles did not lay hands upon *Matthias*, he being made

14.

15.

Theophylact.  
in 20. Johan.  
ἐμοῦ τῶ, ὃ ἦν  
τελείαν δωρε-  
άν τῷ ἀγίῳ  
πνεύματι  
νῦν αὐτοῖς γέ-  
μωνι ταύτην  
γὰρ ἐν τῇ  
πεντηκστῇ ἡ  
μελλε δίδουσι  
ἀλλὰ πρὸς ὃ  
προσέχον τὴν  
πνεύματος  
ἐπιτηδεύει  
αὐτὸς αἰετῶν.

made Apostle before the descent of the Holy Ghost: they had no power to do it, they were not yet made *Ministers of the Spirit*; which because afterwards presently they did, concludes fairly that at Pentecost they were amongst other graces made *the ordinary Ministers of Ordination*.

This I say is certain, that the Holy Ghost descending at Pentecost, they instantly did officiate in their ministeriall offices, they preached, they baptized, they confirmed and gave the holy Spirit of oblation, and took persons into the Lot of their Ministry, doing of it by an externall rite and solemn invocation: and now the extraordinary way did cease; God was the fountain of the power, but man conveyed it by an externall rite: And of this Saint Paul, who was the onely exception from the common way, takes notice; calling himself an Apostle, *not of man, nor by man, but by Jesus Christ*; implying that he had a speciall honour done, to be chosen an Apostle in an extraordinary way; therefore others might be Apostles, and yet not so as he was; for else his expression had been all one, as if one should say, *Titius the sonne of a man, not begotten of an Angel, or spirit, nor produced by the Sunne or Starre, but begotten by a man of a woman*: the discourse had been ridiculous, for no man is born otherwise; and yet he also had something of the ordinary too; for in an extraordinary manner he was sent to be ordained in an ordinary ministry. And yet because the ordinary ministry was settled, Saint Paul was called to an account for so much of it as was extraordinary: and was tied to do that which every man now is bound to do, that shall pretend a calling extraordinary, *viz.* to give an extraordinary proof of his extraordinary calling: which when he had done in the Colledge of Jerusalem, the Apostles gave him the right hand of fellowship, and approved his vocation; which also shews, that now the way of Ordination was fixed and declared to be by humane ministry; of which I need no other proof but the instances of Ordinations recorded in Scripture, and the no instances to the contrary, but of S. Paul, whose designation was as immediate as that of the 11 Apostles, though his Ordination was not: I end this with the saying of Job the Monk: *Concerning the order of Priesthood it is supernaturall and unspeakable. He that yesterday and the day before was in the form of Idlers, and private persons, to day by the power of the Holy Ghost, and the voice of the chief Priest, and laying on of hands, receives so great an improvement and alteration, that he handles and can consecrate the divine mysteries of the holy Church, and becomes (under Christ) a Mediator [Ministeriall] between God and man, and exalted to hallow himself and sanctifie others*: The same almost with the words of Gregory Nyssen, in his book *De sancto baptisate*.

Tract. de Sacramento.

Ομοίως δὲ καὶ ἐπὶ τῆς ἱεροσύνης ὑπερ-  
οὐδὲς καὶ ἀπὸ  
τοῦ. ὅθεν καὶ  
προσὶν οὐτα  
τίνα τῶν πολ-  
λῶν καὶ ἐναλίων  
ἡμετέρωντων  
ἰδιωτῶν ἀπὸ

καὶ σήμερον πνεύματος ἀγίου δύναμις καὶ ἀρχιερέως οὐκ ἐστὶν ἀλλὰ ἐκείνου ποσὴν ἀλλοίωσιν καὶ ἁγίω-  
σιν αὐτοῦ. καὶ ποσὴν ἀποκαθάρσιν, ὥστε τὰ θεία μυστήρια τῆς ἐκκλησίας ἐκκαλεῖται τελεῖν δύνασθαι, καὶ μεσῆν  
θεῶν καὶ ἀνθρώπων γίνεσθαι αὐτῶν καὶ τῶν ἄλλων ἀρχιερέων.

This

A This is the summe of the preceding discourses; God is the Consecrator; man is the Minister; the separation is mysterious and wonderfull; the power great and secret; the office to stand between God and the people, in the ministry of the Evangelicall rites; the calling to it ordinary, and by a settled Ministry, which began after the descent of the holy Ghost in Pentecost.

17

This great change was in nothing expressed greater, then that Saul upon his Ordination changed his name, which Saint Chrysostome observing, affirms the same of S. Peter. I conclude, *Differentiam inter ordinem & plebem constituit Ecclesie autoritas & honor per ordinis consecrationem sanctificationis a Deo*, saith Tertullian. The authority of the whole Church of God hath made distinction between the person ordained and the people, but the honour and power of it is derived from the sanctification of God: It is derived from him, but conveyed by an ordinary Ministry of his appointing. Whosoever therefore with un-sanctified, that is, with unconsecrated hands shall dare to officiate in the ministerial office, separate by God, by gifts, by graces, by publick order, by an established rite, by the institution of Jesus, by the descent of the holy Ghost, by the word of God, by the practise of the Apostles, by the practise of sixteen ages of the Catholick Church, by the necessity of the thing, by reason, by analogy to the discourse of all the wise men that ever were in the world; that man like his predecessor Corah brings an unhallowed Censer, which shall never send up a right cloud of incense to God, but yet that unpermitted, and disallowed smoak shall kindle a fire, even the wrath of God which shall at least destroy the sacrifice: *his work shall be consumed*, and when upon his repentance himself escapes, yet it shall be so as by fire, that is, with danger, and losse, and shame, and trouble. For our God is a consuming fire.

18

Homil. 28. in  
Acta 18.Exhort. ad ca-  
sitat.

D Remember Corah and all his company.

Αγιος ιωαννης.

E

The End.



### The Printer to the Reader.

**T**He absence of the Author, and his inconvenient distance from *London*, hath occasioned some lesser escapes in the impression of these Sermons, and the Discourse annexed. The Printer thinks it the best instance of pardon, if his Escapes be not layd upon the Author, and he hopes they are no greater then an ordinary understanding may amend, and a little charity may forgive.

